

Christian Advocate.

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Christian Advocate.

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but you ought not to lose sight of the fact that such association with the people as you have opportunity is your privilege and duty, and it will enable you to do your work better. The presiding elder can do a great deal in supporting the pastor as well as the people. I have thought there is a little failure on their part to deal with their preachers as honestly and conscientiously as they ought. [The Bishop here gave an illustration of his thought.] I am simply speaking now of the failure of presiding elders. They must, and they do sometimes, make mistakes. I can see wherein we have been making some mistakes, and sometimes the presiding elders were a little to blame, and perhaps we bishops are to blame in not giving to the world our views a little more freely, so I will not talk to you any more than to myself.

THE SABBATH QUESTION.

I look around and see a disposition to ignore the sanctity of the Sabbath. I find our business men taking every advantage of the Sabbath, going to church Sunday morning, in the afternoon or evening, and attending to business the rest of the day, sanctifying the Sabbath by going to meeting at 10:30. I had a case presented to me that shocked me. A pious man and woman started for home from New Orleans on Sunday morning, and rode all day on the cars, and it never occurred to them that they were doing an improper thing. Sometimes I have talked to people about this desecration of the Sabbath, and I have been answered: "How about your presiding elders? If they can travel on Sunday, why may not I?" But sometimes travel may not be avoided. Then I have heard it said in some places, I don't know where, that presiding elders are in the habit of holding Quarterly Conference on Sunday, and transacting the whole business on that day. I have been in the ministry since 1829, and I have never been required but twice in these forty-six years to travel on Sunday. Of course, when I traveled a circuit I had to travel on Sundays; but if it were eight or ten miles from home, I got there on Saturday night and stayed there till Monday morning. I have always avoided everything that was not absolutely necessary—everything I could possibly avoid that looked like breaking the Sabbath.

SHORTCOMINGS.

Again, there are other things in which I think presiding elders come short. It says in the Discipline that the presiding elder shall report to the Annual Conference the names of all traveling preachers within his district who shall neglect to observe the rules for the instruction of children. I have never heard one report yet. The Discipline requires that the pastor should do a number of things—for example, that he should preach a missionary sermon and take up a missionary collection. It requires that they should deliver a sermon on conversion, and how many do it in the course of a year? It requires books should be distributed. I remember when every presiding elder had his saddle-bags full of books. In the country in which I used to travel I never stopped in a Methodist house that I did not find the Methodist books, so that I did not carry my books with me. No matter how poor the people, they had Methodist books. Now I can go among the most wealthy of our people, and there is hardly a Methodist book to be found in their libraries. You will find Dickens there, and a good many worse than Dickens. Will you find a Presbyterian or Baptist who is so poorly furnished with the books of his denomination? I find again and again evidences of this want among our people. If they had better knowledge of our doctrines and history, they would be more loyal and devoted.

In a Sunday-school, not long since, I asked, "How many of you have seen an elephant?" Every hand was raised. "What was his name?" "Jumbo," said they. I asked, "How many of you ever saw a catechism?" There was not a hand up, and the Discipline requires that the pastor shall instruct the people in the catechism! It requires that the children shall be properly instructed in the catechism by the pastor. It is the duty of the pastor to instruct the people in their duty. I heard a lady say, the other day, she had never heard a pastor preach on the subject of the duties of parents to their children. It is the duty of the presiding elder to inquire after this matter, and I believe our presiding elders can do a great deal of good among our people by teaching our history and doctrines. I know of a family—one of the most devoted families that ever belonged to the Methodist Episcopal Church—and not one of the children now belongs to it. I have asked these children how it came to pass, and they have had no conception there was any difference between our methods and the methods of other denominations. If they understood these things, as our fathers understood them and we understand them, they would not have left us.

THE GOOD OLD WAY.

Then, again, I think we are losing a little in another way, and that is in giving up a great many of our methods. I believe the old methods whereby people were saved are the methods whereby they may be saved to-day, and I believe that the nearer we get to these old methods of saving men, women and children, the better we shall be. [The speaker here pointed to the altar rail, and remain here till God gives them power, the better.]

You have evidence right here in your own city that the other denominations are succeeding by adopting our old methods, and we are failing because we have laid them aside.

I believe the presiding elder has this as a part of his work, and when he mingles with his people he ought to carry these Methodist plans with him; and if the pastor fails short let him apply the means for the accomplishment of his purpose.

SECTARIAL DUTIES.

Almost all of our property is somewhere in jeopardy because of the failure to have it properly secured. The Discipline requires that the presiding elder shall look after this matter. Look after the title deeds, for we know that as a rule our pastors are not familiar with these things, and sometimes, before we are aware, we find ourselves mortgaged and alarmed to learn our property is in danger.

I think there is another thing in which the presiding elders are not doing as well as formerly. They are not looking after the districts through which they travel, and providing for the people who have no pastors. As I travel over Pennsylvania I find regions where Methodism used to be pretty strong, and where it has hardly an existence now.

The farmers get to be pretty well off, and when age comes they retire from the farm and move to the adjoining village. They erect their own church there, go to work and build it, leaving the old place to take care of itself. The presiding elders should see that these places are supplied with Methodist preaching.

I find in this great city that there is an immense amount of missionary work needed. I was amazed when an Italian told me the other day that there are fifty thousand Italians in the city of New York and only one mission, and that recently commenced.

I was greatly astonished, as I passed through the far West, to find whole counties where there were thousands of people and not a solitary Methodist preacher; and I think if the presiding elders were more careful and kept constantly in view the fact that they were the superintendents of their districts and would supply them as they ordinarily can, there would not be the deficiencies of which I speak.

We have a presiding elder in Illinois who started out with the idea that he could increase the circulation of Methodist literature. That man has organized a reading circle in every charge on his district and has got nearly all his young people to reading religious books. Some of them have been converted, and others have been led to consecrate themselves entirely to God.

I hope the time will come when our people's libraries will be supplied with religious books, and when a Christian Advocate shall be found in every Methodist home, and when these things are done we will have consecrated intelligence in our church.

Kentucky Correspondence.

BY REV. J. H. COTTELL, D. D.

It was pleasant to the eye to see the NEW ORLEANS CHRISTIAN ADVOCATE in such profusion at Paducah during the session of the Memphis Conference; and as it was the issue containing the somewhat elaborate letter of your Kentucky correspondent it was all the more interesting to him. Bishop Hargrove presided and preached to the great gratification of the preachers and people. Rev. Dunlap was successful in raising more than he called for on behalf of the theological school for negro preachers, and Bishop Lane, the negro Bishop and president of a college for his race at Jackson, Tenn., was introduced, spoke modestly and effectively and met a generous response in word and money. Dr. Young, missionary secretary, met no difficulty in composing the specific object which brought him to the Conference. On Friday evening of the session the anniversary of the Woman's Missionary Society, presided over by Mrs. Dr. Samuel Watson, of Memphis, held its anniversary. After an address by the president and reports by Mrs. Duckworth and Mrs. Ramsey, your correspondent was introduced and spoke briefly, entering a plea on behalf of the removal of all obstructions to woman's thorough engagement on equal terms with man in furthering

the world's advancement. Dr. Winfield followed, and was quite pronounced in adverse characterization of the women of the North who have made claim on behalf of their sex. In saying that he hoped the South would never produce a Victoria Woodhull he seemed to be oblivious of the fact that such mention of the name of a notorious free love leader was not at all congruous with anything said, suggested or implied in what had been advanced. He claimed that woman's place was at home and her function was to bear and nurture children, declaring that one should never occupy his pulpit. Afterwards, while Mrs. Watson was addressing the audience very gracefully and effectively, I whispered to him to fall into my arms if he should faint. I would simply remark, in this connection, that no one is at all in haste or disposed to mount this movement as a hobby, but that a development pressing forward to the unfolding of this flower and the leaves of the tree of life is imminent, can not be questioned. The stalk that tasseled years ago is now about to silk, and we will have full corn on the cob in the sheaf. There are minds constitutionally averse to any reconditioning in Church or State. Some of this sort, through a peculiar cunning, have balked the Church, South, in very vital ventures. The dove-feast was a season of delight, and Bishop Hargrove's sermon at the Methodist Church, at eleven o'clock, on the apostasy of Judas, was a searching one. Dr. Winfield preached at the Presbyterian Church and Dr. Young at the Baptist Church, and of these I heard much commendation. At night in the Christian Church, to a crowded audience, your correspondent preached, and the heartiness of the invitation of the pastor for him to preach again the next night is evidence that he steered clear of any point of antagonism. In excusing himself because of an engagement to lecture elsewhere, he spoke of his partiality for the Christian Church, stating that he did not like churches much anyway, and he believed the Christian Church came nearer being no church than any of them. The impulsive laughter of the pastor drew many heads around to see what was up. He had the good sense to see the point of a joke and to understand a sally of pleasant irony. Tom Carlyle said there were forty millions of people in England, mostly fools. How fortunate for us that none of these ever emigrated to America. Solomon, in Proverbs, has somewhat to say about such.

The Memphis Conference averages well. Dr. Steel, of Memphis, in appearance as also in the case of his mind and coloring of his nature reminded me continually of Thomas S. Abner, Jr., in old comrade at Pensacola in 1855. Warner Moore is the Chesterfield of the Conference. His words are like down and his look and manner accord therewith. Drs. Boswell and Gullford Jones and the venerable Bynum give place cheerfully and gracefully to young men who were elected to the General Conference.

It took but a few hours at Paducah and at one or two other places for me to procure over a hundred additional names to the subscription list of the Centenary. It will have a wide circulation in Kentucky. To receive about one hundred names—Catholics, Jews and outsiders as well as Protestants of all denominations—at Owensboro, where I served four years, was gratifying. Many sermons, talks and lectures induced weariness, and home is sweet.

I found on return that my daughter had gone back to Florida with the little four-year-old, motherless daughter of my eldest son, Jennings. How still and silent the house as I entered with the two little dolls and the caudal in expectancy of a joyous greeting! "Where is Sue and little Elodie?" I asked. Wife answered, as the tears came, "They are gone!" So we three—wife, Carrie and I—sat down in silence and let the tears flow.

CLAYTON, Ky., Dec. 22, 1885.

The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones, but in the echoes of our hearts.—Holmes.

Alabama Letter.

MR. EDITOR: Your highly appreciated paper makes regularly its weekly visits and is read by myself and family with real pleasure. It meets all the conditions of a first-class religious paper. I am richly supplied with Advocates, taking five—the NEW ORLEANS, the ST. LOUIS, the ARKANSAS, the NASHVILLE and the ALABAMA. These, like silent angels, are flying over our land, bearing to all the glad tidings of salvation. There is nothing insignificant in God's hand. At his bidding silent agencies acquire potency. "Who hath despised the day of small things?" Behold, what a great matter a little fire kindleth."

I remember once trying to preach on "Unconscious Influence"—the influence we cast on each other without knowing it, and how words and actions, things animate and inanimate, affected us for good or evil. Soon after a gentleman of high standing at the bar and a member of my charge, seemingly impressed with the subject, related the following incident: Said he, "I was on a steamboat going down to M. On the same boat was Judge C. (another member of my charge). A gentleman approached me with an invitation to accompany him to the bar and share with him in a social glass." He declined the invitation on the ground that he was a member of the church.

Soon Judge C. was asked in a similar way. He yielded. The first brethren were invited the second time, to which he offered no resistance. Why? Because, said he, "Judge C. had taken a glass." The judge, I think, is dead, but as I never mentioned it to him, I suppose he died without knowing what he had done. For the one whom he influenced to drink, I am told, has become a confirmed inebriate. This same man, while conversing with me on the streets of C., saw a Christian gentleman walking along the sidewalk, when he remarked: "The other day I was about to enter that saloon over there, when that man standing near it turned me away from it." We observe the diverse influence exercised unconsciously by these two men.

The example of the first led my friend to indulge his appetite for drink, while the example of the second restrained him.

About the same time a lady of high social and religious standing mentioned an incident showing the wonderful influence of trivial things upon human character. Her husband was a physician of distinction, and a member of the Legislature of his State; and if I mistake not, he was for several terms president of the Senate. He met with some sad reverses of fortune, in consequence of which he suffered great depression of spirit. "One day," said his wife, "we were sitting near a window, and while gazing out he spoke touchingly of his embarrassment and dwelt upon the future as foreboding evil." Said the good lady: "While thus saddened with the gloomy prospect, a little bird, with a crumb in its mouth, alighted on a branch close by." She was quick to call his attention to it, saying: "Husband, see that bird with the crumb in its mouth; and will not the bird that feeds the sparrow feed us. Does not the Savior teach us that we are of more value than many sparrows?" These were words truly and truly spoken. They revived his drooping heart and inspired him to press forward with life's work with a resolution to succeed.

"Who hath despised the day of small things?" This silent sermon of the tiny bird was more potent to rally the disquieted emotions of his soul than perhaps the most eloquent minister.

As I have diverged from the line of thought proposed in the beginning of this article, please allow it a bit further. Sometimes it is easier in writing to be discursive than concentrative. I am reminded of a remark of Bishop Early, who, preaching on one occasion, spoke of the noble stream he was ascending, alluding to the rich train of thought suggested by the text. But he expressed himself as inclined to go up some of its tributaries, and in doing so he might find so many fine fish that he

might fail to get back to the main current in time.

But let us notice the influence of one or two trifles as some would esteem them. Not a few of my readers doubtless remember an account given of the conversion of a bandit by a dove. It is said to have occurred in Florida. The poor, cullery man, wearied from wandering through its sands and pine forests, sat down to rest when he heard the cooing of a dove. Its plaintive tone carried him back to the time when in childhood he enjoyed the love and caresses of a mother. He recalled her pangs and tender admonitions, when he was so deeply affected as to bend his knees before God and to implore that mercy which he had so long despised.

It is recorded of Moody that he was sitting in his study when a stranger appeared and was admitted to a seat. He introduced himself as a convict, having just served out his time in the penitentiary. He was in the world without friends or employment, and he asked aid of the evangelist. His little daughter, coming in to the room, was told to go and kiss the stranger, which she did. Dinner being announced, he was invited by Mr. Moody to partake with him. Under a promise of his worthiness he declined, but finally yielded. The kiss of the innocent child and the Christy kindness of her father made, it is said, a new man of him, who, under harsh treatment, might have remained in "the gall of bitterness and in the bonds of iniquity."

COLLEA ALA, Dec. 2, 1885. C. D. OLIVER.

Topics for the Week of Prayer, January 3-9, 1886.

AS SUGGESTED BY THE EVANGELICAL ALLIANCE.

Note—These Scripture selections are taken from "Topics for Prayer Meetings, 1886," published by the International Committee of Young Men's Christian Associations, and containing 300 topics (one for each day of the year, Sundays excepted). The Sunday-school lesson is given each Saturday, a theme suitable for young men's meetings each Wednesday, for the young men each Tuesday, temperance meeting each Friday, Bible study each Monday and for Christians each Thursday. The price of the book is five cents, or fifty cents per dozen. Send orders to secretary of the International Committee of Young Men's Christian Associations, Twenty-third street and 11th Avenue, New York city.

January 3, Sunday—Subject for sermon: "Occupy Till I Come." (Luke xix, 13.)

January 4, Monday—"Praise and Thanksgiving." (Psalms cxvi; Hebrews xiii, 15.)

January 5, Tuesday—"Humiliation and Confession." (Isaiah lviii, 14; 11-Corinthians vii, 6-11.)

January 6, Wednesday—"Home and Foreign Missions." (Zechariah iv; Acts x, 34-48.)

January 7, Thursday—"The Church and the Family." (Ephesians iv, 1-16; Colossians iii, 18-25.)

January 8, Friday—"Nations and Governments." (Psalms lxxii; Romans xiii, 1-8.)

January 9, Saturday—"The Christian Life." (1 Corinthians xiii.)

A criminal loses none of his faculties at condemnation. The picture of freedom, as seen from his barred window, has new charms; the misery of a prison is increased by experience. So heaven will be dearer, and hell more terrible to the lost, than the heart had conceived.—Sermons for Silent Sabbaths.

It is very easy to forbear stealing other men's goods, but hard not to so much as covet or desire them; very easy not to bear false witness in judgment, but not easy to avoid detraction in conversation; very easy not to desire another man's death, but hard not to desire some inconvenience to him; easy to forbear demanding our adversary, but hard not to despise him.—Dr. Sales.

God framed this great organ of the world. He tuned it, yet not so that it could play upon itself, or make any music by virtue of this general composition, but that it might be fitted and prepared for the danger of God himself, and at the presence of his powerful touch might sound forth the praise of its Creator in a most sweet and harmonious manner.—Culverwell.

THURSDAY, JANUARY 7, 1886.

Lord Tennyson's New Volume.

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OHAS B. GALLOWAY, D. D., Editor.

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REV. T. A. S. A. D. D., REV. J. T. SAWYER
REV. W. L. O. HENNING.

THURSDAY, JANUARY 7, 1886.

The twenty-fourth anniversary of Emperor William's accession to the Prussian throne was celebrated throughout the empire on Sunday last.

Lord Randolph Churchill has submitted a proposition for the reform of the administration of the government of Ireland. This scheme involves the abolition of the viceroyalty and the Castle Executive, and the placing of Ireland on the same footing as Scotland, with a Secretary in the Cabinet. That seems to be plausible and practicable. But whether or not it will satisfy the Parnellites is another question.

The Methodist Times, of London, continues its usual fight for Mr. Stead, the imprisoned editor of the Pall Mall Gazette, and the great cause for which he is suffering. This from a recent issue will be read with interest by those who have kept up with the history of the man and his trial. Why the Queen does not interpose a pardon and fling wide open the doors of Holloway Jail is very surprising.

"We have received numerous inquiries with respect to Mr. Stead. We are happy to say that Mr. Stead is in good health and cheerful spirits, and that the one and best thing that all who love him can do to promote his happiness is to come to the rescue of Dr. Heywood Smith. The iniquitous persecution of Dr. Heywood Smith is distressing Mr. Stead beyond measure. Nothing would give him so much joy as to know that the friends of purity and of justice are not going to allow the enemies of both to starve and ruin Dr. Smith. Many letters which have reached us, with generous offers of pecuniary assistance for the establishment of a hospital, indicate that something effectual may yet be done. It seems to us that the time is come to take definite steps. A committee should be formed, donatious for the erection of a hospital, and annual subscriptions, should be solicited. Many persons want to present Mr. Stead with a testimonial when he leaves the prison. The true and best testimonial would be to erect a noble monument in the form of a hospital for women, under the care of Dr. Heywood Smith. It would delight Mr. Stead more than anything else, and it would save one of the purest and most self-sacrificing philanthropists of our time from being the victim of a cruel conspiracy. The old subscribers to the hospital which has expelled Dr. Smith ought to transfer their subscriptions to the new hospital, and many churches would certainly be disposed to devote their collections on Hospital Sunday to Dr. Heywood Smith's hospital."

The following interesting item about the indefatigable and irrepressible Bishop William Taylor, we find in the New York Independent:

Bishop William Taylor loves royal as little as he does ecclesiastical red tape. He wanted to see the King of Belgium the other day, about his (Taylor's) proposed trip up the Congo, but he was informed that by official routine it would require ten days to secure the audience. So he took the matter into his own hands, and "walked straight to the palace, and in half an hour got the arrangement for an early meeting." The next day he went to the palace, and was met by the King at the door and given a cordial welcome. We "chatted," says this Bishop forty minutes. "King Leopold," he continues, "is about six feet four in height, well proportioned, high forehead, very open, pleasant countenance, social and communicative, and speaks the English language well; and has a high appreciation of America and of Americans. He expresses great pleasure in the prospect of my planting missions in the Congo Free State and will gladly co-operate with me in this great work by all means at his command. I also made acquaintance of all the heads of the three departments of Congo State, who have their headquarters in Brussels. I traveled with M. De Brazza from Africa to Lisbon, and learned many valuable lessons from him on African exploration, and met Lieutenant Wisman at Materna, and received the latest and best information about the Kasai, opening a water-way into the Fungue country. If we succeed by that route, we will extend our Angola missions east and south, instead of northeast, which will be better all round."

The Bishop, as a wise missionary, always gets the good will of the rulers of the country in which he contemplates mission efforts. He had visited the King of Portugal a few weeks before he went to Brussels, and reported his work in Angola.

"Newspapers and Religion."

This is the title of an editorial article in the Times-Democrat, of the thirtieth ultimo. As it announced the policy of that journal in its relation to religion, we read it eagerly and reread it carefully. The gist of the article will be found in the following extract:

The object of a daily newspaper is to give the news and reflect, as news, the changing or fixed opinions of communities or individuals. It expresses rather than directs public opinion. It prints the history of a murder on the same page with the history of a heroic action, and publishes the report of an ecclesiastical council in the same issue with the account of a Communistic orgy. It chronicles the discoveries of science, but also the escapades of charlatans. It is simply a regular record of events; and its policy must be confined to the manner in which those events are treated and arranged and commented on for journalistic purposes. It can not possibly have any religious policy; for, once such a policy is adopted by any journal, the journal ceases, *ipso facto*, to be a first-class newspaper, and becomes a sectarian print, the mouthpiece of a sectarian religious circle. No really thorough newspaper in the English-speaking world possesses any particular religious policy; no perfectly directed journal excludes one class of ecclesiastical news to admit another class of similar news, or needlessly devotes more news-space to one church than another. The charities, the missions, the evangelical labors, the congregational reunions of all churches receive attention proportionate to the importance of the ethical influence they represent and the social good which each one accomplishes. Religious news must, like all other news, receive more or less consideration in proportion as it is more or less interesting to the general public; and press courtesies are equally extended to Catholic or Episcopalian, Methodist or Universalist, Baptist or Jew.

As an inadequate conception of the mission and responsibilities of journalism the above is rather remarkable. We had not supposed that our enterprising contemporary put such an estimate upon its position and policy. And we can hardly believe that the language employed was written after calm forethought. In saying that a newspaper has "no fixed religious policy," the editor must have meant "no ecclesiastical policy." A secular paper should not be an ecclesiastical organ or apologist, but surely ought not to be neutral or indifferent as to its religious influence or convictions.

There are ethical relations and obligations from which journalism is not exempt. One of the most potential factors in conserving the morals of a community is a daily newspaper. If its tone is high and pure, the people at large reap the benefit. But if its mission is only to gather items without regard to public morals—if there be no thought of the poisonous effects of the garbage raked up from the alleys and slums for sensational reading—the land is made to mourn, albeit the journal may succeed as a financial venture. It is too true that the history of a murder is printed on the same page with the history of a heroic action, with the preference of space and display given to the former. Crime has the premium as an item of news. A graphic and realistic account of a hanging is a sweet morsel to an enterprising journalist, while the fact of some worthy philanthropic deed or the triumph of some great moral issue scarcely finds mention.

Our contemporary says that a newspaper "expresses rather than directs public opinion." Such is not the popular conception of journalism. And certainly it is a very low estimate of its mission and position. An ideal journal is a leader of public thought, clear in its convictions, honest in its purposes and unrepentable in its loyalty to the right. Most journals take pride in their influence as monitors of public thought—as the guide of the people in their political, commercial and moral well-being. It is the business of a journalist, sitting where all the lines of current news and influence converge, not only to retell the happenings of the world, but to give the people his own calm, matured conclusions. He ought not to be a mere gossip, telling what others have done and said, but a public teacher, duly conscious of his sacred responsibility.

But this is only another argument in favor of religious journalism, and an all-sufficient refutation of the statement sometimes heard that the daily newspapers give us ample religious news and a plenty of wholesome, Christian reading. A paper that has no "fixed religious policy" can not be a trusted religious teacher. And religious parents who have regard for the solemn, divine imperatives of parenthood can not afford to rear their children on such reading alone. Sad will it be for them if they grow to years feeding on the stories of murders, wife beatings and the escapades of charlatans. This is a call, loud and clear, for the circulation of religious periodicals. It comes from a new and strange quarter, and should, therefore, be the more earnestly heeded.

A Church Dedication.

A long-standing promise carried us to the good old town of Carrollton, Miss., to spend Sunday last and officiate at the dedication of a handsome new Methodist Church. Reaching Winona on Friday night, in the midst of a fearful rain storm, we found Bro. J. H. Bingham in waiting to light our way to the hospitable home of Col. O. J. Moore. During the long hours of the night the rain descended without ceasing. So we were informed, for it served only as a gentle lullaby to this weary traveler. In the morning the clouds were yet portentous and this floods voluminous. The neighboring streams were swollen to fury, and bore on their restless tides well-constructed bridges and causeways. Not until the afternoon did we venture on the fourteen miles of muddy distance between Winona and Carrollton. The morning gave opportunity, however, to meet some old friends and the new pastors of the town and adjacent precinct, Bros. Malone and Burroughs. They are safely and pleasantly installed in their parsonages and ready for the year's labor. Their predecessors had each served a full quadrennium and, rightly enough, were surrendered with regret. But it is well to shepherd such a people. In a little while the new pastor takes the place of the old, and he receives a like cordial, loyal support.

After "tolling in rowing" through mud and flood for five hours, including a detour of four miles to avoid a dismembered bridge, we reached Carrollton in safety and found a cordial welcome. The ladies especially had been anxious about Bro. Bingham and his friend, fearing, most of all, that we had ventured into perilous waters, and, unlike Jonah, without the "sides of a ship" to protect us. But the sense of relief when fear has passed is sweet to the soul, and the grateful heart is never so full of thanksgiving. By the bright family fire and around the evening board the incidents of our itinerancy were related and the prospects for the morrow discussed. The new pastor, Bro. Lewis, and his wife were also guests at Sister Bingham's, and added pleasure to this second visit.

Sunday morning dawned gloomily. The clouds were heavy and the sun refused to show his face. Friends from far and near who had expected to attend the dedication services were compelled to remain at home. A slow, cold rain continued during the forenoon; but, under umbrellas and wrapped in gossamers, the people came and quite filled the beautiful little temple. The ex-pastor, Bro. Smith, under the administration of the house was built, was present to participate in the joyous ceremonies. The building is well proportioned, handsomely finished and elegantly furnished. The pews are comfortable and well arranged, and the pulpit and platform of modern elevation and proportion. The new choir, with a new organ, rendered excellent music, and with good, old-fashioned Methodist heartiness. At the conclusion of the sermon the congregation was asked for \$400, that the church might be dedicated free of debt. In a few minutes \$164 were raised, and everybody looked well pleased. Great is Carrollton for liberal offerings to the Lord! We shall never forget her grand giving during our Centenary year.

To our dear friends, the Bingham's, we are indebted for many kind attentions. May blessings abundant rest upon that model Methodist home! In the afternoon we returned to Winona and, by appointment, preached for Bro. Malone at night. The evening was very cold and disagreeable; but a good congregation assembled and gave respectful heed to the gospel message. Col. Moore and his household will please accept a tired editor's grateful acknowledgments for appreciated courtesies.

Prohibition in the United States Senate.

The following account of a little discussion in the upper chamber of our national legislature we take from the Central Christian Advocate. It is well enough for the people to know how our great law makers talk and act away from home. Some of these merry-makers will soon be invited to stay at home.

On Tuesday of last week the subject of prohibition had an airing in the United States Senate, and some things were said that it is proper the people of this country should know. The Senate has a rule excluding the sale of spirituous liquor within that portion of the Capitol under its jurisdiction. But, like prohibition in some other places, it does not seem to have interfered in the least with the drinking habits of any member of the Senate. On the day we have named Senator Frye, of Maine, chairman of the Committee on Joint Rules for the Senate and House of Representatives, was engaged in battling his report against when he proposed that Rule 13, prohibiting the sale of intoxicants, should be stricken

out. He gave as the reason for this retrograde temperance movement, that a majority of the committee thought that each body should decide this question for itself. Mr. Conger, of Michigan, asked for the yeas and nays, and immediately all was excitement. Riddleberger, of Virginia, evidently to defeat the rule, moved to amend, so that it would not only exclude the sale of liquors in the restaurant, but the use of them in the committee rooms, and called for the yeas and nays; but no one voted except himself. The vote was then taken on the proposition to strike out the rule, and it was lost by a vote of 20 yeas to 35 nays. The yeas were: Messrs. Beck, Brown, Calla, Cockrell, Coke, Eastland, Gray, Hamilton, Harris, Ingalls, Jackson, Kennam, Manderson, Maxey, Morgan, Ransom, Riddleberger, Vest, Walshaw and Voorhees.

The result was not satisfactory, and another effort was made to kill it by making sport of the whole affair. In which Senator Ingalls seemed to take the lead.

Senator Vest, of Missouri, is reported to have said: "Everyone knew that if a Senator wanted liquor in his committee room he would have it, and would visit the severest punishment in his power on any clerk who should 'inform' on him. The whole thing was simply an attempt to meet a fanatical spirit in the country on this question, to which he would not give countenance."

Objection having been made that the rule infringed on the domain of the Supreme Court, Senator Morgan offered an amendment that the joint rules are not intended to include the court-rooms. Senator Cockrell now got the floor. The report says: "Mr. Cockrell said he disliked drunkenness everywhere, but had seen more of it among the Senators than the employees of the Senate. Senators kept whisky in their rooms and invited their friends to go there. If the Senate was not fit to stop that, it was not fit for self-government. He had known of an appropriation to be occasionally delayed because of the intoxication among the employees; but he had known the Senate to be adjourned because of the condition of some of its members. He would not say that the Senate had to adjourn in consequence of it; but certain Senators had been in such condition that the public business could not have been carried on, as discussion would have been indefinitely prolonged. Senators knew," Mr. Cockrell added, "that his point was well taken."

This gave a serious aspect to the debate, and Senator Frye quoted ex-Senator Simon Cameron as authority for saying that such a condition was not uncommon twenty or thirty years ago, and even far worse than Senator Cockrell described; but things had greatly changed and the temperance reform had made rapid strides. He was fearful that the country would form a wrong impression from the speech of the Senator from Missouri. He had never seen such a condition of Senators as had been described. But Senator Cockrell reaffirmed his statement. His amendment was then voted on and lost. Then the clause providing for the dismissal of clerks who should be implicated in the use of liquors was stricken out, and the rule was carried.

The only Republican Senators who voted against the rule were Ingalls, of Kansas, and Manderson, of Nebraska. The Democratic Senators voting to retain it were Berry, of Arkansas; Blackburn, of Kentucky; Colquitt, of Georgia; Jones, of Arkansas; Payne, of Ohio, and Salisbury, of Delaware. One or two Senators "dodged" the question by saying they were paired with absent members—but this was not a political question.

Godliness Profitable unto All Things.

BY REV. J. D. A. ABBRENS, D. D.

The celebrated theologian and commentator, Dr. Tholuck, who departed this life in 1877, was as cheerful as he was pious. In 1837, when he had attained to the zenith of his popularity, he made a tour through Germany. His presence created a great sensation in every city which he visited. Thus he came to Strasburg. It was extensively placarded that the distinguished visitor would preach at the St. Thomas Church on the following Sunday. Desiring to be shaved, Dr. Tholuck entered the establishment of a tonsor in the basement of the hotel. Soon he was seated and submitting to the tonsorial operation. The knife used was not the best, and the barber, by way of drawing off the attention of the victim from the pain inflicted, voluminously produced the current town talk, which was that the gifted and eloquent man, Dr. Tholuck, would preach at St. Thomas Church on to-morrow.

"Yes," said the talkative tonsor; "the church will not hold one-fourth of the multitude who will flock to hear that wonderful man."

The victim writhed in agony, but found no opportunity to enter his protest against the use of that barbarous knife.

"I would like to hear him myself," continued the barber; "but I am one of the unfortunates who have to desecrate the Sabbath in order to accommodate their customers. Have you ever heard him?" he inquired, addressing the victim.

This gave Tholuck a breathing spell, and, sighing deeply, he replied: "Yes, I have heard him—heard him often, and, Providence permitting, I shall hear him to-morrow. If it will give you any pleasure, I will here introduce him to you."

"Pleasure!" exclaimed the tonsor; "it would give me the greatest pleasure in the world."

"Well, then," rejoined Tholuck, "I am myself the party whom you so highly praise."

The barber withdrew a few paces in utter amazement, and then exclaimed: "I feel, indeed, highly honored by your presence, and more so because I am privileged to shave you. Sure I will at once change knives and use the best one I have on hand."

Frequently in subsequent years, when Prof. Tholuck narrated this incident to his admiring students, he would add: "You see, young gentlemen, godliness is profitable unto all things."

Short Articles.

BY T. A. S. A.

Do not bother yourself about the petty fancies and fine thoughts which flit in and out of your mind before you can utter them. If you could stop all the sunshine and rain-drops, you would never see the bow; and if the bow was chained in any set of drops, it would fall and be lost forever. But the bow is the divine expression of your relation to the cloud, the sun, the water drop, and the time of day. So many a thought which comes after some storm is over tells you where you are with reference to the trials of life, to your duty under God, and the time you have to live. He alone dies unwarned who watches no sunbeams and shadows. He alone lives to no purpose who thinks sunshine and shadows made for his amusement.

Young man, study geography. There is hardly one graduate in a hundred in the United States who is well versed in the geography of his vast *E pluribus unum*, about which he rants and jumps so when he is about to be called out to take his diploma. The study of geography is important in a variety of lights: 1. Geology, which points us to mineral supplies. 2. Topography, which has much to do with climate and productions. 3. Commerce, which directly affects our national wealth. 4. Ethnology, which indicates relative race possibilities. 5. Laws and manners, suggestive of what ours are, ought to be, or will be. The reason why we have statesmen of great altitude and attenuated understanding is that, instead of growing mentally to a situation, we have been brought up on balloonist's diet. Our gas bag is larger than our stomach.

The world is moving. The Gulf Stream moves; but no scientist has yet explained why or how. New islands are constantly being formed in tropical seas. Certain facts seem to indicate that the world pulsates. Other facts indicate semi-sensations or propagation of jars and sounds along certain lines that may take the place of nerves, and their collection at certain points that seem to serve as ganglia. There are known to be vitalizing forces acting on the earth; why may not some of them be in the earth? But this only to suggest comment on the words so often repeated in the first chapter of Genesis—"And God said, Let the earth bring forth," "and it was so."

Passivity is neither patience nor piety. It is frequently the religion of the lazy man, practically; of the fatalist, theoretically. The more Christianized the world becomes, the less use is there for the passive voice. "We are workers together with God." "The Spirit helps." We are never to be without Divine assistance; but Divine help is thrown away if we do nothing. The normal condition of man was ability to do all that was required or desired of his own God-given strength. When fully restored by Christ, it will again be his normal condition. There was a time when man was able to do all that was required in his favor. His moral stamina needed such as braces, as weak-backed men want porous plasters and liver pads. But strong, vigorous Christianity does not want these straight jackets and artificial supports to dignity. The nimble body of the cruel land man lacks not strength because it has litherness, and wants no imputed righteousness since it has a growing and fruit-bearing kind within which is infinitely better. The one may be a splinter of the mast of Zion's ship; but the other is an acorn from which a forest may grow to build a navy.

The Episcopal mission began in this city on Saturday last in charge of Rev. Wm. E. Altken, the "missioner" from England. Large congregations attended the several services on the Sabbath. There will be a noon prayer meeting at Werlein Hall each day, conducted by Mr. Altken. We invoke the divine blessing upon this evangelical movement. That souls may be converted and a new spiritual life awakened in all Christians, should be our constant prayer.

—Rev. J. M. McKee, of the Louisiana Conference has been transferred to the East Texas Conference.

—Dr. David Morton, secretary of our Board of Church Extension, spent the Sabbath in the city, preaching in the morning at Carondelet Street, and in the evening at Felicely.

—Rev. M. B. Chapman, at Columbia, Missouri, has just closed a successful revival meeting in his church. There were 25 conversions, and 21 additions to the church membership.

—Bishop Foster is visiting the missions of the Episcopal Church in South America. He will preside at the Annual Meeting of the South American Mission, at Montevideo, Uruguay, Feb. 10, 1886.

—We find this item of news in the Baltimore Episcopal Methodist: "Mr. Hora, of Atlanta, Ga., has just given \$10,000 to the superannuated preachers' fund of the South Carolina Conference, to be paid at the death of his wife."

—Rave. T. J. Upton, R. S. Trippett, J. T. Sawyer, H. O. White and R. T. Collier, of the Louisiana Conference were welcomed callers at the Advocate office, on Monday, en route to the Conference session at Baton Rouge.

—The closing sermon for this Conference year, at Moreau Street, last Sunday night, was signalized by the reception of four new members, on probation of faith. Rev. R. S. Collier, of the Louisiana Conference preached for the pastor on the occasion.

—The Board of Pardon held a meeting in this city last week. Some minor cases were disposed of, but the Ford and Murphy case was not considered. Having already refused to make any recommendation to the Governor, they will not reopen it, unless "a petition pertinent to the issue" shall be presented.

—The Rev. E. P. Palmer, D. D., has been installed as pastor of Canal Street Presbyterian Church of this city. He came directly here from Texas, where his labors have been abundantly successful. Dr. Palmer is a brother of Dr. B. M. Palmer, the distinguished pastor of the First Presbyterian Church of this city.

—An editorial in the Catholic Mirror, has this to say of the Pope's encyclical letter: "Impudent sects of heretics, infidels, atheists, claim to be treated by States on equal footing with the one true church. How shall we view this deplorable and perplexing problem?" The Romish treatment of the "problem" is the one fear of the thoughtful patriot. We may be assured that they will control in civil affairs if possible.

—This sad paragraph we find in the editorial columns of the Woman's Missionary Advocate. Our sincere condolence is extended to our heroic young missionaries so far away from home: "Who will not grieve with our dear missionaries, Misses Lochie and Dora Rankin, when it is known that their blessed father has entered into his everlasting rest? About the time that Miss Lochie arrived in China he reached the heavenly city. May the Comforter abide with them and their bereaved mother, is our most earnest prayer."

—We regret to chronicle the death of Dr. B. B. Hamilton, of Minden, La. Not many days ago he was in this office, renewed his subscription to the Advocate and talked pleasantly of church and other matters. He was an honored Methodist, of many years, and was fond of talking about the great men whose ministry he had enjoyed in other days. He died on board a train, coming to this city, near Montgomery, Ala., bringing the remains of a little grandson for interment. About an hour before his death he had a fall from the car platform at a depot, which it is supposed resulted in fracturing the skull. This is a great sorrow to a large circle of relatives and friends.

We find in the South-Western Methodist, of St. Louis, the following which will be read with painful interest by his many friends in the South. It is feared that the Doctor will have to intermit pastoral labor forsome time:

Dr. Felix R. Hill, pastor of First Church, is slowly recovering his general health. He is still however, under treatment of the oculist, Dr. Green, and there is no probability of the perfect restoration of his eye, and much danger that he may lose it altogether. A short time ago, believing that the eye would be restored in a few weeks, and that his system would recover its tone and strength more quickly in a Southern climate, Dr. Hill solicited a transfer to the Alabama Conference and was transferred and stationed at Tuskegee. Dr. Hill had not consulted the oculist in regard to this change and when he informed him of his purpose, he was assured that he would require the attention of an oculist for months to come, and that his perfect cure under the best conditions, was extremely doubtful. On account of this protest of the oculist, and also

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This is a vertical, high-contrast black and white image. It appears to be a scan of a textured surface, possibly a book cover or endpaper. The left side is light gray with some speckling and a faint horizontal line near the top. The right side is dominated by a dark, curved shadow or fold, creating a strong contrast. The overall texture is grainy and aged.

Tracts, Books and Colportage.

Secondly, we need books that will teach us the history of God's people from the creation down to the present time. The past teaches valuable lessons, of how men and nations became victorious, and again of how they were "mishled and brought low." It is the way the Holy Ghost has taken, as it were, to repress the truth upon us that we may escape the transgression's hard ways and obtain the rewards of the righteous. We should begin soon with children to cause them to understand the Bible, its doctrines, its chronology, and its geography, even down to where the mountains are in Palestine, and the fords on the Jordan. This can be done by a graded series, beginning with line upon line, and precept upon precept, that the House is now issuing, and ascending on up through Forest and Galaudet into the elaborate works of Dr. Wm. Smith. Then we want to know something of the history of the church since the close of the Scripture narrative. The Arian controversy, the rise of the Papacy, the reformation of the church in its doctrines, under Luther, the reformation of its members in guilt living under Wesley, and the progress of American Methodism, are events that ought to be familiar to all. And there are hundreds, yes, thousands, of country boys that, if given a fair chance, would go through with even the standard works on these subjects; and, as they read, would begin to understand the value of sound doc-

It rarely happens that books like these are well taken care of, well bound in a good deal in their chances of preservation. In too, there is something inviting to readers in good paper and clear and if you will add illustrations, temptation to read becomes irresistible. See the superb engraving of the narrative of travel in Harper's Magazine, making it a real pleasure to turn their pages. Oh, that I could give you such a book as the work in China, and Kennedy's work in Mexico, and the India Territory; incidentally, and aesthetically, making it a gem of the book-market. Then it would no longer be nearly two-twelfths of four per cent and will not read hark back to any said that history can be as interesting as a novel, and exemplify it himself. I believe the experience of missionary work as attractive as the articles in our best magazine, though whether I will live exemplified or not, is a question readily to inquire. How are you to dispose of so many books? First of all, have faith to

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elect the most suitable man
have not in the same degree

Are there difficulties? Yes, Are they movable? And I discern nothing but the pathway pointed out that will save and energy, with God's blessing, not remove. In a word, a strong link that links itself in with the plans and purposes of the Most High will bring me triumphantly though into a promised land of light where all will know the Lord "from the least to the greatest." In this promised there is nothing that will hurt or destroy, but abundance of peace and righteousness. Hence they that there grow strong, wax valiant, turn to flight the armies of the Lord. In the language of Isaiah, I will send an exceeding good land. Let us go on and possess it, for we are well to everyone. (Give us these books Dr. Marshall's tracts and booklets as agency for their distribution) than, instead of a business of fifty seventy-five thousand dollars, we do a book business of not less than hundred and fifty thousand a year, the very great profit of the good men and of the cause and kingdom of Christ. THOS. M. C. BIRMINGHAM, WITCRAFTVILLE, ARKANSAS.

SCOTT'S EMULSION OF PURE LIVER OIL, with Hypophosphites, *Very Palatable and Efficient in Wasting*

Dr. C. T. Broussier, Rochester, says: "After having used Scott's Emulsion with devoted benevolence, I have taken great pleasure in recommending it since in the conditions of wasting in which it is indicated."

Address all mail matter to NICHOLAS CHRISTIAN ADVOCATE, ORICANA.

Why the difference? Is it proper? By the above inquiries I mean to draw out the mind to a point of inquisitiveness on a subject of no small importance as vast as to step all quibbling and demand candor, revelation and reason. The history of the doctrine of redemption is full of interest, of such interest as affects the future as well as the present. By some writers the whole scheme is included in the idea of Christ's death with reference to both actual and original sin; while by others the work of redemption is considered in their arguments as to partake of a twofold application to man, *i. e.*, to original sin as a redemption, to actual sin as an atonement. Augustine, in his opposition to the arguments of Gregory, to the effect that all men (excepted such as Moses, Elijah, Isaiah, Paul, etc., who were good men), did not need redemption, insisted that all men did need redemption, but all did not need atonement. Irenæus, who argued the question of atonement (as of the necessity of redemption), found it necessary to divide the subject and argue for the positive and the negative aspects of his subject. This feature was added to some extent in almost every age of the church. Even Dr. Rolleston speaks of the economy of salvation "redemptious through the atonement of Christ." Binney is much more decided, and so divides the economy of salvation as to speak of "redemptious from and atonement for sin." It is proper to say, however, that Dr. Rolleston treats the subject as if the two aspects of the question were one. He says, "By the atonement we understand for sin by the suffering and death of Christ, whereby salvation made possible to man." Thence he argues the question as having only one bearing. Now the question arises, Is it no part of Socinianism either, to the effect of the death of Christ, that same for actual as for original sin, and if so, how can infants be saved without faith? I know the answer ready to the effect that "they are saved by the death of Christ and through the merit of his death without faith." This is saying too much, if his death had the same effect on actual or personal sin that it had on original sin. For if it did, then men, it seems to me, would be saved from their actual sin without faith, which would be a direct contradiction of the Bible. I should it be said that personal sins are forgiven only by faith, or the salvation of an adult from actual sin is to express declaration of holy writ, to be "by grace through faith," we contradict the assertion that the effect of Christ's death was the same to personal and original sin. For there is no condemnation for sin on account of original sin even in absence of faith, and there is no condemnation for actual sin in absence of faith. It follows that the two—personal sin and original sin—are quite differently related to the death of Christ. I doubt not but the fallacy properly discriminate between the effect of the death of Christ as to actual and original sin raised a theoretical necessity for the doctrine of baptismal regeneration. For inasmuch as actual sin could not be forgiven and saved without faith, and for as much as infants could not exercise faith, it was necessary to provide a means of forgiveness.

If we go back to the necessity of the death of Christ and to the facts that to that necessity, we may obtain some additional light. I understand that Jesus "came not to call the righteous, but sinners to repentance." All were sinners; all were under the law; all were "under the trespasses and in sins." That Jesus came to "call" and "redeem" without him "no flesh living or justified." But he "died—the unjust." "He was bruised for our iniquities, and by his stripes we are healed." He came "to destroy the works of the devil;" to satisfy and buy man back; to redeem him from the deficiency of the price. It was our satisfaction; fully adequate to the demands of the law. Hence, when Adam died, even so in Christ, shall all be made alive. But the law was satisfied—after man had been redeemed—human nature was depraved and man would be evil dispositions into sin, "so that the guilt of those actual sins must be provided for, lest, after all, the death of Christ should be in vain. I therefore, that if there was a necessity for the retrospective effect of atonement for sins, there was a necessity for a prospective effect. Irenæus put it, its negative effect, to go to undo what was done while its positive effects must be the actual sin of life. This I stand to be the idea of Augustine as well as Binney and others.

"Atonement is for sin; redemption is from sin." That in while the death of Adam's offspring was involved was, as to its personal sin, "nailed to the cross" as an atonement without consulting redemption or any of his faculties redeemed from these by "the death of God that took away the sin of the world," and by this same death of redemption—the atonement

thing to explain this passage, for we
 or the import of words, which ex-
 that this passage was never intend-
 apply to any of "mankind," ex-
 such as can exercise "faith." It
 utterly failed to find it. However,
 find this: "By Christ's offering of
 life for men estranged from God,
 is objectively reconciled to God."
 " . . . But what has been objected
 accomplished for all mankind, and
 now be appropriated by each individ-
 and thus become subjective." (F
 This also (p. 415): "The *p*
 denotes only what was negatively
 temporary, the non-punishment of
 past sins on the part of God, so that
 cause of the guilt of sin is not im-
 posed and the removal of that sin is
 not affected. The *aphesis*, on the
 hand, denotes objectively that
 God by which sin is really forgiven.
 This, it will be seen, offers no ex-
 plan of the passage above, but it
 the great difficulty of treating the
 subject as effecting alike both original
 actual sin. "The *paresis*" is of-
 other way of putting the argument
 Gregory and Augustine on the two
 two aspect of redemption, which
 away the guilt and punishment
 "past sins," but left a subjective
 sin and a consciousness of demerit.
 Neander, however, does not
 us in insisting that this is his in-
 for he goes on with his argument
 show that this "non-punishment
 past sins" is a real pardon and
 be exemplified by a holy life. Since
 he proceeds with his argument
 the term "forgiveness" will al-
 that being the term employed
 nection with the latter part of
 sage (the *aphesis*), we include
 more to the help that he is fol-
 the idea of Augustine.
 Irenaeus, Gregory, Basil, Ger-
 others crossed swords on this point
 and if a conclusion was reached
 it seems to have been reached
 Augustine in the following
 "Every man is born in sin, and
 fore, stands in need of pardon
 obtain this in baptism. It is
 children from original sin."

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES BY THE METROPOLITAN EPISCOPAL CHURCH, BOSTON.

CHAS. E. GALLOWAY, D.D., Editor.

CORRESPONDENTS: Editors.

REV. T. A. S. ADAMS, D.D. REV. J. T. BAKER, REV. W. L. C. BERRY, REV. J. T. BAKER.

WEDNESDAY, JANUARY 14, 1886.

The Methodist Episcopal Church gave nearly \$100,000 more for the year 1885 than in any former year of its history. A like forward movement is seen and felt in our Southern Methodist. Our offerings to this cause are three times larger than they were eight years ago.

Our neighbor, the New Orleans Picayune, does us the honor of making a liberal extract from our last week's "leader," on "Newspapers and Religion" and calls it a "magnificent article." We would be glad to know that the doctrine it preached was the creed of all secular journals.

It will be seen in the list of appointments published in another column that very few changes have been made in the New Orleans district. The preachers are laborious, zealous men, and we invoke special blessings upon their reappointment to this important, but difficult field.

Now that all of our patronizing Conferences have met and cordially endorsed the editorial and business conduct of this Advocate, we bespeak the co-operation of pastors and friends in extending its circulation. It is no small satisfaction to us that the paper meets the approval of the Conferences and with renewed energy we will endeavor to make it more and more worthy of commendation.

From far and near we have received commendations of this Advocate's utterance on "Dawdling with Justice." For these kindly endorsements we are profoundly grateful. It shall be our effort to speak forth words of truth and soberness on all great living questions, to the fear of God, with charity for all and with malice toward none. Believing that good morals are the very bulwark of our social order, we shall not hesitate to discuss issues affecting the same.

The action of the faculty of the Ohio Wesleyan University in enforcing the rules against the going is generally approved. It caused some friction at the time, but with restored quiet there is higher regard for the rule and the spirit that framed it. Church institutions find the reasons for their existence and the secret of their success in conserving the moral and religious life of students.

The London Methodist Recorder, of recent date, contains this graphic sketch of Mr. Parnell, the Irish political leader:

"Louis XIV.'s proud boast, 'L'Etat—c'est moi,' may be parodied by this man without a palace or a throne: 'Ireland—that is myself.' This 'leader of the Irish people,' as his admirers call him, a nominal Protestant, destitute of Celtic characteristics, without the eloquence, imagination, humor, blarney and pathos of O'Connell, a-tute, calculating, cold-blooded with his Anglo-Saxon dissent and name, wields a power greater than the 'Liberator' ever wielded, and is, perhaps, a greater danger to the state than the armed insurrectionists of former times. Indeed, the so-called 'leader' is a driver and dictator, and brooks no crossing of his will, as Mr. Callan found to his own cost in the Louth election. In that contest, if Greek did not meet Greek, Celt met Celt, priest met priest, curie met curie, and but for the strong force of police shillalah would have met shillalah; but the Parnellite nominee triumphed over the Independent Nationalist."

The "Successful Merchant," by Rev. William Arthur, has passed through forty-three editions, and yet holds a place in the literature of practical religion. But so innocent of its authorship and history is the Christian Commonwealth as to make the following verdant notice of it, which we find in the Methodist Times, of London:

The author of this volume is showing himself capable of writing on a variety of subjects and writing equally well upon all. The present volume is likely to become popular. It is certainly worthy to be read in every household, and is especially valuable to young men. It is one of the books that we can heartily recommend for a holiday gift from parents to their sons.

The Times very aptly says: "To be told that the Rev. William Arthur is showing himself, capable of writing on a variety of subjects is something like saying that Lord Tennyson is showing himself capable of writing poetry."

Louisiana Conference.

This body met in Baton Rouge, the capital city of the State, on Wednesday the sixth instant, with Bishop J. C. Keener in the chair. Rev. Dr. C. E. Evans was elected secretary and Rev. A. C. Coney assistant secretary. There was a full attendance the first day, and the preachers were in the most cheerful spirits of the typical itinerant. What a joyful, inspiring reunion is afforded by an Annual Conference! There is nothing like it, for no other body has the esprit de corps of a Conference of Methodist preachers. From different parts of the field these brave soldiers come up to report, exchange experiences, and are recommissioned for another year. And from these sessions they carry away a baptism of fire that cheers and inspires them through all "dangers, toils and sorrows." To have membership in such a heroic legion—to be counted worthy of such comrades—is surely high honor. And in no home field of our church is the military feature of the military more signally displayed than in some parts of the Louisiana Conference. Chivalric souls are many of that noble rank and file!

At the roll call three veterans failed to answer. They had been discharged from the church militant and have gone to join the shining hosts of the church triumphant. Revs. John S. Davis, R. M. Crowson and R. T. Parish had fallen upon the field, with swords "still warm with recent fight."

Committees were appointed on church publications, temperance, Bible cause, Conference relations, Conference records and memoranda.

Communications from Rev. W. C. Dunlap, agent of Paine Institute, Rev. Dr. J. B. McFerrin, agent of the Publishing House, and Rev. Dr. David Morton, secretary of the Board of Church Extension, were read and referred to appropriate committees.

Quite a number of visitors were present and seemed to enjoy the Conference sessions. Drs. Young and Morton and Bro. Dunlap, our Connecticut men; and Revs. J. A. B. Jones, J. W. Chambers, L. S. Jones and D. A. Givens, of the Mississippi Conference, and Rev. Dr. T. A. Adams, president of Centenary College, were welcomed within the bar of the Conference.

On Thursday report No. 1, of the Committee on Education was presented endorsing the Paine Institute, and accepting the assessment made upon the Conference for sustaining that enterprise. Rev. W. C. Dunlap was then introduced and spoke and sung to the Conference. The full assessment was not quite reached, but we hope will be realized in due time. (On Thursday night the Church Extension anniversary was held, with addresses by Dr. Morton and Dr. R. A. Young. There was a large congregation and a rather small collection. We are not sure but that the growing sentiment of the church against the collection at the Conference anniversary is wise. The preachers all give at home with their congregations, and thus become examples to the flock. The anniversary should be held by all means, and addresses delivered, packed with facts and principles; but the collection might be omitted. Most of the money is given by the preachers; some of whom give unwisely.)

On Friday morning came the cold wave, which affected much the attendance upon the public services. Preachers and people were diligently engaged in keeping warm. The "oldest inhabitant" had never seen it on that wise. In the land of the orange and magnolia the mercury stood at eleven degrees above zero. But the Bishop held the Conference to its work and business proceeded with about the usual dispatch. On this account, however, we failed to hear many of the reports. Of two things we were assured: 1. The preachers had done faithful work during the year and received hundreds into the membership of the church. 2. There had been a rather excessive use of the printing knife. In some places the church Conference gives too liberal an interpretation to those disciplinary words, "lost sight of." After all their large gatherings there was reported a slight decrease of membership.

The report on church publications was presented by the chairman, Rev. Beverly Carrairie. It was an admirably written paper and a terrible, but just arraignment of the poisonous, popular literature of the day. By resolution of the Conference it will be published in the Advocate next week. We are most grateful for this very cordial terms in which this paper was endorsed and for the hearty, unanimous vote of the Conference in its adoption. The editor has found warm friends among the Louisianians, both in his personal and official relations to them.

The election of delegates to the

General Conference was held on Saturday, resulting as follows: Clerical—C. W. Carter, J. T. Sawyer, T. J. Upton; alternates—J. B. Walker, R. Randle, Lay—A. C. Mitchell, W. H. Godale, T. C. Stauder; alternates—L. R. Lay, Dr. A. S. Helmick.

The vote on the change of name stood: yeas 1; nays 67.

The report of the Committee on Temperance presented by R. V. J. T. Sawyer, elicited warm discussion. Resolutions accompanying the report were adopted as follows:

Resolved, That we hereby urge upon our pastors and people fidelity to disciplinary requirements as to liquor selling and drinking, and deem it important that there should be uniform administration on this vital subject.

Resolved, That while we should keep aloof from partisan politics, we nevertheless deem it the high duty of all Christians to labor in all legitimate ways for the suppression of the liquor traffic.

A resolution was passed requesting the pastors to take up collections in their several congregations on the last Sunday in March and the first Sunday in April, for the purpose of defraying the expenses of the delegates to the next General Conference.

The report on education gave hearty endorsement to Centenary College under the presidency of Dr. Adams and to Mansfield College in charge of Dr. F. M. Grace.

The first Friday in March was set apart as a day of fasting and prayer.

The Conference was delightfully entertained by the good people of Baton Rouge, and there was unanimous agreement that Bro. Fannin

Leloy makes a capital Conference host. Our home was with Bro. Holmes, to whose household we are indebted for charming hospitality. We very much regret that the exceedingly cold weather and an engagement to return to the city to preach on the Sabbath prevented our accepting many appreciated courtesies. Another time we will return and make the rounds.

The next Conference will be held at Ruston, the new town that has sprung up like magic in North Louisiana.

The following are the answers to minute questions:

Admitted on trial.—Fitzgerald S. Parker, Frank N. Parker, George A. Mandeville, Chas. E. McLean, Joshua S. Saunders, Henry S. John, Washington W. Nicholson.

Discontinued.—Asbury S. Nelson, at his own request.

Remaining on trial.—Horace D. Kimball, Wilson Moore, Robert Harvey, Jefferson D. Jackson, Henry J. Boltz.

Admitted into full connection.—James P. Porter, Stephen J. Davies, Daniel C. Barr, Jeptha Landrum.

Deacons of one year.—John M. Davis, A. C. Coney, J. White Davis, S. H. Whitley, Reuben S. Collier, Chas. F. Silvers.

Local preachers elected deacons.—Wm. W. Monroe.

Superannuated.—A. M. Waller, A. G. Miller, A. A. Cornett.

Superannuated.—P. H. Dieffenwerth, Geo. M. Liverman, John Piper, Jesse Fulton, E. W. Yancy, J. M. Stone.

Located.—J. W. Hearn, at his own request.

The statistical summaries are as follows: White members, 14,059; local preachers, 79; adults baptized, 510; infants baptized, 730; Sunday-schools, 153; officers and teachers, 957; scholars, 6,591—an increase of 748. Collected for foreign missions, \$3,673 08; for domestic missions, \$335 40.

At a late hour Monday afternoon the Bishop announced the following APPOINTMENTS.

NEW ORLEANS DISTRICT.—J. B. Walker, P. E. Carondelet Street, G. H. Carter, Felicite Street, S. H. Werlein, St. Charles Avenue, H. B. Carrairie, Metairie Street, H. B. Kimball, Louisiana Avenue, B. F. White, Algiers and Gretna, Charles E. McLean, Lafourche circuit, to be supplied; Baton Rouge, T. K. Fannin Leloy—A. G. Miller, superannuated; Grosse Tete and False River, L. A. Reed; Plaquemine and Donaldsonville, F. G. Hoenit; Carrollton and Parker Chapel, F. S. Parker.

SHREVEPORT DISTRICT.—B. E. Alexander, P. E. Shreveport, Charles E. Evans, Morrisport, Joshua S. Saunders, Caddo circuit, J. B. Casalt; Mansfield, R. J. Harp; Grand Cane, William Wimbury; Many, to be supplied S. S. Holliday; Anacoco, to be supplied by John Frankfort; Pleasant Hill, J. M. Johnston; Providence, to be supplied by J. F. Carrol; Natchitoches, R. S. Isbell; Coushatta and East Point, S. J. Dives, and one to be supplied by J. L. Bonnet; Red River, R. S. Tripett; South Bossier, R. M. Blocker; and Henry S. John; North Bossier, E. B. Hunt; Sabine circuit, H. J. Boltz; Northwest Caddo, to be supplied by John C. Carrairie; President Mansfield Female College, F. M. Grace.

ALEXANDRIA DISTRICT.—J. D. Harper, P. E. Alexandria and Pineville, J. M. Beard; Rapides, to be supplied; Jena and Centerville, to be supplied by J. J. Masters; Front Creek, W. R. Whitley; Columbia, N. S. Cernell; Winnfield, D. C. Barr,

and A. M. Waller, superannuated; Egreenville, S. H. Whitley; Simmsport, Jeptha Landrum; Spring Creek and Belle Chene, F. White; Sugar-town, F. D. Van Valkenburgh; Trinity, Wilson Moore; Colfax and Montgomery, R. A. Davis; Hueston and Hemphill, to be supplied; Point Meager, George Jackson.

ORLEANS DISTRICT.—C. Keener, P. E. Orleans, J. D. Jackson; Washington, J. P. Porter; Rayne and Plaquemine, Bruce S. Keener; Lafayette circuit, E. B. Galloway; Abbeville, M. C. Manley; Jennings and Kimball, J. Jay Hollander; New Iberia, H. O. Wille; Franklin, George S. Mandeville; Pattersonville, Frank Parker; Lake Charles, James E. Bradley; Sulphur Mine and Grand Cane, Robert Harvey; Morgan City and Berwick, A. E. Clay; Jeanerette, J. White Davis.

DELAWARE DISTRICT.—R. Randle, P. E. Monroe and Delhi, A. C. Coney; Trenton, William Hart; Bastrop, J. A. Parker; Lind Grove, Thomas Randle; Floyd, J. E. Patterson; Lake Providence, T. J. Upton; Oak Ridge, John E. Wynn; Richmond, C. F. Munholland; Winneshiek, J. E. Fenlock; Harrisonburg, T. H. McClelland; Waterproof and Texas, J. M. Brown; Tensas circuit, to be supplied; Madison, to be supplied.

HOMER DISTRICT.—T. J. Sawyer, P. E. Homer, J. W. M. Shook; Haynesville, C. R. Godfrey; Allen, J. J. Billingsley; Brushwood, C. W. Hodge; Ringgold, to be supplied by P. Burket; Santa circuit, R. Parvin; Saline, to be supplied by B. H. Rushing; Arcadia, John A. Miller—A. A. Cornett, superannuated; Tulih, J. L. P. Sheppard; Summerfield, John M. Davis; Riston, T. B. White; Douglas circuit, to be supplied by J. L. Williams; Vernon, J. L. Wright; Indian Village, Charles F. Silvers; Downsville, R. S. Collier; Farmerville, W. W. Nicholson.

The Episcopal Mission.

We are now in the midst of the second week of the New Year's mission in New Orleans conducted by Rev. W. Hay Alken, a "missioner" from England. His great work in England, in connection with the Church Parochial Missionary Society and his recent labors in New York, led our people to expect much from his coming. It has been our privilege to hear him on several occasions and to study his methods. He impresses one as a profoundly spiritual man, bent on the conversion of souls. His manner is entirely unaffected and his movements somewhat awkward. He evidences a refreshing forgetfulness of himself and wins upon you by the warm solicitude of his divine zeal. There are no displays of the grace and charm of the popular orator, but he commands rapid attention and holds his audience under the pleasing sway of his thought and theme. He has a rich vocabulary, and the proper, forcible word never fails to come at his bidding. He preaches without notes and generally in an easy, conversational style, but at times becomes impassioned and soars into the realm of real eloquence.

His methods are according to Methodist traditional orthodoxy. He makes direct appeal to sinners, urges immediate decision, and gives them opportunity, under various propositions, to declare their allegiance to Christ. One evening at Trinity Church we heard with delight his powerful appeals, and in the "after-meeting" observed him walking down the aisle pressing home the importance of immediate decision. He insisted earnestly upon the possibility of instantaneous conversion and a clear, inspiring knowledge of the same. How vigorously he assailed a religion of mere form and profession! And with merciless hand did he expose the falsity of professing Christ and yet loving sin, and indulging in worldly vanities.

The preaching of this man of God can but do good, and we rejoice that our sister denomination in the city is favored with his mission gospel and methods. If his labors here much fruit among them, a more evangelical spirit will pervade the church and a higher spiritual standard of church membership be required. If space permitted, we would be glad to reproduce many of his striking sentences.

The Annual Conferences have all been held except the Baltimore, which meets in March, and the volume of another ecclesiastical year in Southern Methodism has been written. Upon the whole the results are most gratifying. Our membership has considerably increased—probably reaching a round million. Missionary offerings have advanced and will closely approximate two hundred thousand dollars for foreign missions alone. Interest in church extension is growing, that department of conational service having already become very popular. Work among the negroes is being revived with something of our antebellum missionary zeal, and Paine Institute is an established, concrete expression of the same. Altogether the retrospect is grateful and the prospect hopeful.

Pastors who take their foreign mission collection early are requested to report the same to this office.

Bishop Bowman on Prohibition.

Bishop Thomas Bowman, the senior Bishop of the Methodist Episcopal Church, has written a short letter to the Central Christian Advocate, giving his observations on the operation of prohibitory laws in certain States and some words of wise counsel to the friends of reform. While secular papers, with a decided leaning toward rum, are publishing statements to the contrary, it is well to keep the facts before the people. He says:

"During the last six months my duties have called me into twelve of the States of this Union. In addition I have met with men of intelligence and wide observation from nearly all other States. I have thus come in contact with persons of all classes and representing all the sections of our country. With many I have conversed freely and fully on the various questions relating to the general subject of temperance. From all this I am convinced that the sentiment in favor of temperance and the final prohibition of the liquor traffic is gradually and surely growing. However the wise and good may differ as to the best methods to be employed in order to secure the desired end, all are hopeful, and have strong faith in the ultimate triumph of the cause of prohibition.

I also desire to say that I have had good opportunity to see the work of prohibition in Iowa and Kansas, and to gather the facts in regard to it, from those having ample means of knowing all about it. It gives me great pleasure to say that, in these States, prohibition does prohibit. I have seen no drinking in either of the States; and well-informed persons have assured me that the traffic in intoxicants has almost ceased in the larger portions of these States.

Will you allow me to give a word of caution? Should there not be a little more charity on the part of those interested in the third party movement, toward the friends of prohibition who may differ with them as to the wisdom and propriety of that method, for the attainment of the end desired by all? In some of the papers we find severe criticisms, not of method, but of men and their motives, and sometimes false reports are published, and thus the characters of good and devoted friends of the cause are seriously damaged. We think this is neither wise nor Christian, and would most earnestly exhort all the parties in this great cause to be kind and charitable toward each other and thus give their enemies no advantage over them."

Joy in the Joy of Others.

BY REV. J. H. A. ARKENS, D. D.

Sorrow and sighing, lamentations and crying every where. No joy. Is life worth living? Is the melancholy interrogatory of many. Sympathy with them induces me to point them to an unfailing fountain of pure delight. There is joy for each and joy for all, joy for the million: joy in the joy of others.

Many are happy, fortunate, full of joy. They prosper peculiarly, they are well-to-do, even wealthy. Their social and family relations are genial and satisfactory. They are respected; their children thrive. They occupy high positions in Church and State. Rejoice in their joy—and most of your sorrow will cease.

Here and there I've met with fellow-mortals so base, yea, devilish, that the joy of others gave them pain. Bitter, envious envy filled their souls. They deserve to be unhappy. It is the unhappiness of devils; an envious heart is a miniature hell. Rightly they reap what they sow. I weep not with them that weep because of the happiness of others. Those sorrowing because of others' joy are the same who are rejoicing in others' misfortune. "Serves them right!" you hear them complacently say, unthinkably indicating that it gave them great pleasure to witness the pecuniary loss, financial afflictions, bodily illness, official decapitation of their acquaintances. Flee from such as you would flee from demons. They are blood-relations of Satan.

To rejoice with them that do rejoice is apostolic, angelic, divine. The apostle deemed it his greatest pleasure to be assured of the happiness of others, by walking in the truth. There is joy in the presence of God over one sinner that repenteth and becomes a happy heir of eternal life. For the joy set before him, Christ made unheard-of sacrifices. Seated at the right hand of God it is now his supreme delight when sinners are saved from their sins. Upon earth God declares, "that not in the sinner's death, but rather in his salvation he has pleasure."

How seldom that the poor find pleasure in the wealth of the opulent, the unknown and unhonored in the celebrity and honor of others, the forsaken and unloved in the friend-

ship and love in which others exult! If it pleased God to assign me my abode in a fog-ridden valley why should my bosom be filled with rancor because others dwell on sunny elevations? If the mind which was in Christ is in us, then the happiness of others will make us happy. If our income is small, it is gratifying to know that others have larger receipts. I may not be enthusiastically desired as pastor and preacher; but it gives me pleasure to learn that others are in great demand. I live in a small house, and wife and children have to exercise the strictest economy, yet do I find great satisfaction in finding that many others occupy palatial mansions, while wife and daughters, expensively attired, traverse the suburbs in an elegant equipage.

Your lot has fallen to you in pleasant places. Be happy. Love your neighbor as yourself and rejoice in his joy. This love conveys the joy of the joyous to your own bosom, makes it your own. The music in a gentleman's parlor delights even the tramp on the sidewalk. Find pleasure in the pleasure of others. The beautiful flowers in a neighbor's garden are certainly not my own, but they afford me much pleasure nevertheless.

A Preacher's House Burned.

The telegram of Friday morning last brought intelligence of a calamity that had befallen our friend and brother, the Rev. R. D. Norworthy, presiding elder of the Meridian district, Mississippi Conference. "On the morning before his house was destroyed by fire with all its contents, the family barely escaping with their lives. He had recently removed from the parsonage at Edwards to his own hired house in Meridian, to take charge of the district. This disaster coming on so soon after the expense of moving over a hundred miles and furnishing entirely a home in which to live, is especially distressing. Rev. W. C. Black, our pastor in Meridian, makes a suggestion to friends about replenishing the library of Bro. Norworthy which we doubt not will be heeded and broadened to other things. Bro. Black writes as follows:

"Rev. R. D. Norworthy has had a serious misfortune. Night before last his house was burned with most of his household goods. Some members of his family made a very narrow escape from the flames. His library and all his sermons and notes were destroyed. To a preacher the loss of a library is a serious matter. Are there not many brethren, lay and clerical, who have books that they can spare to replenish the library of our unfortunate brother? 'The Lord loveth a cheerful giver.'"

W. C. BLACK.

MERIDIAN, MISS., Jan. 8, 1886.

Historical Personalities.

Now that the Annual Conferences for the passing year are all over, except the Louisiana, Florida, and Baltimore (and they will effect no change), and having elected delegates to the approaching General Conference, a few facts will not be uninteresting to readers concerning the persons whose lives constitute a part of the official history of the church. We date back fifty years.

Of the delegates representing the Southern Conferences in the General Conference which met at Cincinnati in 1835 the following only survive: James McAfee, of Virginia; William Murrah, of Alabama, and G. T. Henderson and J. B. McFerrin, of Tennessee.

Of those representing the Southern Conferences at Baltimore in 1840 the following still live: T. N. Ralston, of Kentucky; William Murrah and J. B. McFerrin.

Of 1844 only two are elected to the approaching General Conference, namely—Andrew Hunter, of Little Rock, and J. B. McFerrin. These are living of the delegates to the General Conference of 1844, in addition to the two above named, the following brethren: Jesse Borling, of Alabama (now of Georgia); William Murrah; J. E. Evans, of Georgia; H. A. C. Walker, of South Carolina; and Jerome C. Barryman, of Missouri. Of the Convention which met at Louisville in 1845 only the following survive: T. N. Ralston, Wesley Browning, J. W. Hanner, Jesse Borling, H. A. C. Walker, James E. Evans and J. B. McFerrin.

Of the eighty-seven delegates and two Bishops, Soule and Andrew, who met at Petersburg, Va., in 1846, at the first General Conference of the Methodist Episcopal Church, South, the following twelve survive: T. N. Ralston, J. W. Hanner, W. M. McFerrin, William Murrah, Wesley Browning, Andrew Hunter, John G. Jones, of Mississippi; H. A. C. Walker, Whiteford Smith, of South Carolina; J. E. Evans, Jesse Borling and J. B. McFerrin.

* Wesley Browning was a member of the General Conference from the Pittsburgh Conference. —Nashville Advocate.

Weekly Market Review.

(For Week Ending January 12, 1886.)

COTTON.

Low ordinary	6 1/2	6 1/2
Ordinary	7 1/2	7 1/2
Good ordinary	8 1/2	8 1/2
Low middling	9 1/2	9 1/2
Middling	10 1/2	10 1/2
Good middling	11 1/2	11 1/2
High middling	12 1/2	12 1/2
Extra	13 1/2	13 1/2
Mobile middling	8 1/2	8 1/2
St. Louis middling	8 1/2	8 1/2

SUGAR.

Inferior	2 1/2	4 1/2
Common	3 1/2	4 1/2
Good common	4 1/2	4 1/2
Full	5 1/2	4 1/2
Good full	6 1/2	4 1/2
Prime	7 1/2	4 1/2
Strictly prime	8 1/2	4 1/2
Yellow	9 1/2	4 1/2
White	10 1/2	4 1/2
Extra white	11 1/2	4 1/2
Granulated	12 1/2	4 1/2

MOLASSES.

Superior	2 1/2	3 1/2
Good	3 1/2	3 1/2
Full	4 1/2	3 1/2
Prime	5 1/2	3 1/2
Strictly prime	6 1/2	3 1/2

RICE.

Family	2 1/2	3 1/2
Common	3 1/2	3 1/2
Good common	4 1/2	3 1/2
Full	5 1/2	3 1/2
Good full	6 1/2	3 1/2
Prime	7 1/2	3 1/2
Strictly prime	8 1/2	3 1/2
Yellow	9 1/2	3 1/2
White	10 1/2	3 1/2
Extra white	11 1/2	3 1/2

FLOUR.

Minnesota lake	5 1/2	6 1/2
Superior	6 1/2	6 1/2
Extra	7 1/2	6 1/2
Good	8 1/2	6 1/2
Full	9 1/2	6 1/2
Prime	10 1/2	6 1/2
Strictly prime	11 1/2	6 1/2
Yellow	12 1/2	6 1/2
White	13 1/2	6 1/2
Extra white	14 1/2	6 1/2

CORN PRODUCE.

Cracked	2 1/2	2 1/2
Cracked	3 1/2	2 1/2
Cracked	4 1/2	2 1/2
Cracked	5 1/2	2 1/2
Cracked	6 1/2	2 1/2

GRAIN, ETC.

Corn	4 1/2	4 1/2
Wheat	5 1/2	4 1/2
Oats	3 1/2	4 1/2
Rye	4 1/2	4 1/2
Barley	5 1/2	4 1/2
Hay	6 1/2	4 1/2
Straw	7 1/2	4 1/2
Provisions	8 1/2	4 1/2
Pork	9 1/2	4 1/2
Beef	10 1/2	4 1/2
Lard	11 1/2	4 1/2

PROVISIONS.

Pork	11 1/2	11 1/2
Beef	12 1/2	11 1/2
Lard	13 1/2	11 1/2
Butter	14 1/2	11 1/2
Eggs	15 1/2	11 1/2
Flour	16 1/2	11 1/2
Wheat	17 1/2	11 1/2
Oats	18 1/2	11 1/2
Rye	19 1/2	11 1/2
Barley	20 1/2	11 1/2

FISH.

Shad	2 1/2	3 1/2
Salmon	3 1/2	3 1/2
Trout	4 1/2	3 1/2
Brook trout	5 1/2	3 1/2
Perch	6 1/2	3 1/2
Crab	7 1/2	3 1/2
Shrimp	8 1/2	3 1/2
Clam	9 1/2	3 1/2
Mussel	10 1/2	3 1/2

FRESH.

Butter	11 1/2	11 1/2
Eggs	12 1/2	11 1/2
Flour	13 1/2	11 1/2
Wheat	14 1/2	11 1/2
Oats	15 1/2	11 1/2
Rye	16 1/2	11 1/2
Barley	17 1/2	11 1/2
Hay	18 1/2	11 1/2
Straw	19 1/2	11 1/2

GROCERIES.

Coffee	2 1/2	3 1/2
Tea	3 1/2	3 1/2
Sugar	4 1/2	3 1/2
Spice	5 1/2	3 1/2
Flour	6 1/2	3 1/2
Wheat	7 1/2	3 1/2
Oats	8 1/2	3 1/2
Rye	9 1/2	3 1/2
Barley	10 1/2	3 1/2

VEGETABLES.

Cabbage	2 1/2	3 1/2
Carrots	3 1/2	3 1/2
Onions	4 1/2	3 1/2
Potatoes	5 1/2	3 1/2
Beans	6 1/2	3 1/2
Lentils	7 1/2	3 1/2
Peas	8 1/2	3 1/2
Turnips	9 1/2	3 1/2
Brussels sprouts	10 1/2	3 1/2

BALDWIN'S.

Butter	11 1/2	11 1/2
Eggs	12 1/2	11 1/2
Flour	13 1/2	11 1/2
Wheat	14 1/2	11 1/2
Oats	15 1/2	11 1/2
Rye	16 1/2	11 1/2
Barley	17 1/2	11 1/2
Hay	18 1/2	11 1/2
Straw	19 1/2	11 1/2

SUNDRIES.

Butter	11 1/2	11 1/2
Eggs	12 1/2	11 1/2
Flour	13 1/2	11 1/2
Wheat	14 1/2	11 1/2
Oats	15 1/2	11 1/2
Rye	16 1/2	11 1/2
Barley	17 1/2	11 1/2
Hay	18 1/2	11 1/2
Straw	19 1/2	11 1/2
Provisions	20 1/2	11 1/2
Pork	21 1/2	11 1/2
Beef	22 1/2	11 1/2
Lard	23 1/2	11 1/2
Butter	24 1/2	11 1/2
Eggs	25 1/2	11 1/2
Flour	26 1/2	11 1/2
Wheat	27 1/2	11 1/2
Oats	28 1/2	11 1/2
Rye	29 1/2	11 1/2
Barley	30 1/2	11 1/2
Hay	31 1/2	11 1/2
Straw	32 1/2	11 1/2
Provisions	33 1/2	11 1/2
Pork	34 1/2	11 1/2
Beef	35 1/2	11 1/2
Lard	36 1/2	11 1/2
Butter	37 1/2	11 1/2
Eggs	38 1/2	11 1/2
Flour	39 1/2	11 1/2
Wheat	40 1/2	11 1/2
Oats	41 1/2	11 1/2
Rye	42 1/2	11 1/2
Barley	43 1/2	11 1/2
Hay	44 1/2	11 1/2
Straw	45 1/2	11 1/2
Provisions	46 1/2	11 1/2
Pork	47 1/2	11 1/2
Beef	48 1/2	11 1/2
Lard	49 1/2	11 1/2
Butter	50 1/2	11 1/2
Eggs	51 1/2	11 1/2
Flour	52 1/2	11 1/2
Wheat	53 1/2	11 1/2
Oats	54 1/2	11 1/2
Rye	55 1/2	11 1/2
Barley	56 1/2	11 1/2
Hay	57 1/2	11 1/2
Straw	58 1/2	11 1/2
Provisions	59 1/2	11 1/2
Pork	60 1/2	11 1/2
Beef	61 1/2	11 1/2
Lard	62 1/2	11 1/2
Butter	63 1/2	11 1/2
Eggs	64 1/2	11 1/2
Flour	65 1/2	11 1/2
Wheat	66 1/2	11 1/2
Oats	67 1/2	11 1/2
Rye	68 1/2	11 1/2
Barley	69 1/2	11 1/2
Hay	70 1/2	11 1/2
Straw	71 1/2	11 1/2
Provisions	72 1/2	11 1/2
Pork	73 1/2	11 1/2
Beef	74 1/2	11 1/2
Lard	75 1/2	11 1/2
Butter	76 1/2	11 1/2
Eggs	77 1/2	11 1/2
Flour	78 1/2	11 1/2
Wheat	79 1/2	11 1/2
Oats	80 1/2	11 1/2
Rye	81 1/2	11 1/2
Barley	82 1/2	11 1/2
Hay	83 1/2	11 1/2
Straw	84 1/2	11 1/2
Provisions	85 1/2	11 1/2
Pork	86 1/2	11 1/2
Beef	87 1/2	11 1/2
Lard	88 1/2	11 1/2
Butter	89 1/2	11 1/2
Eggs	90 1/2	11 1/2
Flour	91 1/2	11 1/2
Wheat	92 1/2	11 1/2
Oats	93 1/2	11 1/2
Rye	94 1/2	11 1/2
Barley	95 1/2	11 1/2
Hay	96 1/2	11 1/2
Straw	97 1/2	11 1/2
Provisions	98 1/2	11 1/2
Pork	99 1/2	11 1/2
Beef	100 1/2	11 1/2
Lard	101 1/2	11 1/2
Butter	102 1/2	11 1/2
Eggs	103 1/2	11 1/2
Flour	104 1/2	11 1/2
Wheat	105 1/2	11 1/2
Oats	106 1/2	11 1/2
Rye	107 1/2	11 1/2
Barley	108 1/2	11 1/2
Hay	109 1/2	11 1/2
Straw	110 1/2	11 1/2
Provisions	111 1/2	11 1/2
Pork	112 1/2	11 1/2
Beef	113 1/2	11 1/2
Lard	114 1/2	11 1/2
Butter	115 1/2	11 1/2
Eggs	116 1/2	11 1/2
Flour	117 1/2	11 1/2
Wheat	118 1/2	11 1/2
Oats	119 1/2	11 1/2
Rye	120 1/2	11 1/2
Barley	121 1/2	11 1/2
Hay	122 1/2	11 1/2
Straw	123 1/2	11 1/2
Provisions	124 1/2	11 1/2
Pork	125 1/2	11 1/2
Beef	126 1/2	11 1/2
Lard	127 1/2	11 1/2
Butter	128 1/2	11 1/2
Eggs	129 1/2	11 1/2
Flour	130 1/2	11 1/2
Wheat	131 1/2	11 1/2
Oats	132 1/2	11 1/2
Rye	133 1/2	11 1/2
Barley	134 1/2	11 1/2
Hay	135 1/2	11 1/2
Straw	136 1/2	11 1/2
Provisions	137 1/2	11 1/2
Pork	138 1/2	11 1/2
Beef	139 1/2	11 1/2
Lard	140 1/2	11 1/2
Butter	141 1/2	11 1/2
Eggs	142 1/2	11 1/2
Flour	143 1/2	11 1/2
Wheat	144 1/2	11 1/2
Oats	145 1/2	11 1/2
Rye	146 1/2	11 1/2
Barley	147 1/2	11 1/2
Hay	148 1/2	11 1/2
Straw	149 1/2	11 1/2
Provisions	150 1/2	11 1/2
Pork	151 1/2	11 1/2
Beef	152 1/2	11 1/2
Lard	153 1/2	11 1/2
Butter	154 1/2	11 1/2
Eggs	155 1/2	11 1/2
Flour	156 1/2	11 1/2
Wheat	157 1/2	11 1/2
Oats	158 1/2	11 1/2
Rye	159 1/2	11 1/2
Barley	160 1/2	11 1/2
Hay	161 1/2	11 1/2
Straw	162 1/2	11 1/2
Provisions	163 1/2	11 1/2
Pork	164 1/2	11 1/2
Beef	165 1/2	11 1/2
Lard	166 1/2	11 1/2
Butter	167 1/2	11 1/2
Eggs	168 1/2	11 1/2
Flour	169 1/2	11 1/2
Wheat	170 1/2	11 1/2
Oats	171 1/2	11 1/2
Rye	172 1/2	11 1/2
Barley	173 1/2	11 1/2
Hay	174 1/2	11 1/2
Straw	175 1/2	11 1/2
Provisions	176 1/2	11 1/2
Pork	177 1/2	11 1/2
Beef	178 1/2	11 1/2
Lard	179 1/2	11 1/2
Butter	180 1/2	11 1/2
Eggs	181 1/2	11 1/2
Flour	182 1/2	11 1/2
Wheat	183 1/2	11 1/2
Oats	184 1/2	11 1/2
Rye	185 1/2	11 1/2
Barley	186 1/2	11 1/2
Hay	187 1/2	11 1/2
Straw	188 1/2	11 1/2
Provisions	189 1/2	11 1/2
Pork	190 1/2	11 1/2
Beef	191 1/2	11 1/2
Lard	192 1/2	11 1/2
Butter	193 1/2	11 1/2
Eggs	194 1/2	11 1/2
Flour	195 1/2	11 1/2
Wheat	196 1/2	11 1/2
Oats	197 1/2	11 1/2
Rye	198 1/2	11 1/2
Barley	199 1/2	11 1/2
Hay	200 1/2	11 1/2
Straw	201 1/2	11 1/2
Provisions	202 1/2	11 1/2
Pork	203 1/2	11 1/2
Beef	204 1/2	11 1/2
Lard	205 1/2	11 1/2
Butter	206 1/2	11 1/2
Eggs	207 1/2	11 1/2
Flour	208 1/2	11 1/2
Wheat	209 1/2	11 1/2
Oats	210 1/2	11 1/2
Rye	211 1/2	11 1/2
Barley	212 1/2	11 1/2
Hay	213 1/2	11 1/2
Straw	214 1/2	11 1/2
Provisions	215 1/2	11 1/2
Pork	216 1/2	11 1/2
Beef	217 1/2	11 1/2
Lard	218 1/2	11 1/2
Butter	219 1/2	11 1/2
Eggs	220 1/2	11 1/2
Flour	221 1/2	11 1/2
Wheat	222 1/2	11 1/2
Oats	223 1/2	11 1/2
Rye	224 1/2	11 1/2
Barley	225 1/2	11 1/2
Hay	226 1/2	11 1/2
Straw	227 1/2	11 1/2

Christian Advocate.

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JOHN KUNYAN.

BY W. J. JAMES.
"I was led home to prison,"—J. Bunyan.
"I had home to prison,"—thus he spoke,
Was it to be his lonely cell?
"I loved the Lord," (he for his sake,
And Jesus bore all things well;
And from men, while God is near,
The prison gloom I do not fear.
"How will thy wife and children fare,
If long I be from thee, my dear?"
"I can not tell," said every where;
He will get children's hearts to supply;
In bondage held I will be free,
And prison is a home to me.
"Thou canst not preach, thy work is o'er;
The world rejoices at thy fall;
God's messenger, mankind no more
Shall hear from thee the gospel's call."
"God's purposes I can not see,
But he can make use of me."
And there for twelve long, lonely years
In Bedford jail the old man lay;
God kept his heart from earthly cares,
And made his darkness light as day;
And there the glorious prisoner's pen
Wrote living truths for dying men.
And now on Africa's distant shore,
In the far land of the free,
From east to west, the wide world o'er,
The "Prisoners" read by land and sea.
God works in ways men can not tell;
Bunyan can preach in prison cell.
—Zane & Co., Ill., Ill.

Louisiana Conference.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

It has been justly observed that the literature of a nation is declarative of its intellectual and moral status. It is easy and perfectly natural to write about those things that are constantly thought of and practiced. Here is a fountain that must overflow and spread out before the vision, forming a sea of glass mirroring the celestial, or a very different sea whose waters are turbid and brackish, and over which no thing of life can fly.

The overflow of a nation's mind and heart is before us to-day in a nation's literature. And what an overflow! Here and there, indeed, have been noble utterances in book-form; but they are as islands in the ocean, while the great body of the printed matter offered to the public is that which inspires the regret and begets the mortification of every true lover of his race. To think that so fair a thing as the mind, so divine a thing as the soul should produce and feed upon the abundance and superabundance of idle trash and false sentiment and pointless fiction and God-forgotten science and open skepticism that line the shelves, cover the counters, creep into the homes, drip from the center-table and coil in the school-boy's satchel is the thought of sorrow and alarm to the church to-day.

We said this literature is declarative; it shows the inward life and history as the lava on the plain reveals the hidden heart of Mt. Vesuvius. But this is not all. Such literature is not only declarative, but formative. We know what influence it has, and we know what food does, whether it be provision for the body or poison for the mind. And we know the power of poison.

A gentleman in India was taking a book out of his library, and felt, as his finger entered the leaves, a sharp sting. He was poisoned by a reptile concealed amid the pages. He is not the only man stung and poisoned to death by a book. Voltaire said he was made an infidel by a skeptical poem memorized in childhood. Each of you know the hurt done you

in mind and heart by certain classes of the world's literature. You have been poisoned, your boys and girls are poisoned; you see it in too many unmistakable ways, and great masses of the people are poisoned in thought and conscience and life. No trouble to tell when a mineral or vegetable poison has been taken; nor is it difficult to discover a more subtle and deadly poison that, taken in through the eye, enters the mind with blighting influence, deadens the heart and corrupts and destroys the purity and faith of the soul.

Naturally, the church, which God has always used as the instrument of conferring good upon men, as well as in checking evil, looks for a remedy and antidote. More and more we are impressed that the needed relief or remedy is to be found in a pure, sound and every way healthful literature. If the garden is filled with roses and useful plants, there will be no room for the nettle and noxious weeds. They will and must be crowded out. So crowd out evil literature with good.

Millions can testify to-day to the power of a good book, tract or paper to arrest thought and bring the soul to God. Why should not hundreds of millions feel the same mighty influence? Certainly God never intended the printing press to be owned by the devil. That, with all other great and useful inventions, is of God, is the gift of God and is intended of him to be wings for his gospel and helps for his people. Let us claim the press for Christ, and say to Satan, who would touch it, The Lord rebuke thee. I stand amazed at our timidity. We let the world and sin take the most beautiful and blessed gifts of God from us. And here the greatest force on earth, next to omnipotence, we permit to be turned against us—often with the faintest resistance—when the force itself was given us by the Almighty for our own good and the instruction and salvation of men. Why, sir, we ought to make the printing press cover every error with a pyramid of good books as high as the ancient monuments of Egypt, while under every throb and impulse of the heart of the church, the daily and weekly issues of that press should flutter over the earth like white-winged birds of peace or come down upon the souls of men like manna from the skies. We exhort the church to the production of the religious book—the history that recognizes God; the science that sees him in stones and brooks and everything. May God raise up authors by the ten thousand of this kind! We look to the church for the religious paper; more and more religious—attacking evil fearlessly, upholding the good and giving spiritual food in great measure. We exhort the church to the use of the tract. Tracts that will take ten, twenty and thirty minutes in reading; tracts on all worthy and desirable subjects; tracts on temperance, on the Sabbath, on education, on missions, on church building, on prayer, on giving, on every Christian duty and every doctrine of the Bible. Then distribute them as God distributes the dew and rain and sunshine, and then look to see as marvelous a result in the spiritual world as is seen in the physical under sunlight and moisture. We thank God that our church is realizing the danger and the remedy more and more and shows itself ready to combat the one and provide the other. May the Lord make us tenfold more diligent and faithful! May he raise up, for us a host of writers not only of intellectual power, but full of faith and the Holy Ghost!

Our various church publications have been laid before the committee. We most heartily commend the Nashville Christian Advocate to the people in and out of our church as a first-class connectional church organ and religious paper. We are equally pleased with our Sunday-school literature published at Nashville, and beg our preachers and superintendents to take no other in that line. We mark a steady improvement in our Quarterly Review, and impress upon the church the necessity of such a periodical.

We cordially endorse the business management and editorial conduct of the NEW ORLEANS CHRISTIAN

ADVOCATE. Fresh, vigorous, wide awake and religious, it evokes our interest, enlists our sympathies and engages our warm and constant support.

B. CARRADINE.

Mississippi Conference Notice.

Some time before the meeting of our Conference I published a notice, stating that certain reductions would be made by various railroad companies. Two of these railroad companies did not give the promised reduction. I then published a notice that the money would be refunded on presentation of the certificate of the secretary. It now becomes necessary for me to state that it is very doubtful whether the money will be refunded or not. In justice to myself I deem it proper to give a history of this matter in order that it may be known where the responsibility for this foolery rests. It being customary for the pastor of the church at which the Conference session is to be held to make arrangements for reduced rates, I made application to all the railroads likely to be traveled over by any of our members. The application to the Vicksburg and Meridian and the New Orleans and Northeastern roads was made through the agent at this city, Mr. W. M. Reeder. In his reply, dated November 10, Mr. Reeder says: "I have following reply from our general passenger agent, 'You may sell tickets to return at rate of one cent per mile to points in Mississippi on the New Orleans and Northeastern and Alabama (Great Southern) divisions, and at rate of two cents per mile to points on the Vicksburg and Meridian division upon certificate signed by the secretary.'"

Soon after receipt of this I published my article in the Advocate. The evening before Conference adjourned I was informed by a member of the Conference that he had tried to get a ticket at the promised rate, but failed. I immediately sent a responsible party to Mr. Reeder to make inquiry about the matter. Mr. Reeder said there should be no trouble—that his instructions from the general passenger agent were to sell tickets at reduced rates, and that he had so instructed the ticket agent. Notwithstanding this no reductions were given.

The morning after Conference adjourned I interviewed Mr. Reeder, and he promised that the money should be refunded. I then published my statement that the money would be refunded. Now I am informed by Mr. Reeder that the general passenger agent refuses to give an order for refunding the money. The reason he assigns for doing so is this: He says that after he had received my application and given the instructions above quoted to Mr. Reeder, Rev. R. S. Woodward made application to him for reduced rates for the Conference, and that he promised Mr. Woodward a better rate than he had given me, viz., a round trip ticket for half fare, and that he issued instructions to agents to sell tickets at that rate. He failed, however, to give notice to me or to Mr. Reeder. Hence the members of the Conference were never informed of this arrangement. Some of them found it out accidentally, but the rest paid full fare coming and going over both the Vicksburg and Meridian and the New Orleans and Northeastern. Yet that same general passenger agent says in a letter to Mr. Reeder that if the members of the Conference did not get the reduction, it was their own fault. "Their own fault," when he authorized a notice to be published promising reduced rates on the return trip on the presentation of the secretary's certificate, and then changed his programme and required round trip tickets to be bought at the starting-point without giving any notice to me or Mr. Reeder of this change. Mr. Reeder did not know until after Conference had adjourned that any more instructions had been given.

Hereafter, when our Conference is to be held, I suppose it will be well for some one to communicate with the aforesaid general passenger agent every day for two weeks before the session to know what his latest programme is.

W. C. BLACK.

The Vicksburg Sunday-School.

MR. EDITOR: The facts and figures as to our Sunday-school, presented by you about a year ago, elicited so much interest that I am tempted to give you some details as to another. We strive to improve and are always more than ready to test new ideas and new plans, and it may be that in our system something may be found that will be of value to others. Gross enrollment, 200—officers and teachers, 24; scholars, 176. Average attendance, officers and teachers, 20; scholars, 96-116. Of this number we have in infant department: Officers and teachers, 6; scholars, 81-90. Eleven scholars were present every Sunday in the year 1885, and of these one has completed her fifth of unbroken attendance.

The Exposition of last spring was generally attended, and is responsible in a large measure for the small average attendance, and not less so for the fact that no officer or teacher is reported present every Sunday. Though of these some of them did not miss a lesson, as they attended the New Orleans schools. Collections for the year aggregate \$351 55—regular weekly collections, \$150 88; missionary collections, \$108 50; birth-day box, \$21 88; egg breaking, \$20 37; Christmas Eve collection, \$13 35; sundries, \$36 88. These amounts indicate that the school is financially prosperous and entirely self-sustaining. The first item of the above is the weekly class contribution by envelope, averaging about \$3 per Sunday, and is used in meeting the regular expenses.

The several classes are assessed at the beginning of each year and a monthly collection taken for missionary purposes. Of amount so collected \$96 is appropriated to the support of a native preacher in China, no failure having been made in this payment for some eight or ten years. The remainder of this collection is devoted to the maintenance of a mission school established some months since in south Vicksburg. This school is officered and taught by volunteers from the main school and has already an enrollment of fifty scholars and comfortable and reasonably furnished quarters. Its prospects of success are most encouraging. The third item of collection is at least somewhat new and consists in a nice box, appropriately inscribed and easy of access. In this it is expected that on their several anniversaries each member of the school shall deposit one cent for each year of life.

As even little folks can see the necessity of improvement and have a desire to lend a helping hand, the infant department, whilst meeting their full proportion on other calls, started an egg collection, and at the breaking turned in \$20 37 for church repairs.

The Christmas season was remembered by an entertainment on Christmas Eve, beginning with appropriate exercises by the school in the church and ending with an excellent supper. This last, intended originally for the children only, proved to be of such abundance that the entire congregation was invited and took part. As no Methodist assembly is complete without the usual collection was taken up, and this, with a portion from the birth-day box, aggregating \$33 35, was sent as the gift of the children to the Natchez Protestant Orphan Asylum.

On Christmas Day, with appropriate exercises, added by the pastor and the singing-school, a beautifully hewn Christmas tree was presented to the children of the mission school. Whilst thus financially blessed there is abundant evidence that spiritual blessings have not been wanting, some twenty of the scholars having been received into full connection on profession of faith during the year 1885. "By their fruits ye shall know them." And these fruits indicate that our teachers have striven to teach with a purpose and that they believe the Sunday-school is and should be the nursery of the church.

The school is fully supplied with the literature issued by the Publishing House at Nashville. A young people's meeting, occupying the hour preceding Sunday night service, organized something over a year

ago, and having an average attendance of about thirty, is an outgrowth of the Sunday-school.

A singing-school, composed of some of the teachers and older scholars, meets once a week to practice and learn the songs used in the Sunday-school.

The most perfect harmony exists in the corps of teachers and officers, and among them is no rivalry save "that generous emulation as to who can best work and best agree." We feel that God has indeed been with us, and we thank him for his abundant mercies.

SECRETARY.

Vicksburg, Miss., Jan. 1, 1886.

Watch-Night.

BY MRS. L. CARY SADLER.

A few ladies proposed to keep "watch-night." How we kept it might interest some of the readers of the Advocate. To some of those present it was "a new thing under the sun," while to a few it was as common as the end of the year. Having no church near we met at the home of the eldest lady. She opened the meeting by reading St. John III. Then gave out the hymn,

"And now, my soul, another year
Of thy short life is past.
I can not long continue here,
And this may be my last."

After offering a prayer, all sang, "How firm a foundation!" Then followed other hymns, interlarded by conversation. Only one gentleman was present, and he and one little girl were the only ones not members of the church. There were but three married ladies present. To keep up the interest of the young ladies each one present was asked to read an article or poem selected by the eldest lady from religious papers. Only one young lady refused to read on account of having a sore throat and the young man declined also. After all had read at intervals, interspersed with singing, the leader very unexpectedly asked one of the young ladies what it was that she had read. Then they all had to put on their thinking caps and comment on the articles which each one read. This proved instructive and interesting. As the hour hand of the clock pointed to eleven o'clock for the last time in 1885, the leader took a sheet of paper and wrote a sentence, turning the edge down and requested each one to write a sentence with the word "watch" in it and sign their names. This was done, and one read the following: "Can you not watch one hour?"—Mrs. S.; "Will you watch and pray?"—Miss Anna; "Why do we thus watch?"—Sarah; "We are watching for a blessing!"—Mrs. D.; "Will you pray for me while we watch?"—Miss Martha; "We will sing and watch!"—Miss Louisa; "We have been watching the hours!"—Mrs. C.; "What is watch-night for?"—Miss Lizzie; "Will you watch your bad habits and try to improve them?"—Miss Rena; "Watch and pray!"—Miss Ellen; "What are we watching for?"—Miss Nellie; "Watch for Jesus!"—Miss Emily; "Watch for the new year!"—Ida (a little girl). After more singing another paper was passed around on which each was to write the dearest, sweetest or best word. It was read with this result: Heaven, 1; home, 2; love, 1; mother, 6; our Savior, 1; Jesus, 2. We then all sang that good old hymn, "A charge to keep I have." Another prayer, and the old year, with all its joys and sorrows, was gone, and as the bells "rang out the old and in the new" it found us singing,

"Come, let us anew our journey pursue,
Roll round with the year,
And never mind's all that the Master appear,
His mercy will let us see."
And our own hearts true,
By the patience of hope and the labor of love."

Wishing each other a "Happy New Year," we separated, knowing not what a day may bring forth.

—How quick is the succession of human events! The cares of to-day are seldom the cares of to-morrow; and when we lie down at night we may safely say to most of our troubles, "Ye have done your worst, and we shall meet no more."
—God warns the earth with snow; can he not also warm the soul with grief?

What an American Should Be.

In the initial number of the New Princeton Review Dr. McCosh discusses this question. Some extracts we give as follows:

The time has come, I believe, for America to declare her independence in philosophy. She will not be disposed to set up a new monarchy, but she may establish a republic confederated like the United States. Certainly she should not shut herself out from intercourse with other countries; on the contrary, she should be open to accessions from all quarters. But she should do with them as with the emigrants who land on her shores, in regard to whom she insists that they speak her language and conform to her laws; so she should require that her philosophy have a character of its own. She had better not engage in constructing new theories of the universe spun out of the brain. The world has got sick of such. Even in Germany, where they summarize, expound and critically examine all forms of speculative thought, they will not listen to any new philosophical systems, and the consequence is that none is now offered—the latest being pessimism, which startled young thinkers by its extravagance, and by its containing an element of truth in bringing into prominence the existence and prevalence of evil which the philosophy of last century had very much overlooked.

A new region has been opened to the modern. A keen interest within the last age has gathered round the relation of brain and nerves to the operations of the mind, or what is called physiological psychology. It is a difficult subject, but this only makes it more attractive to the adventurous explorer. It is full of the promise of discovery, and youth will rush into it as to a newly discovered mine. We know much now of the laws of the mind, we know something of the physiology of the brain—careful experiments are being performed by competent men in various countries. We seem to have come to a position at which we may unite the two lines of inquiry, and they will be found to throw light on each other. The physiologist in his department will insist on proceeding only in the method of observation; let the psychologist do the same. Let each require of the other that he restrain premature hypothesis. As the result, we shall have an immense accumulation of empirical facts, rising according to Bacon's recommendation, to "minor, middle and major axioms," promising in the end to reach some grand laws which, while insisting that mind and matter are different substances, will realize the sublime conception of Leibniz by uniting them in a pre-established harmony.

They who start this realism are proclaiming a rebellion against all modern schools, a *posteriori* and a *posteriori*, and if they persevere and succeed are effecting a revolution. In doing so they are not overturning but settling fundamental truth on a surer foundation—as the reformers in the sixteenth century did not destroy religion, but presented it in a purer form. Fertility will be produced by this new upturning of the soil.

This attempt, if it is nolleed at all, will be assailed by the modern systems of Europe. The monarchies of the old world will look with doubt, perhaps with scorn, upon these republics of the new world which acknowledge no king. The Hegelians will not deign to look at us, because we do not proceed by dialectics and put the world into trillities. The materialists will represent us as following illusions, because we claim to be able, by internal observation, to discover high moral and spiritual truth. But in spite of all efforts to keep it down, realism, which is the obvious and the naturalistic philosophy, will ever, will again and again, come up and assert its claims. Meanwhile we keep our place, we mean to carry on and consolidate our work, and we may in the end secure attention and recognition. Acting on the Monroe principle, permitting no foreign interference, and allowing the old systems to fight their battles with each other, we hold our position and may come to command respect, as the United States have done, after being long contemned by European countries; and they may be induced to seek our established truths—as they do our corn and cattle reared in our virgin territory.

—It is common to talk about the work of the school in making good citizens. The schools can aid in this work, but the homes of a country, far more than its schools, determine the character of its citizens. It is in the home that the foundations of character are laid.—George MacDonald.

—Nothing teaches patience like a garden. You may go around and watch the opening bud from day to day; but it takes its own time, and you can not urge it on faster than nature directs.

—If men are so wicked with religion, what would they be without it?—Franklin.

BY GERMAN C. MELIVANT.

Small Criticisms.

of life. He has said many good things.

Fraternally,
J. M.
DECEMBER 15, 1875.

NYCECULA.

Quite Misleading.


PLANTER & CO., LA., Dec. 23, 1885.

the Spirit." Here St. Paul explains the possibility of God's will being

J. W. ELLISON.

his star mean eat the star, replace the star from as whoever west as it some- s, but do But it is an fortune portant, let church at it is well the relig- id was at be pro- s writers, known to be able to

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Christian Advocate.

ORIGIN OF THE LITURGY, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. O. HURRICUTY.

THURSDAY, JANUARY 21, 1886.

Brookhaven, Miss., came nobly to the front last Sunday with her missionary offerings. Instead of one-fourth of the assessment as was requested by the Annual Conference the entire amount was subscribed in a few moments, and will be forwarded to Nashville this week. It was the occasion of the first quarterly meeting and Presiding Elder Weems preached a missionary sermon, preparatory to the collection. We hope this will be a reminder to pastors in all our patronizing Conferences that the missionary offerings are now in order. The earlier the collection is taken the better it will be. And while pleading the cause secure the full assessment.

Bishop Granbury expects to make an Episcopal visit to our missions in Brazil shortly. He will sail at an early day and return before the session of the General Conference.

The Protestants of Ireland are alarmed at the growing power of Parnell in English politics. At a meeting in Belfast on Monday they proclaimed their unwavering loyalty to the throne, denounced the separation of Ireland from the union, refusing to recognize an Irish Parliament, should one be established. This is the momentous question in English politics, and by it the rise and fall of parties is to be determined.

One of our most wide-awake, aggressive exchanges is the London Methodist Times. And this is one of its sprightliest paragraphs: "When Constantine cursed the Christian Church with his political patronage, a voice was heard saying, 'This day is poison poured into the veins of the church.' It was too true, and that poison has never been expelled. It is swimming in her blood to-day, confusing her brain, chilling her heart, and numbing her conscience. That premature identification of the church and of human society did not make human society Christian, but it did make the church unchristian and worldly."

Some days ago we received a private letter from an enthusiastic temperance worker, which concluded as follows:

"Yours for temperance and the third party."

Our friend is mistaken. We are for temperance and prohibition, but not for the third party. The organization of a political party upon that issue we believe to be unwise and fraught with evil to the cause. Let us command the support of good men in all parties and of all political and ecclesiastical creeds, and put upon a platform broad as the brotherhood of man and repeat for a shibboleth the song of the angels the shepherds heard.

The frequency of change in the pastorate among the Congregational Churches is causing much and serious discussion. The number of "supplies" increases and the "settled pastors" are becoming fewer yearly. So true is this that the Methodist statute of limitation in many places shows a better record for stability. A writer in The Independent thinks the trouble attributable to lack of method in choosing ministers and want of agreement as to their qualifications. Just so. And for that reason the Methodist method of sending a minister is far preferable. Upon the whole our congregations are better pleased with their pastors than those who invite a visit, discuss merits and call by vote of a majority. But the writer alluded to makes suggestions in determining the choice of a minister that might be profitably considered by our people in their estimate of the pastor sent. If he has not these qualities, the stewards, his constitutional advisers, should see that he cultivates them:

- As to the preaching:
1. Is the tone spiritual?
 2. Is the matter scriptural?
 3. Is the aim direct?
 4. Is the manner attractive?
- As to organizing power:
1. Has he shown it?
 2. If so, was it amid circumstances like ours?
 3. Has he the method in him?
- Personally:
1. Is he studious?
 2. Is he judicious?
 3. Is he amiable?

Archdeacon Farrar on the Church.

The current number of the North American Review contains an admirable article from the pen of Archdeacon Farrar entitled "The Work of the Church in America." He evidently made good use of his opportunities during his recent visit to our shores, and writes with the clear discernment of an apostle watchman and ecclesiastical statesman. The great social, moral and political questions menacing the integrity of the church and nation he points out with candor and vigor. Not as a cold, carping cavalier does he write, but with the spirit and purpose of a true friend. It is not our purpose, however, to consider the trend of his article or the special points he raises for exhortation or caution. We desire to call attention to its broad catholicity. In that respect the Archdeacon of Westminster stands out in striking contrast to certain ecclesiastical circles of the Episcopal Church on this side the sea. He recognizes the existence and divine commission of other communions, while they pretend to be, ecclesiastically, alone the people of the Lord. He recognizes each as a branch of the church of God, while they ridicule them as "warring sects," without scriptural warrant or apostolic authority. The Archdeacon says:

"By 'the church' I do not, of course, mean only the Episcopal Church. It would be a mark of unworthy arrogance for any one religious body to claim the title of 'the church' as its exclusive badge. My remarks are meant to apply to the church of God in general; to any and every religious community in the midst of which (to quote the definition of our Article) the pure word is preached and the sacraments are duly administered. By the church in America, I mean all the churches in America: whether Papal, Methodist, Baptist, Presbyterian, Congregationalist or Episcopalian. These churches are far less separated by differences of organization and opinion than they are united by common fealty to the Gospel of Christ, and common allegiance to the two ancient creeds of universal Christendom."

And that from a distinguished, scholarly minister of the Church of England. He not only recognizes the divine rights and validity of other church organizations, but denounces it as "unworthy arrogance" for any one religious body to assume to be "the church." If the good Archdeacon could abide with us for a season, he would hear and see no little of "unworthy arrogance." It is not uncommon for a diocesan here and there to announce ex-cathedra that he represents the only true church of Jesus Christ. Dr. Farrar calls such talk "unworthy arrogance," and we are quite inclined to agree with him. Surely the Lord has not been favorable to Zion if they alone preach the word of God and duly administer his sacraments.

But the Archdeacon, if possible, is even more emphatic and levels an exhortation against those churches most disposed to be exclusive. He says:

"There must be tolerance. It must be recognized, even by those bodies which are tempted to be most exclusive, that, though there is but one flock, there are, and to the end of time will be, and are meant to be, many folds. Until the various religious bodies are content to work together side by side in mutual respect and amity; until they are ready to sink the discussion of mind and exacerbatng differences and to combine on the bases of things needful; until they respect and refrain from invading each other's sphere of work; until they substitute the spirit of large Christian charity for that of ecclesiastical opinion-warfare, so long they will be weak. Infidelity and immorality will never prevail against the unity of differing bodies of Christians; but they can safely despise the arrogant self-sufficiency which reigns in the schismatical petty schisms."

Not from any pen have we read sentiments more Catholic and Christian. They are in perfect accord with the spirit of Methodism and the teachings of the gospel. While laboring with all diligence to win souls to Christ we have never claimed exclusive authority to preach the pure word of God and have ever hailed other evangelical Christians as honored co-workers in a common cause. There is but one flock, but many folds. And Dr. Farrar insists that these many folds will continue to the end of time, and are meant so to do. If so, alas! for those sentimental prophets who are looking for all religious bodies to be absorbed into their own. Their waiting time will never be over. We are glad to reproduce such utterances from one who is a firm believer in church order. If they could be adopted and practiced by his ecclesiastical kin-people in America, "mutual amity and respect" would ensue and this republic

would "still be the enlightener of the nations, the beautiful pioneer in the vanguard of the progress of the world."

Religious Progress in Japan.

The wonderful movement in Japan toward Christ seems almost like a nation being born in a day. At the present rate of progress the whole empire will be under the influence of the Christian religion in a few years. A recent number of the New York Independent contained an elaborate and thrilling account of the third general assembly of the United Church of Christ in Japan. It read like the report of a great battle from the commanding general of a victorious army. The meeting was composed of representatives of the various churches in connection with the American Presbyterian and Reformed Missions and the United Presbyterian Church of Scotland. One thousand persons were present at the opening session, and sixty-one representatives from the several churches in the empire.

This assembly meets every two years. Since the last session there has been large and gratifying increase in all departments of labor. There was an addition of 70 per cent. to the membership of the church and a large increase in the number of candidates for the ministry. Thirty-six young men are now pursuing their studies in the Theological Seminary in Tokio. The largest church reported was one in Yokohama, which has 257 members. That was the first Presbyterian Church organized in Japan, which was in March, 1872, with twelve members. It is said to have embraced at that time nearly all the earnest Christians in the empire. The contributions of that church for the past two years have been about \$1200, or an average of about \$4 per member.

The officers of the assembly, moderator and clerk, were natives. Their conduct of business was after the most approved methods. Every indication was given of a healthy, normal development toward self-support. In this respect the meeting was most significant and suggestive. All of the churches are partly self-supporting and sixteen wholly support their pastors. That is rapid progress. Within a few years in a heathen empire the work develops so healthfully that sixteen of the forty-four churches are independent of foreign aid. This result will not suffer by comparison with the church at home. The total gifts for church purposes amounted to \$15,119 94 for the two years.

These facts ought to thrill the faith of every lukewarm supporter of foreign missions. We need no longer hesitate on account of meager reports from distant fields. Other things being equal, their achievements are in advance of the church at home.

Positions Awarded According to Merit.

It was my privilege to be present a few days ago in the consulting-room, where a State official had appointed to meet the various youths who were applicants for a certain position of some responsibility and of considerable profit. Two positions had to be awarded, and there were eighteen boys. The official spoke about thus to them: "Boys, I wish I had places for you all, but I have only two and there are eighteen of you, so sixteen must be disappointed. But I want to tell those sixteen disappointed ones beforehand, that you must not be discouraged, nor feel condemned. It may be that you are altogether worthy, and in the next trial you may win. I will consider all your cases impartially and make the award according to the merit of my ability. Before you go out I want to ask you some questions: How many of you chew tobacco? All who can say, I don't, hold up your hands." Up went eighteen hands. "Now all of you who don't smoke cigarettes hold up your hands." Up again went the eighteen hands. "All of you who don't swear hold up your hands." All eighteen went up again. One bright little fellow, who was very anxious to get the place, and who caught the idea that the award was to be influenced largely by moral qualifications, stepped forward with an air that seemed to indicate, though they may be even with me in the other three tests, I am sure I am ahead of them now, and said, "I haven't missed going to Sunday-school but twice in two years."

"Ah!" said the official, "that is a splendid recommendation for any boy."

It is to be hoped that all were sincere, and if so, it was a hard task indeed to make a decision between so many bright and winning and exemplary youths. But, doubtless, the award was just and discriminating. One was appointed because he was the son of a widow, and she was largely dependent upon his exertions

for a support; the other, for a reason equally convincing. I felt very sorry for the sixteen whose countenances fell with the announcement of the award, yet I rejoiced at such an array of worthy, deserving applicants for a State position, and rejoice more than all that the State had a high official, who, in the dispensing of the patronage of his office, put a premium upon a boy who was free from habits so demoralizing, and, alas! so prevalent among the youth of the land.

PERSONNEL OF THE MISSISSIPPI LEGISLATURE.

The enterprising journalists of Jackson have sent circular letters to all the members elect of the Senate and House of Representatives, inquiring where and when they were born, where educated, their occupation in life, their politics, religion; whether married or single and other items. The published results are suggestive and interesting. Of the whole number all are married men except 21; widowers, 7; one is only 22 years old; another, 23, and another, 21. The farmers exceed any other class, numbering 59; next are the lawyers numbering 53. Nearly all occupations are represented: bookkeepers, doctors, merchants, dentists, stock-breeders, teachers, editors, and even one preacher. The column given to their religious proclivities furnishes food for thought to a mind inclined to philosophize upon politico-ecclesiastical relations. Evidently the Baptist and the Methodist are the representative churches of the people. There are 50 of the latter, and 39 of the former. Presbyterian came next, having 15; then the Episcopalian, 7; 4 record themselves as Christians; 2 Cumberland Presbyterians; 2 Protestants; 1 Catholic; 1 Disciple; 1 Israelite; 6 write themselves down as friendly to all religions and 1 as kind to all; another that he is liberal; 3 write that they have no religion; 1 that he is undecided; while 6 make no expression at all. Although there is a column calling their attention to the item of religion, these 6 either think that religion is of so little importance that they simply leave it out, or else they decline to tell what their religious views are.

No expression of opinion upon the temperance question was asked for, yet one member is so loyal to the cause that he owned himself a thorough prohibitionist. It is believed that a large majority are in favor of local option upon the temperance cause, but whether they all mean local option by counties, has not yet transpired. If they mean only local option by corporations or supervisors' districts, the friends of the temperance movement do not consider this any improvement upon the temperance law already upon the statute book. What they want is to get a law authorizing a vote by counties, so that the healthy county sentiment may counteract the vitiated influence of whisky rings in the towns and cities.

Both Houses are composed of fine looking men and in point of intellect and influence, they are said to surpass former legislatures. Both Houses have invited the clergy of the city to open the sessions with prayer. There were many applicants for the other positions, pages, door-keepers, postmasters, secretaries, clerks, and they pressed their claims with earnestness, but the clergy did not electioneer at all, only was respectfully invited to fill the place. The former place hunters were seeking to lay up treasures upon earth, while the clergy were offered the privilege of casting their bread upon the waters to find it after many days.

C. G. ANDREWS.

Evil Nodding.

There are some among us who have laid aside evil speaking in words, but they are still given to evil speaking by signs, nods, winks, grimaces and queer looks and ways. Of these two kinds of evil speaking the last is, perhaps, the worst. A sign, a nod or a look may be interpreted to mean more than was intended, to stand in place of some inexpressible something, which, after all, is hardly worth a row of pins, and not of a feather's weight. I have known some people who have given over, or professed to have given over, the habit of evil speaking, and yet they had fallen into the more reprehensible habit of evil nodding, winking, looking. The last state of such persons is worse than the first, and yet they flatter themselves that they have attained a very high state of grace when in fact they have only changed the form of the same sin. They do with the head, eye, face and hands what they had formerly done with the tongue. Some persons who have ceased or profess to have ceased, to speak evil of their fellow-men allow the disjunctive conjunction "but" to stand far what they formerly said. Each hearer is left to conjecture with this disjunctive form of speech ac-

ording to his own fancy, imagination or prejudices. The speaker said no evil, but suggested any or all evil known in the catalogue of crime. It would have been better for the speaker, for the person spoken to and for the one spoken of, to have stated specifically what was to follow "but." If there are many hearers, one may fill in the sentence with one thing and another, with another thing, and still another with something worse. It is impossible to foretell what may be disconcertingly conjured. Whatever good may have been said may be "batted" all to flinders by that which follows, or is supposed to follow, "but." In this way some people who speak evil of no man suggest some evil concerning every man. They charge nothing and yet suggest everything. To "speak evil of no man" includes suggestions as well as actual charges. We are accountable for our suggestions as well as for our words.

Rather than intimate that some thing is wrong with your neighbor say plainly what it is. The better way, the scriptural way, is neither to say, or suggest evil of any man. The human heart is deceitful above all things and desperately wicked. Who can know it?

O. L. DEFOY.

Of all the desperate devices to which a whisky thirst will resort this takes the premium. When a man will pawn his wife's leg for a drink, the case is hopeless. But this is only the exaggerated condition of every drinker, and that wife is a sad representative of the victims of intemperance. We find this in the press telegrams from New York:

"Mrs. Mary Johnson, who lives on a rock in Shantytown, in the suburbs of the metropolis, has a cork leg. She spends considerable time hunting for the artificial limb, for when the genial Mr. Johnson returns to the bosom of his family, after one of his raptures, he invariably detaches the appendage and pawns it for the price of whisky, and as soon as she can get money enough she reclaims the 'hung up' article. It was a shock to Johnson when he returned from Blackwell's Island and beheld for the first time the cork leg gracing the mantelpiece. He imagined it was the plaster fac simile of a ballet girl's implements, and asked his gentleman friends to step in and admire it. Then he wrapped it carefully in a newspaper and left it at a pawnshop, and went over to the island that night. It cost Mrs. Johnson the proceeds of two weeks' washing to redeem it."

The Richmond Advocate has a facetious article entitled "More Giraffes than Stalks." A few paragraphs will indicate the use made of the subject:

"The Giraffes are multiplying at a fearful rate, and at a rate very embarrassing to those in the high places of our Zion. The average preacher seems to be on the decline. Ordinary men are becoming so scarce that our Bishops and their associates in the cabinet would be able to attend the missionary meetings, the church extension meetings, the Sunday-school meetings, and a good deal of the preaching at the Annual Conferences, and then have the appointments ready for an early adjournment, if their business involved no other class of preachers. But there are the Giraffes, the Camelopards!

"They are so tall, and it requires such a stretch of the muscles to fit collars on them; they are so long, and the work of placing the harness so as to suit them is so tedious; they are so huge in circumference that so much patience is needed to lengthen the girths, and cut new holes for the buckles; and when it comes to arranging stalls for them, such large timbers have to be cut, hewn, polished, adjusted, that it really seems like a miracle has been performed when the portfolio opens and its contents are made known."

Rev. C. L. Pattillo, who transferred from the North Georgia Conference to the Florida Conference, reached Volusia county, of the latter State, on December 12, built a three room house, planted out an orange grove, and reached the Conference on January 6, ready for work.

Rev. R. L. Wiggins, who transferred from the South Georgia Conference at its last session, had his orange grove planted out ahead of his going, and has been trying to keep it from dying.—Wesleyan Advocate.

Enterprising brethren. But they will have to keep their itinerant consciences with all diligence, or the orange groves will command them and thought that should be given to the flock of Christ. We have no objection to preachers purchasing homes, but they should fear to live at them. They may shelter the widows and orphans when the men of God have fallen on sleep, but while able to work they should dwell in houses provided by the church and within the bounds of their charges.

—The Baptist Record has removed from Clinton to Jackson, Miss.

—Mrs. M. L. Wells, of the Woman's Christian Temperance Union, is lecturing in Mississippi.

—Rev. W. B. Godbey, of Carlisle, Ky., has written a book entitled "Christian Perfection."

—Bismarck and the Pope have been exchanging love letters. What strange bed-fellows politics does make.

—Rev. J. J. Billingsley preached at Felicity Street last Sunday evening. His excellent discourse was well received by the large congregation.

—Bishop Fowler, of the Methodist Episcopal Church, preached to an immense congregation in City Road Chapel, London, on Saturday evening, January 9.

—Mr. Moody expects to be in New Orleans this winter to conduct evangelistic meetings. Rev. G. A. Hall is in the city to aid in making arrangements for his coming.

—The Boston people rightly esteem the compliment paid them by the Louisiana Conference in selecting that as the next place of meeting. The Conference will be royally entertained.

—John B. Gough, the great temperance lecturer, gives this humorous reason for his three months' absence from the platform: "I have been buying and learning the pitch of a set of false teeth—my first set."

—The Central, Western and North-Western Advocates have changed form and dress. We miss the old faces, but the voice is the same. It gives us joy to see how grandly our sister church sustains her official press.

—Rev. B. B. Rayner, presiding elder of the Seashore district, requests us to say that the first Quarterly Conference of Spring Cottage mission will be held at Wesley Chapel, and not at the place heretofore designated.

—One of the Bishops of the Southern Methodist Church will visit our China Mission next fall. We regret that no episcopal visit to that vast field could have been made during the current quadrennium, as was suggested by the last General Conference.

—Mr. Stead, editor of the Pall Mall Gazette, who was sentenced to three months imprisonment in November, has been released. He addressed an immense meeting of his friends on the evening of his release. Just now he is the hero of the day. His efforts in behalf of social purity will be unabated.

—Dr. T. J. Harper, of Vicksburg, died in that city on Monday morning last, in the eighty-fifth year of his age. He was a distinguished physician and popular citizen. His warm personal friendship for the editor of this paper is among the pleasant memories of a four years' pastorate in Vicksburg.

—The Episcopal mission in this city, under the leadership of Rev. William Hay Aiken, continues with growing interest. Trinity Church was crowded on Sunday at every service. The afternoon meeting for men only was possibly the most powerful and fruitful of all during the day. He will conclude his mission here on Sunday next, and start immediately for England.

—At the election in Jackson parish last week prohibition was triumphant. The State Prohibition Executive Committee of Louisiana is planning an aggressive movement over the entire commonwealth. It, therefore, becomes every friend of the cause to prepare for action. A State convention will be held at Baton Rouge either preceding or during the session of the Legislature, and that body is urged to enact a general local option law. Every parish should be thoroughly organized, and at once.

—Miss Kats Bayard, daughter of the Secretary of State, a very lovable and popular young lady in Washington City, died suddenly on Saturday last. She was expected at the White House to assist Miss Cleveland in entertaining her guests at a reception when the news of her death was received. The night before she was quite well and assisted her mother at a reception at their own home. Retiring into her room to be called until noon, at one o'clock her room was visited, only to find her a corpse. It is supposed that she died of heart disease.

—The Florida Conference met in forty-second session in the town of Orlando, on the sixth of January, with Bishop Hargrove in the chair. F. Pascoe was elected secretary. The session was pleasant throughout, and the reports of the preachers showed a marked advance in all directions. The Bishop announced that the Conference had gained twenty-five members at that session. Amount received for domestic missions, \$1,

Weekly Market Review.

(For Week Ending January 19, 1886.)

COTTON.		
Low ordinary	7 7/16	61
Ordinary	7 7/16	61
Good ordinary	7 7/16	61
Low middling	8 11/16	61
Good middling	9 7/16	61
Middling fair	10 1/16	61
Fair	11 1/16	61
Galveston middling	8 13/16	61
Mobile middling	8 1/16	61
St. Louis middling	8 1/16	61

SUGAR.		
Interior	41	31
Common	41	31
Good common	41	31
Fair	41 13/16	31
Good fair	42	31
Fully fair	42	31
Prime	42	31
Strictly Prime	42	31
Choice	42	31
Seconds	42	31
Yellow clarified	42	31
Gray clarified	42	31
Choice whites	42 5/16	31
Granulated	42	31

MOLASSES.		
Syrup	21	23
Strictly Prime	25	23
Choice	25	23
Fancy	25	23

RICE.		
Fancy	—	—
Choice	—	—
Prime	51	51
Good	41	41
Fair	31	31
Ordinary	21	21
Common	21	21
No. 2	21	21
Rough	21	21

FLOUR.		
Minnesota bakers	5 00	6 00
Minnesota patents	5 12 1/2	6 55
Extra fancy	5 75	6 00
Winter wheat	4 60	4 70
Choice	4 80	4 95
Fancy	5 15	5 25
Extra fancy	5 15	5 25

CORN PRODUCTS.		
Corn meal	2 50	2 60
Corn meal	2 15	2 30
Corn meal	2 00	2 05
Hominy	2 25	2 30

GRAIN, ETC.		
Corn:		
White	41	45
Yellow	—	47
Mixed	—	48
Oats:		
Western	43	43
Texas rust-proof	43	43
BRAN:		
Choice	85	1 00
Hay:		
Choice	21 00	—
Prime	18 00	20 00

PROVISIONS.		
PORK:		
Mess.	—	11 75
Prime mess.	9 75	10 25
Rumps	9 25	9 50
BACON:		
Fancy breakfast	84	—
Sides, clear	61	61
Sides, clear rib	61	61
HAMS:		
Smoked	91	—
DRY SALT MEAT:		
Sides, clear	4 25	4 30
Sides, clear rib	4 25	4 30

FISH.		
MACKEREL:		
Extra No. 1, in blb.	18 00	—
Half blb.	9 50	—
No. 1, in blb.	9 50	—
Half blb.	5 10	—
No. 2, in blb.	7 75	—
Half blb.	4 25	—

GROCERIES.		
COFFEE:		
Rio, choice	91	113
Carolina, choice	12	13
Java, choice	22	23
BUTTER:		
Western dairy	16	17
New York dairy	16	17
COUNTRY:		
Choice	61	—
TEA:		
Choice	50	1 00
Fair	25	50
OLIVE:		
Coal, capoe	19	—
Coal, blb.	14	—
Cotton seed	61	—
LARD:		
Choice	50	—
CABBAGES:		
Western, per crate	—	12 00
Chicago, per 100	11 00	12 00
POTATOES:		
Louisiana	2 00	2 25
Western	—	—
KNOX:		
No. 1, in blb.	5 50	6 00
ONIONS:		
Louisiana	—	3 25
Western	—	—

BALING STUFF.		
BALING:		
10 b.	103	—
2 b.	111	—
BALING TWINE:		
10 b.	15	—
2 b.	125	—

SUNDRIES.		
POTTERY:		
Chickens, Western	4 00	4 50
Young	1 50	2 50
Chickens, Southern	2 00	2 50
Young	1 25	1 75
Turkeys, Southern	9 00	12 00
Eggs:		
Western	14	19
Southern	19	24
WYCK:		
Lake	21	21 1/2
Louisiana	19	20
Berry	9	12
EGGS:		
Green salted	81	—
Dry salted	11	—
STAVES:		
Oak, large	—	—
Oak, barrels	75 00	—
Oak, clear	120 00	120 00
Oak, hoghead	120 00	120 00
HOOP POLLS:		
Hoghead	60 00	—
Barrels	24 00	—
Half barrels	—	—
FERTILIZERS:		
Cotton seed	8 00	—
Mol.	18 00	—
Pure ground	42 00	—
Muriatic acid	8	—
Sulphuric acid	2	—
Bone black	81	—

NEWS OF THE WEEK.

DOMESTIC.

COLUMBIA, Jan. 13.—The Senate and House met in joint convention at noon to-day and elected John Sherman to the United States Senate. It required 71 votes to elect. Sherman received 81 votes and Allan G. Thurman 62 votes.

MONTGOMERY, Ala., Jan. 15.—Judge Hubbard, in the Circuit Court, denied the motions of attorneys in the pending cases, and they will be heard by the Supreme Court. These are the cases where saloon men and liquor dealers in Opelika and Clanton were refused license by the prolate judges and they asked Judge Hubbard to compel them to issue the license, which he refused after hearing saloon men on both sides. The result of the decision is that the towns of Opelika and Clanton are "dry," and Troy, Andalusia and Greenville are also in the same condition. With all of these towns "dry" and the country districts all over the Black belt, by vote of the Legislature prohibiting the sale of liquor, wholesale merchants here will suffer materially in their business, and Montgomery's sales will be greatly affected.

DETROIT, Mich., Jan. 17.—The Tribune's East Saginaw special gives an account of a strange robbery that occurred at that place last night. Two daughters of Henry P. Fongler awoke to find that during their sleep someone entered their room and cut off their long hair. Nothing else was taken.

JACKSON, Miss., Jan. 18.—A telegram to-day from Union City, Col., announces the death of John D. Freeman, formerly of Mississippi. Freeman, during his stay in Mississippi, filled many high positions of honor and trust.

FORT KNOX, Mo., Jan. 18.—Another cold wave has settled down over the Northwest. The mercury in thermometers was frozen up yesterday. The spirit thermometers were registered 32 below zero. There is no wind. Reports from ranges state that stock is doing well.

FOREIGN.

LONDON, Jan. 16.—Greece offers to demobilize her forces on condition that her claims for an extension of territory be considered by the Balkan Conference when that body reassembles at Constantinople.

The Porte has informed the powers that it is ready to disband the Turkish levies as soon as peace in Serbia and Greece is assured.

M. Melidoff, the Russian Ambassador at Constantinople, in an interview with the Sultan, stated that the Porte renounced the payment of a portion of the Turkish indemnity due this year.

LONDON, Jan. 18.—Mr. Stead, editor of the Pall Mall Gazette, who in November last was sentenced to three months' imprisonment for connection with the Eliza Armstrong abduction case, was released from prison to-day. Mr. Stead is well and will speak at a meeting of his friends and sympathizers.

Illinois Central Railroad Company.

The object of this circular is to describe briefly what has been and is being done by the Illinois Central Railroad to encourage emigration from the North to the South. In October, 1885, this company inaugurated a system of low-rate Southern Land Excursions from points north as far as St. Louis, with a view of bringing before the enterprising hard-working people of the Northwest the climate and other natural advantages of the South. Since that date twenty of these excursions have been run, over three thousand people have taken advantage of them, and as a direct result over three hundred northern families have settled in the States of Kentucky, Tennessee, Mississippi and Louisiana. It is true this number of families scattered throughout these four great States will scarcely be noticed, and yet, with their improved machinery and northern methods of agriculture, they will be, to a certain extent, important factors in the material development of these States.

At the inauguration of this movement very few believed in it or expected any results from it; but the fact is, at the present time home seekers and real estate agents from every section of the United States are availing themselves of the many opportunities and many possibilities of the South. The Illinois Central Railroad, true to its own interests and the interests of its patrons along its line of road, proposes to use every honorable means to settle this vast army of home seekers on its line in the States of Kentucky, Tennessee, Mississippi and Louisiana. To this end, and as a means of more thoroughly advertising this territory and of bringing together land seekers and land sellers, land owners and land tillers, an "Inter-State Industrial Convention" has been called to be held at Jackson, Tenn., on February 21, 22, 23, 1886. Gentlemen from the North, eminent in their calling and of practical experience, will discuss questions and methods, the adoption of which will be the initiatory step to a loss expensive and more profitable system of farming. The four Southern States, which are special features of this Convention, have been called, and will be represented in the addresses and discussions by their ablest men. Real estate agents from the North will meet those of the South, interchanging ideas of how this great land business can be handled to the best possible advantage.

To secure as large an attendance as possible at this Convention, the Illinois Central Railroad will not only name the usual low excursion rates from points north of the Ohio river, but will make a rate of one cent per mile for each mile of travel between St. Louis and New Orleans to Jackson, Tenn., and that the greatest gain may come in every point on the entire line south of Cairo, no matter how far the traveler of the Ohio river, and a local public meeting, to explain the object of the Jackson Convention and appoint delegates who will intelligently and enthusiastically represent the attractions of their particular locality. These meetings should be held during the month of February, and I am authorized to say that if desired these local meetings will be addressed by Col. Robt. Gates, of Jackson, Assistant Commissioner for Tennessee, who is giving his entire attention to emigration and agriculture, and whose recent extended trip throughout the Northwest emphatically qualifies him in present time not only to give advice and information to the North, but to give the object of the Jackson Convention, but the wonderful enthusiasm that prevails in the North on the question of permanently locating in the South. Believing you, with us, are interested in the

agricultural, commercial, social and material development of the South, and that the Convention to which your attention has been called will inevitably result in immeasurable good to the South, I am, my dear sir, Very respectfully yours, J. P. MERRY, Gen'l W. Passenger Ag't.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

MISCELLANEOUS.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can be sold in conjunction with any other food product. Sold only in cans. ROYAL BAKING POWDER CO., New York.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To the Consumptive.—Let those who are afflicted with the complaint, or even those who are in doubt, try this compound. It is a marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can be sold in conjunction with any other food product. Sold only in cans. ROYAL BAKING POWDER CO., New York.

DEAFNESS ITS CAUSES AND CURE.

Eight years' treatment of the most difficult cases of deafness, with no success. Until I discovered the cause of the deafness, and then, by the use of my method, I cured the deafness. A. B. WILSON, Chemist, Boston, and all druggists.

SHAFING, JOURNAL BOXES AND PULLEYS.

For Transmission of Power.

Made of best iron, and by use of latest improved machinery, I am enabled to compete with other manufacturers, and to deliver the best of the trade. H. P. KELLY, NEW ORLEANS, LA.

BOARDING HOUSES.

ROOMS AND BOARD, AND ALSO MEALS FURNISHED.

Mrs. J. D. KILLIAN and Mrs. N. HAWTHORN, No. 175 St. Joseph Street, New Orleans, La. Cars and Churches very convenient.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FIRST ROUND.

Greenville circuit, at Greenville, Jan. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3,

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SORROW.

Upon my lips she laid her touch divine,
And merry speech and careless laughter died;
She drew her melancholy eyes on mine,
And would not be denied.
I saw the West wind loose his cloudlets white,
In docks, careering through the April sky;
I could not sing, though joy was at its height,
For she stood silently by.
I watched the lovely evening fade away—
A mist was lightly drawn across the stars,
She broke my quiet dream—I heard her say,
"Behold your prison bars!"
"Earth's gladness shall not satisfy your soul—
This beauty of the world in which you live;
The crowning grace that sanctifies the whole,
That I alone can give."
I heard and shrank away from her at last;
But still she held me, and would not still abide;
Yon's blinding glories shone around and shined,
With slowly shining tide.
"Look thou beyond the evening sky," she said,
"Beyond the changing splendor of the day,
Accept the pain, the weakness, the dread,
Accept, and bid me stay!"
Turned, and clasped her close, with sudden strength,
And slowly, sweetly, I became aware
Within my arms God's angel stood at length,
White-robed and calm and fair.
And now I look beyond the evening star,
Beyond the changing splendor of the day,
Knowing the pain he sends more precious far,
More beautiful than they.

To My Younger Brethren in the Ministry.

Much of our religious education is derived, almost unconsciously, from newspaper and other incidental reading. Did it ever occur to you that more of your theology comes from conversation and newspaper, magazine and review reading, than from text book study? These writings are frequently gotten up very hastily. Sometimes a man has to write something, and sometimes he has something to write. More frequently the former than the latter. Sometimes these writers are careful to put in no blandering theology, and sometimes they are not. Theological opinions and theological blanders are not one and the same thing.

The blunder I wish to point out just here, and to warn young men against, is an incidental remark of the Rev. Young J. Allen, D. D., of China, in his No. 4 of a series of papers on China, recently published in most, if not all, of our church papers. He is calling attention to the civil history of that great empire in years and centuries past, and showing it to be of a character calculated to prepare the way for the introduction of Christianity about this time. This national preparation, he says, "finds its parallel only in the similar preparation with which Christianity was introduced into the world."

Casual reading might pass this over without serious thought, but looked into a little it is seen to strike a blow at the very root of Protestant Christianity. The doctor did not think what he was writing. It is very true that the same blunder has been committed scores of times by other writers. So much more the necessity that it should be pointed out.

Reference is here to doubt made to the ministry of Christ and the apostles. But where is the parallel? No two things can be more dissimilar. The missionaries to China had first to overthrow and extirpate an old false and false religion, and then introduce an entirely new and unheard of faith. The work of Christ and the apostles was wholly different in every particular. Their business was to inculcate, teach and establish

more and more firmly the old religion in which the people were born and brought up. Their business was to make the people love and practice more faithfully the religion of their fathers without the introduction of a new doctrine or precept. Parallel indeed! In what is the parallel?

The extract supposes that the religion of the Jews was something different from and opposed to Christianity, whereas the two things were one and the same thing fortuitously called by different names in different periods. It is true however that after the resurrection of Christ the revealed religion was taught by more convenient and facile means and methods than before, though the faith and doctrines taught before and after, were exactly the same in every particular. The only difference between Judaism and Christianity, the two names commonly given to revealed religion, is not in doctrines, precepts and morals inculcated in the Bible, but in the modes of teaching them. It is apparent on a little reflection that before the incarnation and visible work of Christ religion, as held all over the Bible, could not be taught and enforced by the same methods, in many respects, as it is done since.

Young people, especially ministers—and possibly older ones, too—need to be cautioned against stray blunders relating to what is called the old and the new dispensation. This is as unscriptural as it is unreasonable. The word "dispensation," even without the capital D, is scarcely a Scriptural term at all. It is used two or three times in the new version, but in the sense of stewardship; never in the sense of a method of dispensing or dealing out divine favor, as it is frequently used in the old and elsewhere.

The notion of two dispensations, an old and a new, is one of the relics of Romanism still lingering among us and doing us harm. If I remember right, this point is elaborated in "Ecclesia," to which I beg leave to refer. Popery could never get along at all without the two dispensations, the old and the new. But what have we, who hold one church and one religion, to do with them? Here is the root of the error of Dr. Allen and the seeds of other men who write that way. There is not only no antagonism; there is no difference between Judaism and Christianity. These modern Jews, as they are falsely called, are a square apostasy from Judaism, with scarcely a remnant of the old ancestral religion remaining. They repudiate the Christ of their ancient faith. And if you take Christ out of Christianity, you have very little left of any value.

And so I caution against blunder, though it be sometimes found in high places. Do not trust in any fallible name. Paley said the Jewish religion at the coming of Christ was "throughout a system of folly and delusion." Dr. Clark said the religion of mankind before Christ was "worldly, sensual or devilish, or all three." Soame Jenius, broadly endorsed by the Presbyterian Church of to-day and by Dr. Paley as well, said, "That from this book (the New Testament) may be extracted a system of religion entirely new, both with regard to the object and the doctrines, not only infinitely superior to, but totally unlike everything which had ever before entered into the mind of man." And Dr. Moses Stuart, in a Methodist quarterly, said of Jesus Christ:

"It was a bold undertaking to come out against the whole Jewish people, and especially the priesthood, on the subject of their religion. * * * But what did this young adventurer propose to do? Nothing less than to abolish the Mosaic ritual in the end and certainly change the whole face of the Jewish religion. A formidable undertaking most truly. Yet even this was not all. He proposed to teach a new religion, should pervade not only Palestine, but the whole world."

Calvin said, "The Old Testament contains nothing perfect." Again, "The Old Testament is the revelation of death."

Paley came up again. He says, "A Jewish peasant changed the religion of the world." And the whole

New Testament declares that the mild, loving, immaculate Jesus taught his people everywhere, and taught other teachers to teach them, to stand firm by their old religion, to understand it better and practice it more closely in every doctrine, duty and precept.

So you see that some of our best and ablest men somnambulate a little occasionally. And, after all, are these errors wholly evil? Perhaps not. Suppose, on the revival of letters and the introduction of Protestantism, the European divines had understood the Bible as well as "Duturny" teaches that it will be understood in coming years, then we would have a theology cut and dried to our hand. Then what would we have to stimulate a healthful labor? Would we not be, or soon become, what Drummond calls ecclesiastical parasites?

There is no good in evil, and so none to come out. But the arraignment of authors before the bar of simple truth that is palpable is at least a healthful and invigorating discipline. Errors are catching. And so I could by no means allow myself to complain if my younger brethren expect me to take my own physic. Do not take these teachings on trust. Dig out the errors and see how quickly and how thankfully I will correct them.

YACON CITY, Mississippi.

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

Our Legislature is now in session, and among other pressing reforms, questions regarding the treatment of convicts are being considered. A few weeks ago I wrote an article for The Capital, of Frankfort, touching this matter—a copy of which I inclose you, in which some general criticisms are ventured on the true genius of retribution. In an article from Dr. Shead, in the North American Review, several months since, the position was taken that penitentiary is singly and alone in respect of the satisfaction of justice, and that its infliction is not in order to recovery of the transgressor nor to restrain or prevent others from violation of the law. In opposition to this I would suggest that the paternity of the Divine government postulates retribution as of benevolent intent and utilization. Generalize all measures of retribution by the term "hell," and the proposition would stand thus: The Divine government is paternal. Paternity in government implies retribution even in love; therefore, hell is not in or of vengeance, but in benevolent security of authority. The question as to the duration of suffering from the retributive principles or law of a paternal government rests aside from the matter now at issue. The eternity of the operation of the law of retribution is aptly symbolized by quenchless flame and worm that is deathless. "Vengeance is mine, I will repay it, saith the Lord," but he does not say he will gratify himself in taking revenge. Penalty, except in conservation of government authority in benevolent administration, is only conceivable as in contravention of the highest and holiest rule of conduct enjoined upon us by him who "spake as never, man spake." The barbarities and savageries enacted in his name all along the highway of secular and ecclesiastical history are from out this poisonous root. Along this highway of history we may gather up enough bones that have been broken in the name of our Lord to build as many pyramids as are in Egypt and as high. But authority has softened its methods and measures gradually, until now it is hardly conceivable that men anywhere in Christendom can be found who would elect to burn a heretic with green hickory wood, as the saintly Calvin did in the case of Servetus for suggesting a theological view differing from his. In verification of the claim that hell is of benevolent intent and utilization, let it be considered that heaven once was not secure. Angels fell. The devil is to be accounted for alone upon the hypothesis of angelic apostasy. And man, in likeness of Jehovah and "in righteousness and truth," made forfeit of para-

dise. If the simple power and wisdom of God, operative from promptings of infinite love, could have sufficed to secure bliss to these, certainly they would have never experienced evil. Then of what can we predicate the ultimate security of the saints and of the unfallen angels? May it not be that retribution is the factor—that it constitutes one of the abutments of the arch upon which rests the structure of God's moral government? The world of mind is persistent in advancing the lines of theoretic, philosophic, governmental science; and just in proportion, as discovery has been made of the right principle or law of retribution, have there been reconstructions of society. But, alas! at what a terrible cost to those whose tongues and pens have "loosed the bands" and have bound upon the spirit of humanity an influence sweeter than are those of the Pleiades.

I have just read Mr. George W. Cable's new book, "The Silent South." The distinction he urges between civil rights and social privileges is a distinction that marks a difference which must be emphasized until our people realize it fully. He pleads for no social equality. That were an absurdity too bald for a fanatic to favor. The best elements of the South are striving now to do the very best in behalf of all. To draw properly the line which race prejudice has insisted on as being that which race instinct demands, dislodges the benevolence that comes alone from inspiration of the Almighty. When a boy I observed there were in our barnyard more conflicts between the individuals of the same species than between those of different species among the fowls. Race instinct is a law unto itself. No legislation can eliminate it; none can irrevocably fix it. One thing is irrepressibly urging itself upon the attention of the most benevolent and teachable of the South, and that is, as Burke puts it,

"A man's man for aye that, for aye that!"

There are some who have ever known it all just as it ought to have been and ought to be, who learn nothing and forget nothing and forgive nothing. A sectional snapping turtle of the South, or a serpent a-curl in any hedge that should be broken, as self-appointed guard thereof, is as repulsive as are those who, having sold us the negroes, pocketed the money and then advanced to transcendent heights of religion at our expense. Let the one snap and spring their rattles, and the others render nasal twang of thanksgiving in the great temple of American liberty that they are not as other men; the genuine loves of humanity in enthusiasm of life will work away philosophically and practically in reverent patience at the same old ever new task of furthering the kingdom. Such as have through all the fermentations been preserved in the qualities of their better being, may appear to those who have become pickled mere mushes of acquiescence; but there is a chivalry of right and love which prompts to quite else and other than attorneyship for any mere accident which has befallen a section or an organization.

Oh, these terrible fourteenth and fifteenth amendments to the constitution of our climate! On Friday last I faced a snow storm for four miles right along the bank of the Ohio river to preach a funeral sermon at a house crowded with people who seldom heard a sermon—many of them Catholics. For an hour to see them stand and listen, especially the ladies that had trudged through the snow, was an inspiration. Then back home, with the pitiless wind against my right cheek and the pelting snow—my breath making a thaw so as to form icicles upon my brows and eyelids and mustache. The thought that I had reached the souls of my country audience with the words of life kept my heart warm, and the few I met in the storm seemed to salute me with another zest than that observed heretofore. A fellowship of suffering springs us into a nobler generosity.

I had begun a meeting, which was snowed under; but when it moderated I will be at it again. CLOVENPORT, Ky., Jan. 13, 1886.

Letter from Missouri.

Mrs. Editor: I have had it in my mind and heart to write to you and the "dear old Advocate" ever since Conference; but it has filled up all my time to adjust myself and keep up with all the demands of this new field of labor. Indeed, if a preacher succeeds in this live, rushing Western country, he must have a good stock of "legology" as well as practical theology, *c. g.*—we have over 300 members in about 200 families, and these families are scattered all over a city of 20,000 inhabitants. Then new members are moving into the city every day, and if the pastor is not on the move after them some other church may get them. In addition to all the regular work we have had a protracted meeting of six weeks, and it was a meeting of uncommon interest, *i. e.*—according to my experience. Nearly every member in the church was revived, a number of backsliders reclaimed, between eighty and ninety souls were converted and sixty-five added to the church. The weather was very unpleasant a part of the time yet our church was crowded from the first, and on many occasions from 200 to 400 were turned away from our doors unable to find even standing room. Our young converts nearly all pray in public and talk in class meetings. Yes, we have regular, old-fashioned Methodist class meetings here, and instead of having to beg people to witness for Christ we have to ask them to be very brief, so all may have an opportunity to speak. We have a general class that meets once a month, and two classes that meet around at private residences every Friday night. Nearly all of our new members, who are heads of families, have begun life by erecting family altars in their homes. On Thursday night last we suspended the extra services of the revival; but the Lord helping us, we expect to live in a revival all this year and look for results at every service. We have entirely outgrown our old church building, and God willing, we expect to have a new house before our next Conference. A committee is now at work trying to find a suitable lot, etc. So if you visit our next Conference at Kansas City, I will expect you to stop off and give us a message from the Lord. My reception by the brethren of the Southwest Missouri Conference was truly Methodist. There seems to be no prejudice whatever to transfers "who come to work and to stay." Of course, I felt a little strange at first, and this feeling was made more prominent because I had nothing to do but to listen and be quiet; but the brethren soon made me feel at home. My impression of the Conference may be summed up thus: A body of genuine Methodist preachers—men full of the Holy Ghost and love for souls—zealous for Christ and untiring in the work of the Master. There are many strong men in the Conference, and the body of older members show signs of having endured hardships as good soldiers of the Lord Jesus Christ. Our Bro. Lowrance seems to be in great favor with the brethren of the Conference, and especially so with the membership of Centenary Church, Kansas City, for he was returned to them for the fourth year, and is now in the midst of a glorious meeting. Bro. Brown, at Lexington, is doing well; has had a revival since Conference, resulting in about fifty additions to his church. To us three the memory of other days and associations in the North Mississippi Conference are very dear, and hence we rejoice to get and read the organ of that Conference. The Lord bless every preacher and every charge in North Mississippi and give them a revival of greater power than any they have ever had. And upon the editor of the Advocate may Heaven's richest blessings constantly descend till he finishes his good began work and goes to the eternal reward.

J. M. MOON.

P. S.—My wife joins me in kindest expressions of Christian love for yourself and family, and says if it were not for the weekly visits of the "dear old Advocate," she would be homesick. You know she has been a constant reader of the Advocate since she was a little girl, and

then she thinks its editor in some way belongs to her and she to him—since that time when he was a boy preacher on Black Hawk circuit.

J. M. M.

Letter from California.

Mrs. Editor: In our Conference nearly three months of the new year has passed, while in yours it has just begun. You gave some account of our Conference in Sacramento. On the whole, it was a very pleasant session. Bishop Hargrove endeared himself to us more than ever. We propose to build an episcopal parsonage in San Francisco, and would be pleased to have him occupy it.

We sang the doxology when the Committee on the State of the Church reported a gain of four hundred in membership, just as we sang it last year when the same committee reported a gain of over two hundred. Really, there was a decrease last year, and this time a gain of only two hundred. However, there was a gain, and we should "praise God from whom all blessings flow." Committees should exercise greater care in preparing their reports. I have been voting for their reports without questioning their correctness, but—well, I suppose I shall have to continue to do so or move to dispense with committees. There was a considerable falling off in the receipts on salary of pastors and a small decrease in the collections for missions—accounted for by short crops and scarcity of money.

You speak of our vote on the change of name as being "significant." Pray, what does it signify? Certainly not that we are satisfied with our present name, but that we prefer it to the name proposed. A resolution was introduced favoring "Episcopal Methodist," but on account of some objection made by the Bishop was withdrawn for correction and was not again presented. It would have been introduced and adopted, but some of the brethren have despaired of getting a change and think it unnecessary to agitate further; while others, like Dr. Cottrell's Kentucky brethren, are of the opinion that a change would defer organic union. I have talked with some of the leading laymen of our Conference and several of the preachers who are confident that we must give up our sectional name or we will be driven to the necessity of confining our labors to the South.

The Winters circuit, to which your correspondent was appointed, is, on the whole, a very pleasant field of labor. I am situated in the Sacramento Valley, between the city of Sacramento and the coast range of mountains. The climate is most delightful, except in summer, when it is quite warm. The most of our territory is sown in small grain, though many carloads of fruit are shipped annually. In a little valley, a few miles from Winters, is grown the earliest fruit in the State. Many of your readers are perhaps not prepared to believe that oranges could be profitably grown for market in the latitude of St. Louis, and yet they are so grown within a mile and a half of Winters. It is true that only two families raise them; but the trees are rank and the fruit fine. Surely, this is a wonderful country! We have had a great deal of rain this winter—more than twenty inches—but it has been fair for several days. Grain is growing luxuriantly, and the mountain sides and other pasture lands are covered with green grass. This is a favorable time to visit California. Come out. Can you not?

My heart rejoiced while reading your account of the proceedings of the Mississippi Conference. The soil is good, and the fruits prove the diligence of the laborers. Then to have your ranks recruited by fourteen young men—"all of them of great promise!" I claim to have some interest in at least two of those young men, and glad am I that they have completed their preparations and have entered fully upon their life-work. May they gather many sheaves in the Lord's harvest ere they again embrace that staunch old hero, their father, who is now reaping a rich reward. I wish I could have been there! No more this time. Your brother,

W. W. ANDREWS.

WILKES, Cal., Jan. 2, 1886.

Christian Advocate.

ORIGIN OF THE LITURGICAL, MINISTRIES AND
NORTH MISSISSIPPI CONFERENCE OF
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CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. B. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. O. HUNTER.

THURSDAY, JANUARY 28, 1886.

"In the carefully formed judgment of your committee, the NEW ORLEANS CHRISTIAN ADVOCATE has no superior in the entire family of church weeklies of the whole country." (Report on Publishing Interests, Mississippi Conference.)

"We cordially endorse the business management and editorial conduct of the NEW ORLEANS CHRISTIAN ADVOCATE. Fresh, vigorous, wide awake and religious, it evokes our interest, enlists our sympathies and engages our warm and constant support." (Report on Books and Periodicals, Louisiana Conference.)

Dr. Cottrell says that "Methodism, doctrinally, was a magnificent thaw from a stiff old Calvinistic freeze."

No questions are more difficult to settle by the General Conference than the boundary lines of Annual Conferences. And from some utterances in our exchanges we judge there will be some knotty problems to solve next May.

The Arkansas Methodist advocates the election of three new Bishops by the next General Conference. We agree with our contemporary in his estimate. That addition to our Episcopal force is quite sufficient for the superintendence of our work at home and abroad.

As we go to press another war cloud seems to be gathering in Europe. Greece is assuming a threatening attitude and proposes to resist to the death the union of Bulgaria and Eastern Roumelia. The powers have warned the plucky little kingdom that a more pacific policy must be preserved, but she is defiant and determined.

The downfall of the Salisbury ministry seems imminent. The Parnellites are evidently looking to Mr. Gladstone as Ireland's political Moses, albeit they opposed him so vigorously at the recent elections. It is admitted on all hands that Mr. Gladstone's speech on the Queen's address at the opening of Parliament is the most brilliant and able that has been delivered during the session. The "grand old man" is yet the most conspicuous figure among English statesmen.

There is a movement in progress in the English Presbyterian Church to modify the harsh Calvinistic declarations of the Westminster Confession. Several years ago a committee was appointed by the English Presbyterian Synod to frame a declaration in which the church accepts the confession. A draft of that document was submitted to the Synod in April last, which was generally approved, and sent down to the presbyteries. The presbyteries in the country approved it, with one exception, and the London presbyteries by a vote of fifty to seven adopted it. The first clause of the declaration reads as follows:

"That the doctrine of Redemption set forth in the Westminster Confession, particularly in its reference to the election of some among mankind to eternal life, is held and taught in this church, together with the other great truths which are vital to the gospel, such as, 1. That the love of God to mankind moved him to provide, by the gift of his Son to be a propitiation for the whole world, a way of salvation, which in his gospel is freely offered to all. 2. That God has no pleasure in the death of any sinner, but desires that all shall repent and live, and, 3. That every man who hears the gospel is responsible for his acceptance or rejection of the free offer of eternal life.

Here are contradictory statements without an attempt at explanation or reconciliation.

Clause II reads:

"That the teaching of the confession on the subject of man's total depravity since the fall, is not to be understood as denying his responsibility both under the law and under the gospel, or the existence and value of the natural virtues.

Clause III is as follows:

"It does not follow, nor is it required to be held either that any who die in infancy are lost, or that God may not extend his mercy to those who are beyond the reach of the ordinary means of salvation, as it may seem good in his sight.

A Church Dedication at Wesson.

We had the pleasure of spending Sunday last at Wesson, Miss., a thriving manufacturing and commercial town on the Illinois Central railroad, about 140 miles north of New Orleans. The occasion of our visit was the dedication of the handsome new church which has just been completed, and was in readiness to be set apart from all unhalloved or common uses. It will be remembered that in June last there was a dreadful fire in Wesson which destroyed much valuable property on the principle business street of the town, including this Methodist Church. This second temple is the successor of that, though on another and more eligible site, and is a much more commodious structure. Fortunately and wisely the old building was insured to the amount of one thousand dollars. With that as a nucleus, the heroic congregation, under the leadership of their enterprising young pastor, Rev. B. F. Jones, went to work, and in a few months built an elegant church and a nice, comfortable parsonage. The two buildings were erected at a cost of \$3,649 and—strange to say—there was reported a cash balance in the treasury of \$18 00.

The church is modern in style of architecture and in all its appointments wears an orthodox Methodist expression. It is seventy feet long by forty in width, and has a cupola eighty feet in height. Excepting one or two slight modifications a critical judgment might suggest, in all the arrangements we observed an admirable harmony of convenience and ornamentation. The pews are quite comfortable—a cardinal virtue—and capable of accommodating about four hundred persons. The handsome temple is an ornament to the town, and a worthy memorial of the liberality, taste and zeal of the congregation. This parsonage is a neat cottage of four rooms, well finished and nicely furnished, and a desideratum in all southern houses—is well supplied with galleries. The pastor is already installed in his new home, the comfort and hospitality of which, we had the privilege of enjoying.

The Sabbath was an exceedingly inclement day of alternate rain and sleet. Walking had to be done circumspectly, or the street crossings, glazed by the frosts, would ensure the fall of the most devout. But nothing daunted, the people came, and there was a fair congregation. Had the skies been cloudless and the weather pleasant, the eager multitudes could not have found accommodations within the building. At the conclusion of the sermon, which exhausted two fires in each of the well filled stoves, the officers of the church were summoned to the chancel. On behalf of the Building Committee, Dr. Sexton read a full, detailed report of their labors, and formally presented the house to the board of trustees. We quote its concluding words: "We turn over to the church and its guardians the property, unencumbered by any debt, the entire cost of which is \$3,647. Our wish is, that this structure may endure for many years to come, a fit token of the love of loyal Methodists to the cause of Christ, and that the good here resulting may flow down the cycles of time into eternity, and that the heaven of the gospel may permeate the whole earth."

Capt. F. D. Wimberly, president of the Board of Trustees, then presented the house for dedication. At the conclusion of this interesting service, the sacrament of the Lord's supper was administered, and there were many devout communicants. An opportunity was then given for any to signalize the dedication day by dedicating themselves to God and his church, and three persons came forward.

Wesson is a flourishing town of about 3,000 inhabitants. It was founded by Col. J. M. Wesson in 1855, and bears his name—the pioneer manufacturer, of Mississippi, having the honor of turning the first spindle in the State. The "Mississippi Mills" are located there—a magnificent enterprise, and a demonstration of what manufacturing in the South can accomplish. The mills employ about 800 persons and use 4,000 bales of cotton and 1,000,000 pounds of wool per annum. Many colored goods are made, the dyeing department being quite extensive and admirably managed. These goods are sold in every State of the Union. And so popular have they become that the mills are hardly able to keep up with their orders. The amount of cloth produced per month is about 400,000 yards, 150,000 woolen and 150,000 cotton, besides vast quantities of rope, twine, sewing thread and yarn. Over three hundred and fifty styles of cotton and woolen goods are manufactured there. We had the pleasure of passing through the several departments and had the various machines and processes explained. Quite a number of small

children were observed at work. How dexter are their little fingers!

Resides being a splendid financial enterprise this mill is a great benevolence. They furnish employment to many poor persons and make skilled operatives, with remunerative wages, of others who have neither taste nor ability for farm labor. Widows and orphan children have opportunity for making a respectable living, besides enjoying the best moral and religious training. Another recommendation also is, the town has a good and effective prohibitory law.

Our visit to Wesson makes us more hopeful for the South. With the development of our coal and iron mines, it is certainly cheaper to manufacture cotton in the section where it grows. When this shall result and these manufacturing institutions are multiplied, the wealth of New England so employed will be transferred southward.

Societies within and without the Church.

"The Guild of Kindness" is the name of an institution belonging to the Methodist New Connexion, of Great Britain. The object of this organization is to develop a spirit of kindness among brethren and sisters of the denomination especially, and among all Christians generally. It is certainly a significant commentary upon church relations that an additional organization is necessary to keep alive the brotherly spirit among the brethren. Has it come to this, that the vows of church membership are so lightly esteemed, that other and more binding obligations must be assumed to preserve the law of kindness? But is there not another suggestion in it? Do not the multiplication of societies, within and without the church, cheapen the authority and sanctity of the church itself? We are not sure but that alarm is to be felt at this point. Societies are claiming the pre-eminence, and the church becomes secondary. We have known members to have more regard for the "guild" than the Sunday-school—for the "club" or "union" meeting, than for the prayer meeting or Sabbath service. Alas! for the church of God, when members have to run after other guides and guards to keep them straight. We have no objection to organizations designed to reach the world and advance moral reform, but these must be subordinate to the church. And reform specialists should be careful not to direct the entire living force of the church into one line of action.

The church must educate, but every chapel can not be a college or university. She must provide wholesome, religious literature, but every preacher can not be an editor nor every Conference have a separate Advocate. She must preach and practice temperance, but that is not the only work of pastor and people. We must guard against these growing appendages or we will emasculate the power and authority of the church of God.

Speaking Well of Ministers.

There is reason to remember the warning of our book of discipline against "speaking evil of magistrates and ministers." The reputation and influence of pastors are largely in the keeping of the church. If they are criticised and complained of in public, much fruit of their labor is not to be expected. Ministers are sometimes said to be unpopular with the young people—"the children don't like him"—when probably the criticisms of the "old" have caused it. Parents do much harm in discussing preachers unfavorably before their children. In not a few instances the want of pastoral success is chargeable to carping, complaining parents. Speak kindly to and of your pastor. His character has undergone examination at Conference and he has been accredited to the church as blameless in life and official administration. Cheer him, and he will render you better service.

On this subject we find some well-considered thoughts in the Richmond Advocate:

"We shall never forget, though years have gone by, the weighty and just judgment of a wise and devout layman on an afternoon visit of his pastor. The venerable steward told that the evening of the first call of the new minister was spent in listening to the opinions of his guest on the brethren of the Conference. When bed-time came the preacher had recounted their infirmities and imagined faults. Alas! the good layman added, 'He had also ruined himself.' We recall one allusion. Duncan was dismissed 'as always telling anecdotes.' The seraphic eloquence, the unselfish heart, the labors more abundant, were not mentioned. With righteous disgust and pleasure the noble old Christian gentleman saw his unloving and uncharitable visitor depart.

"Let us not forget that we are our-

selves on trial when we sit in judgment on our brethren. And how unchristian to wantonly hurt any man's influence! Who, by look, act or word, would demagnetize the power of any preacher for good? Who can by shrug of shoulders, inuendo, 'faint praise,' or unfriendly silence, cripple a centurion of Christ and not wound his own conscience and the holy cause?"

"If a preacher is worthy of our ranks, he is worthy of our sympathy, countenance and championship. Invite men to hear his message. Open his way. Endorse him in private as well as compliment him in public.

"And so of our College and Press. They work the work of the Lord. Commend their mission. Let them have free course. Help to new friends and families—to new students and new readers."

Moody and Sankey's Meetings.

The Record of Christian Work announces the following as the programs of meetings to be conducted by the great evangelists, Messrs. Moody and Sankey. We are glad to know that they are to devote so much time to the South and to many smaller places heretofore unvisited by them. They are to be in New Orleans on the 11th of February. After they leave we shall have Sam Jones. The "mission" conducted by Rev. William Hay Aitken has been greatly blessed. Large congregations have attended his ministry and he has preached an earnest, pure gospel. The Moody and Sankey meetings will be conducted as follows:

Knoxville, Tenn., Jan. 20-31; Nashville, Tenn., Feb. 2, 3 and 4; Memphis, Tenn., Feb. 5-7; New Orleans, Feb. 9-21, inclusive; in second week there will be a Christian Convention of three days; Houston, Texas, Feb. 26-28; Mobile, Ala., March 2, 3 and 4; Oxford, Miss., March 6-7; Selma, Ala., March 9-11; Atlanta, Ga., March 16-18; Savannah, Ga., March 21-23; Jacksonville, Fla., March 25-28; Charleston, S. C., March 30 to April 4; Columbia, S. C., April 5-7; Norfolk, Va., April 9-11; Lynchburg, Va., April 13-15; Charlotte, Va., April 16-18. "We feel sure," says the Record, "that Christians all over the country will follow them with prayer for the blessing of God upon them in this important campaign. It is the winter season, and men will have time to give to their meetings. Probably tens of thousands of people will listen to their voices for the first time, and may we not look for the gathering of thousands upon thousands into the church, and the quickening of all the churches, where these meetings have representative.

The Episcopal Mission.

The "mission" conducted in this city for three weeks past by the Rev. William Hay Aitken, of England, has been an epoch in the history of the Episcopal Church hereabouts. We hazard nothing in saying that those congregations haven't heard so much direct, heart-searching appeal, and such earnest exhortations to seek "anxious-bench religion," in years, if ever in life. Nor do we intend to intimate that our Episcopal clergy in New Orleans are behind their brethren elsewhere in evangelical spirit. But it is a fact "known and read of all men" that heretofore the ministrations of that pulpit have not dwelt upon the urgency of present salvation and the "experience" of religion. On these subjects Mr. Aitken has given no uncertain sound. He has exposed a formal religion which contents itself with mere church-membership, and with great earnestness has pleaded for deep repentance, justifying faith and a consciousness of Divine forgiveness. If this "mission" is to mark a new era in the pulpit of our sister church, all evangelical Christians will thank God.

Mr. Aitken is much pleased with our people and greatly gratified at the results of his labors. He said that the proportion of sincere inquirers after salvation in New Orleans was larger than in any "mission" he had conducted in the United States. The members of other churches attended his preaching and were delighted as well as profited.

As a specimen of Mr. Aitken's direct, hortatory style we give some extracts from one of his sermons on the "Prodigal Son." He said:

"It is the 'I will' that leads to the return. Nothing is done without decision. Man has been given, by the Almighty, the power to say yes or no to everything, even to his own omnipotence. There are some things God can not do. He can not lie, he can not stultify himself. He has created man in his own image and given him a will to do as he pleases in order that God may enjoy delightful relationship with his creature. If he should turn man into a machine, say a watch, to go just as God chooses, then a man becomes a machine. Yes, a poor, frail child of clay can say to God: 'I will,' and when he urges us to yield to the Holy Spirit: 'No.' But when a man decides and says: 'I will,' to God, then there is behind the man the force of the great God and within him the power of the Holy Ghost.

This is the important matter, dear brethren, for us to consider as the mission draws to a close. I have

never held a mission in the United States where the proportion of persons interested about their souls' salvation was so great as here in New Orleans, and I want to say to you that it is very important that you decide the matter at once. The question is life or death, heaven or hell. Which will you choose?

As I have gone from pew to pew in these meetings I have found many who had chosen Christ for their Savior, probably hundreds, but there are still many halting ones.

If such do not decide for Christ, the scar of the blessed wound made by the Holy Spirit in your souls will clearize, and you will be hardened in sin. The minister of God is either a savior of life unto life, or of death unto death. The longer you waver, dear friends, the greater the danger. All men and women, your souls are too precious to trifle in this matter. One thing only is necessary for you to do, Decide.

A decided will cleaves its way through opposing forces, and with God's help he becomes irresistible. A man begins to be a hero when he says, 'I will.' The saying, 'I will,' over thirty-three years ago was the turning point in my life, since when I have not failed of the grace of God. If a man resists the pleadings of the Holy Spirit he plunges deeper into sin and the graven Spirit may never return. No one need say, 'I can not decide; this is not so; all can say yes or no.

O God, bring these precious souls here present to-night to say, 'I will.' My brother, never mind your heart. Decision breaks hard hearts and makes men sorry for sin. Only yield to God, and he will come with his Divine power into your souls and save you.

Palmer's "Aid and Guide to Family Worship."

No more excuses may now be offered by our people for neglecting family worship. Bro. L. D. Palmer has furnished every needed assistance to the inexperienced and the diffident in a beautiful volume just issued from the Methodist Publishing House at Nashville, styled "Aid and Guide to Family Worship."

Here are Scriptures, lessons, hymns and prayers, eight of each—four for morning and four for evening—for every day of the week, all brief, simple and appropriate, clearly printed in large type and neatly bound in a small and not costly volume. The same form is intended to be used but once in a month. Here is aid and guidance sufficient even for those least accustomed to pray. The Methodist who will not pray with his family when he can get this book, simply does not wish to do it.

Surely if men ought to pray "always" and "everywhere," they ought to pray regularly in their families. The strength and hope, the abiding vigor and growing power of the church lies in the maintenance of family religion. Parents, as such, must receive the grace of God in vain if they fail to transmit its saving energies to their offspring. The father is by Divine appointment the priest of his household, the prophet of his family, the king of the domestic realm, responsible for ordering his house and instructing his family according to the laws of the heavenly kingdom. The neglect of family worship is a great cause of weakness in the personal piety of Christians and accounts largely for the scarcity among the rising generation of those "good and honest hearts" in which alone the gospel seed find the conditions of their reproductiveness. The sovereignty and responsibility of parents has never been recognized as they should be. The failure of parents to teach God's commandments diligently to their children as God's law requires them to do, robs their posterity of heavenly bestowments which neither the pulpit, nor the Sunday school, nor any other church agency can adequately supply. Proper transforming and empowering nutrition being withheld from the shrub, scantiness or faultiness of fruit shall characterize the tree forever.

We can scarcely overrate the importance of any agency which promises to secure Christian nurture to childhood and infancy. Hence we welcome this timely contribution to the devotional literature of our church. There are other books similar in design and character to this one, but none of them perhaps is so simple, appropriate and easy to use. Even those who may not wish to use the prayers here printed, will find the Scripture lessons and hymns so appropriate and ready as greatly to facilitate the conducting of family worship. No preconceived form of prayer can express at all times the ever-varying cravings of the soul; yet whatever of assistance may be desirable under ordinary circumstances is here found in a most convenient form. Oh for a revival of family worship! Surely there is no place nearer heaven than the family circle where parents and children all—or the survivors of those who have gone before—bear the word of God together, and mingle their voices in his praise and their hearts in supplications at the throne of grace. The Lord is very high unto such a family at such a time. I trust the little book is destined for extensive usefulness.

W. L. C. N.

—Pope Leo is said to have an income of \$1,500,000, and yet it is said that his personal expenses do not exceed \$2 50 a day.

—Judge Enoch L. Fancher, of New York, a distinguished jurist and leading Methodist layman, has been elected president of the American Bible Society.

—Dr. J. H. Riggs, of the English Wesleyan Church, has been offered a position on the Royal Commission, which is being formed to investigate the working of the Education Acts.

—Rev. Benjamin Curry, the oldest brother of Dr. Daniel Curry, editor of the Methodist Review, died at his home in Shrub Oak, N. Y., recently, at the advanced age of eighty-seven years.

—The union of the four Methodist Churches in Canada has worked most harmoniously. An increase of 20,000 to the membership the first year has demonstrated the wisdom of the union.

—Ben Jenkins, the slayer of Rev. J. Lane Borden in 1853, and sentenced to the penitentiary for life, has been pardoned by Gov. McEnery. It is said that he is in his last stages of consumption.

—Rev. W. A. Spencer, D. D., has been elected assistant secretary of the church extension society of the Methodist Episcopal Church. Dr. Kyuett will have an able assistant, though not a duplicate of Chaplain McCabe.

—The meetings in Cincinnati conducted by Sam Jones are attended with gracious results. In an interview Sam Jones said that at the close of the third day the work was farther ahead than in St. Louis at the end of the third week.

—The Rev. A. T. Tidwell, an old college friend of the editor and a quondam comrade in the Mississippi Conference, but now a member of the St. Louis Conference, called to see us last week. He is South on a visit to his aged mother in his native State.

—A special feature of the Preachers' Meeting next Monday morning will be the reading of a paper by Dr. Ahrens on "Preaching." Something fresh and suggestive is expected. The pastor's office in Carondelet Street Church and the hour of 11 A. M. are the place and time of meeting.

—The Rev. W. H. Dallinger, LL. D., F. R. S., of the English Wesleyan Conference, is the first clergyman of any church who has ever occupied the chair of the Royal Microscopical Society. He is now governor and chaplain of Wesley College, at Sheffield, affiliated to the University of London.

—Bishop Foss, of the Methodist Episcopal Church, will sail from New York, February 3, for Europe to attend the Italy, Sweden, Norway, Germany and Switzerland Conferences, and to meet the Denmark mission. While abroad he will discharge his duties as a fraternal delegate to the British Wesleyan Conference.

—Rev. Dr. George R. Bristor, of the Newark Conference, and well known in New Orleans, has been suspended from the ministry. His case will come up for trial at the next session of his Conference. We quite agree with the New York Advocate that he is either an extraordinarily guilty or an extraordinarily unfortunate man.

—Princeton College, it seems, has had a good record on the tobacco habit from the beginning. The Princetonian recalls that in 1757 a set of rules was prepared by Mr. Burr, father of Aaron Burr, and president of Princeton College. One reads as follows: "Every student shall pay four shillings per quarter for study rent, sweeping their rooms and making their beds, and such as smoke or chew tobacco, five shillings for incidental charges."

—Several Bishops and distinguished ministers of the Methodist Episcopal Church have been in the city this week. On Saturday last the ceremony attending the "breaking ground" for the new Orleans University building on St. Charles Avenue were participated in by Bishops Bowman, Walden and Mallien, and Drs. Rust and Hartzell, together with resident ministers. Three hundred ministers filled the different pulpits of their church on the Sabbath. We called to see them on Monday morning and regretted their absence at that hour.

—The Rev. Philip Tugge, of California, is dead. For a number of years he was an honored member of the Memphis Conference, and in 1870, by the delimitation of Conference boundaries, became a member of the North Mississippi Conference. In 1871 he transferred to the Pacific coast, and continued in the native work until failing health compelled a location. The Pacific Methodist contains a beautiful tribute to him from the pen of Dr. Riddick. This notice will be read with regret by a host of friends in Tennessee and North Mississippi.

The following are the delegates elect to the General Conference from the Florida Conference: Clerical—J. P. DelPass, S. Woodbury, C. A. Fulwood; alternates—R. H. Barnett, H. E. Barnett, Lay—H. W. Long, J. F. White, J. Wofford Tucker; alternates—W. A. McLean, W. J. Barnett. The vote on the change of name stood: Yeas, none; nays, 74. The next conference will meet at Tallahassee.

A venerable and highly-prized friend of the ADVOCATE in Alabama, in renewing his subscription, writes a kind private note to the publishers, from which we extract the following: "Don't stop my paper on account of delay in renewing, and not while I live, unless so advised. I can't do without it. Its pages have cheered me, strengthened me, and done me good so long, that now in old age I feel the need of its supporting hand more than ever. Among the whole family of Advocates, while all are good; very good, to me the New Orleans is better—yes, best."

Death of Rev. C. W. Hodge.

We are pained to announce the death of this devoted member of the Louisiana Conference, which occurred at Baton Rouge, on Monday last. He was taken sick with pneumonia during the recent session of the Conference at the residence of Col. K. A. Cross, and was never able to leave his bed. The disease was partially relieved, when he was attacked with typhoid fever, from which he died after weeks of suffering. Bro. Hodge was a man of strong individuality, and a greatly useful preacher. He had the elements of leadership in marked degree, and was the trusted counselor of his people. He was urged once to accept a seat in the Legislature, and became an influential member of that body. During the war he raised two companies and did valiant service in the field. He is said to have been as gallant an officer as ever led a brave legion to battle. In all relations of life he was loved and honored, and attained gratifying success. He had a large family of sons and daughters, who loved him to devotion and revered him as a pure and faithful minister of the New Testament. Two of his sons, one of them a physician, were with him during his illness and ministered to him until the "weary wheels of life stood still." He received an appointment this year to Brushwood in the Homer district, but another must catch his fallen mantle and prophesy unto the people.

An admirable sketch of Bro. Hodge is found in the Louisiana Conference minutes of 1885, which outlines a rather remarkable career. It is as follows:

"C. W. Hodge was born in Jasper county, Ga., March 9, 1815. His father—J. E. Hodge—was a son of the Rev. James Hodge, of the Methodist Episcopal Church; and his mother was the daughter of Jeremiah Lumsden, who joined the South Carolina Conference in 1804; and he the son of Elijah Lumsden, who was admitted into the same Conference in 1785. The parents of Bro. Hodge were pious and thoroughly Methodist. He received his education in his native State. In 1836 he volunteered as a soldier and went into the Creek and Seminole War. In December, 1856, he moved to Alabama; and in 1843, at a camp meeting held in Green county, Ala., he was most happily converted, and joined the Methodist Episcopal Church. He married Miss Aseneth M. George, of Perry county, Ala., in 1844, and in December, 1844, came to Union parish, La. He was licensed to preach in October, 1853, and admitted on trial into the Louisiana Conference in December, 1854; was appointed to Castor circuit in 1855 and 1856, to Harrisonburg circuit in 1857, to Vernon circuit in 1858 and 1859, to Farmerville circuit in 1860. In 1861 he was returned to Vernon circuit, during which year he came out with the first company of volunteers in the Confederate service from that parish and joined the Twelfth Louisiana Regiment, which was ordered to Columbus, Ky. Resigning from this command, he came home and organized another company, with which he joined the Thirty-first Louisiana Regiment. After the war he was elected to the State Legislature, where he served in 1863 and 1864. In 1861 he served the Dugdenona circuit, and located in 1867. He was re-elected in 1875, though almost every year of his location he traveled under the presiding elder. In 1875 and 1876 he traveled the Indian Village circuit, in 1877 the Farmerville circuit, in 1878 the Arcadia circuit, in 1879 the Centerville circuit, in 1880 and 1881 the Colony and Paulk's Chapel, in 1882 the Rayville circuit, in 1883 the Rochester Mission, and in 1884 the Indian Village circuit."

Write for samples to Danziger's closing out sale, 131 Canal St., New Orleans.

Death of Rev. Geo. Shaeffer.

A note from Rev. J. H. Scruggs, of Columbus, Miss., brings intelligence of the death of this venerable man of God on the twenty-third instant, after a protracted and painful illness of seven weeks. He was at the time of his death a supernumerary member of the North Mississippi Conference, and for many years had sustained that honorable and honored relation. A choice spirit and spotless character was George Shaeffer. In the strength of his years he was a devoted, tireless itinerant preacher, and in the evening of life was a benediction to the church and a wise counselor of his brethren. A more serene, peaceful, beautiful old age was never witnessed. He died in Columbus, where he removed when but sixteen years of age, where he was converted and joined the church, where he was licensed to preach, where he was married and where most of his life was spent when not abroad in the itinerant work.

George Shaeffer was born in Lancaster, Pa., December 12, 1803, and was therefore seventy-nine years of age at his death. His father was a German Catholic and his mother a sturdy Protestant from Ireland. She was a remarkable woman, and to her Bro. Shaeffer was indebted for his intellectual endowments and spiritual training. He joined the Alabama Conference in January, 1837, and spent his life preaching the everlasting gospel. When the North Mississippi Conference was formed in 1870, his residence in Columbus made him a member of that body. He was never able to do active work, but no name on that honor roll was called more tenderly and cherished more lovingly than George Shaeffer's. A more extended sketch will doubtless be furnished by some competent pen.

Important Notice.

By order of the Board of Church Extension of the Methodist Episcopal Church, South, all applications for aid for churches must be made out on blanks which we furnish free to all who ask, and must be on file in our office by March 29, in order to secure attention at our annual meeting, which begins April 8, 1886.

DANIEL MORTON, Sec.

LOUISVILLE, Ky., Jan. 22, 1886.

Paine Institute.

DEAR BROTHER: The Board of Trustees have purchased grounds and buildings for Paine Institute in the city of Augusta, Ga., having secured subscriptions sufficient to warrant them in taking such action. It is imperative that we collect these subscriptions as rapidly as possible, and make the final payments on the property. If you can pay all your subscription, please send at once to the brother who represents us in your Conference; or, if you prefer, send direct to me by money order, registered letter, or by draft on New York, and I will send you receipt, and also notify your Conference representative. If you can not pay all now, send what you can, and indicate when you can pay the remainder. Heretofore the Board will be enabled to discharge intelligently the trust committed to it by the church.

Your brother in Christ,
W. C. DUNLAP, Com'r.
ATLANTA, Ga., Jan. 15, 1886.

Books and Periodicals.

The first number of Science, for 1886, is an attractive and inviting issue of this valuable paper. Its "Comments and Criticisms" are good and suggestive; its contributed matter is interesting and instructive; its correspondence is vigorous, intelligent and original. The supplement of this number contains very instructive reading. Science devotes itself to general scientific intelligence, and is worthy of a liberal patronage. Science Publishing Co., New York.

"Mind in Nature," Chicago, Ill., is a monthly publication, purporting to devote itself to the questions and subjects that lie along the border line of philosophy. Such a field is inviting and profitable, but should be ventured upon with intelligent caution and profound discrimination. This is a popular journal of practical, medical and scientific information. A good purpose and a good executive force, much good may be expected. "Mind Development," by Prof. John Fraser, deals with the question of originality, defining practically all originality as a reproduction of former knowledge in new combinations and devising new applications. He takes, perhaps, a too extreme view of originality. "The Open World," by R. W. Smith, is an earnest protest against the philosophical argument in assuming an egoistic philosophy dangerous if made common. "The Doctrine of Evolution," by J. L. Moore, exhibits no new phase of the subject, but is an endeavor to strengthen its evidences. "Was It All a Dream?" "The Philosophy of the Three Potities," by John Allen, M. D.; "Waking Dreams and Visions and Collocations Again," by Bishop A. Cleveland Fox, D. D., and "Thought," by Prof. H. W. Barker, afford readable matter.

Write for samples to Danziger's closing out sale, 131 Canal St., New Orleans.

General Conference Notice.

The delegates to the General Conference to meet in Richmond, May, 1886, will please send their name and postoffice to Rev. J. J. Lafferty, Box 252, Richmond, Va.

Those persons who subscribed money for the Paine Institute at the late session of the North Mississippi Conference will please forward the amounts to me at Verona, Miss., at once. The need is imminent, pressing, urgent.

H. C. CLARK.

VERONA, Miss., Jan. 11, 1886.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,
Publishers.

In another column will be seen the advertisement of Stern's fertilizers, which are especially adapted to the lands and crops congenial to the South and Southwest. The reputation gained by the company for these fertilizers are well known and need no endorsement from us. This is a home institution, reliable in every respect. Farmers and truck gardeners will do well to patronize them.

"Gents," shouted a small boy, as he poked his head into a Fourth Avenue street car, "did you mail that letter your wife gave you this morning?" And six men simultaneously pulled the bell rope and hurriedly left the car.

In another column will be found the advertisement of Rev. M. B. Hamer offering stitings of choice breeds of fowls. Purchasers are assured that the stock is as represented. Address Bro. Hamer, at Joesburg, Miss.

Mrs. Fishbacker believes that Dante Alighieri was a native of Algiers.

Write for samples, to Danziger's closing out sale, 131 Canal St., New Orleans.

There is such a fear of mad dogs now in Newark, that a citizen of that place rushes for a doctor if he barks his shoe.

For information as to the second excursion to California call on Col. J. G. Schriever, traffic manager, Southern Pacific system, Office corner Satchel and Magazine streets, New Orleans.

Why is a bald-headed man like a hound? Because he makes a little hare go a great way.

We have received from W. Allee Burpee & Co., the well-known seedmen of Philadelphia, a copy of Burpee's Farm Annual for 86. Unlike any other catalogue published, this book of 128 pages, in addition to seeds, bulbs and plants, fully describes and illustrates the leading breeds of swine, sheep, Scotch Collie dogs, and fancy poultry. It contains much valuable information, illustrations of all varieties of vegetables and flowers, including novelties of striking merit. Those of our readers who are interested in seeds or thoroughbred stock, can obtain Burpee's Farm Annual, free by addressing the publishers at Philadelphia, Pa. W. Allee Burpee & Co., enjoy a wide reputation for the fine quality of the seeds grown and sold by them.

There is said to be one doctor to every 500 persons in this country. If it wasn't for the doctors there would be one to every thousand.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It's really wonderful how readily it cures Coughing, Throat and Lung Troubles.

"Half Way" is the title of a new book. Written by a coal dealer, probably.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, loosens the phlegm and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. See, try, and be convinced.

"Robbie," said the visitor, "have you any little brothers and sisters?" "No," replied the Robbide, "I'm all the children we've got."

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or ointment. 50c.

A good memory should always be cultivated when entering stationery to remember to include some of Kieferbrock's Steel Pens.

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our swamps prepared here. This elixir is just what it is represented to be, and is endorsed by all the most intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Tonic is the celebrated blood purifier, and infallible for chills.

P. WERLICH.—As the fall trade opens, so the already immense stock of Pianos, Organs, and musical instruments, increases at the Werlich Music Palace, 135 Canal street. The wonder is where will the custom come from to absorb this immense stock. The liberal terms combined with satisfactory prices and safe guarantee offered by Mr. Werlich, gives the purchaser every advantage in secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is continually spreading out in every direction, and necessitating the carrying of a large and well-selected stock of musical and musical instruments of every description. Call and see; courteous treatment is assured. Catalogues and prices furnished on application.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails, has adopted the standard gauge, and well-balanced track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accomodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

Second Excursion to California.

The Illinois Central railroad will run another Pullman Palace car excursion to Los Angeles and San Francisco, leaving Sioux City at 3 P. M., Monday, February 13; Dubuque, 7 A. M., February 16; Chicago, 8:30 P. M., February 16, making four days' stop at the New Orleans Exposition. This route to Southern California has the advantage of all others, in being free from snow and ice, and passing through Kentucky, Tennessee, Mississippi, Louisiana, Texas, New Mexico and Arizona. For circulars giving rates of fare and full information concerning this excursion, and the American Exposition at New Orleans, address the undersigned, at Manchester, Iowa.

J. P. MERRY,

Gen'l W. Passenger.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most pleasant, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid itself, and the most delicate stomach will not reject it. For sale by all druggists, and E. TRUES, New York.

ADVICE TO MOTHERS.

Mrs. WISLOW'S SWEETENED SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

Glenn's Sulphur Soap heals and beautifies. 25c. German Corn Remover kills Corns, Bunions, 25c. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

NEW ADVERTISEMENTS.

SPECIAL NOTICE TO PLANTERS.

Guaranteed Highest Grade and Most Reliable Fertilizer to be had—

AMMONIATED

Raw Bone Superphosphate, PURE-GROUND BONE.

100 lbs to the Acre Will Double the Yield.

"GOLD MEDAL" was awarded at WORLD'S EXPOSITION for best COTTON, SUGAR, CABBAGE and ORANGE fertilizer.

Write for Agricultural Hand-books.

Stern's Fertilizing and Chemical Manufacturing Company.

14 Union Street, New Orleans.

B. D. WOOD & BROS.,

Dealers in Best Qualities of

COAL and COKE,

47 Camp Street, New Orleans.

Families Supplied at Lowest Market Rates.

OFFICE OF TUGBOATS.

Elmer E. Wood, Charlie Wood, W. M. Wood, Manie Wood, Will H. Wood.

DEAFNESS IS CAUSE AND CURE.

by one who was deaf twenty-two years. Treated by most of the noted specialists of the day with no benefit. Cured himself in three months, and at the same time cured others by same process. A plain, simple and successful home treatment. Address—

T. S. PAGE, 124 East 26th St., New York City.

ELKIN & CO.,

100 CANAL ST. 100

Have received per Latest New York Steamer their Fall and Winter Stock of

carpets, Oil Cloths, Linoleums, Corsetines, Smyrna Rugs and Carpets, Window Shades, Curtains, Upholstery Goods,

All in New and Stylish Patterns, at Lowest Possible Prices.

The Great Electric Lamp, 50 to 60 Candle Power.

Burns coal oil at any test with absolute safety. The best and cheapest light ever invented for private use, for Hotels, Stores, Churches, Factories, etc. Operates anything ever offered. Write for Descriptive Circulars; terms to dealers and agents.

HALL & TAYLOR, Manufacturers, 206 W. Balto. St., Baltimore, Md.

N. C. C.

Northern Cough Cordial

A harmless, pleasant and efficient COUGH REMEDY. Warranted to contain no opium, morphia or dangerous drugs. All druggists. Price, 25 and 50c. Try it.

HILAND FLOWERS, 449 St. Charles Ave. N. O. SOLE SOUTHERN AGENT.

Sent to any address upon receipt of price.

Reduce the Cost of Your Crop.

—THE—

LAMAR COTTON CHOPPER.

AN INVALUABLE MACHINE FOR PLANTERS; chop, ginn, clean, day with one man. Light, simple, strong, thoroughly efficient and very cheap.

Guaranteed to Do The Work!

Now is the time to secure it. Send for illustrated circular. Address—BLOUNT & HILL, Atlanta, Ga.

The New La. Remedy.

The most remarkable elixir for coughs, colds, catarrh, whooping cough, measles, blood-spitting, all throat and lung complaints—the world never saw. The remedy is overwhelping, and may be sold at the lowest price. It is strongly endorsed by the late estimable Dr. Warren Stone of N. O. It cures, and promises to be an instant cure in the mother's milk. Life from infidelity for chills, anemia, etc., sold by druggists and dealers. Depot 121 Julia St., New Orleans.

BOARDING HOUSES.

ROOMS and BOARD, AND ALSO MEALS FURNISHED.

MRS. J. D. ELLIOTT AND MRS. N. HAWTHORN No. 171 St. Jean's Street (Near St. Charles St.), NEW ORLEANS, LA. Care and Cleanliness very carefully.

MISCELLANEOUS.

The Southern Insurance Company, OF NEW ORLEANS.

THIRD ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending December 31, 1885:

PREMIUMS RECEIVED.

On fire risks.....\$27,415.87
On river risks.....10,108.19
On marine risks.....8,538.08
Total.....\$46,062.14

Unearned premium of 1884.....49,779.52

Total premiums.....\$95,841.66

Interest and discount.....\$20,315.51

Salvage.....118.60

Total receipts.....\$116,275.67

Delinquent.....\$109,803.74

Paid losses paid.....231.67

Marine losses paid.....4,204.43

Total losses paid.....\$4,436.10

Retain premiums and rebates.....70,384.61

Reinsurance.....10,353.41

Taxes and licenses.....5,773.46

Expenses office and agents, Board of Underwriters, Babcock engine and Salvage Corps, rent, advertising, etc.....28,857.88

Reserve for unearned premium.....\$50,389.81

Reserve for adjusted and unadjusted losses.....39,323.25

Sundry unpaid accounts of December, 1885.....1,214.99

Balance.....26,737.43

Total.....\$101,465.08

ASSETS.

At their market value.

Cash on hand.....\$4,171.82

\$40,000 United States 4 per cent. bonds.....42,300.00

120,000 city of New Orleans consolidated bonds (Crossed and Sunk).....110,000.00

50,000 premium bonds.....47,677.37

Demand loans on pledge.....8,823.33

Loan on first mortgage city real estate, 104 shares Home Insurance Company, of New Orleans.....1,408.00

50 shares Crescent City Railroad Company.....3,740.00

One share stock Produce Exchange.....180.00

Bond St. Bernard Steam Fire Engine Company.....12.00

Patent.....30,012.51

Premines in course of collection.....2,000.00

Furniture and fixtures, sales, wages, etc.....\$605,941.88

LIABILITIES.

Capital stock, full paid.....\$500,000.00

Unclaimed dividends.....8,845.83

Reserve for unearned premium.....60,389.81

Reserve for adjusted and unadjusted losses.....39,323.25

Reserve for unearned premium of December, 1885.....1,214.99

Reserve fund.....2,850.00

Surplus (exclusive of interest dividend of July, 1885).....19,212.33

Total.....\$605,941.80

The above statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.

SCOTT MCGEEHEE, Secretary.

Sworn to and subscribed before me at New Orleans, January 14, 1886. M. T. DUCROS, N. O.,

Notary Public.

NEW ORLEANS, LA., Jan. 14, 1886.

At a meeting of the Board of Directors of this company, held on the twelfth instant, it was unanimously resolved to pay on demand, out of the earnings of the year 1885, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock, making EIGHT PER CENT. for 1885.

SCOTT MCGEEHEE, Secretary.

H. P. BUCKLEY,

Camp Street.

Watchmaker,

WATCHES, DIAMONDS, JEWELRY,

AND—

SILVERWARE.

Repairing of Every Description.

ROCK BOTTOM!

Our Clubbing Arrangement

1886.

We offer the following club rates to take effect after December 1, 1885. Cash in full to accompany all orders.

THE

WHOLE NO. 1540.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

In a note announcing the death of Rev. C. W. Hodges, an account of which we published last week, Bro. Faint Lefroy says:

He is the only preacher of the Lugana Conference who went home from Conference. About the last thing he did in Conference was to read his report; went to the residence of Col. K. A. Cross, took his bed, from which he passed to his reward.

Christian Advocate.

THURSDAY, FEBRUARY 4, 1886.

THE GOLDEN MILK STONE.

BY LONGBLOW.

Leaves are the trees, their purple branches
Spread themselves about like reefs of coral
In the Red Sea of the winter sunset.

From the hundred chimneys of the village,
Like the Afri in the Arabian story,
Smoke columns
Tower aloft into the blue of heaven.

At the window with the flickering fire-light,
He and there the lamps of evening glimmer,
Social watch-fires
Answering one another through the darkness.

On the hearth the lighted logs are glowing,
And, like Ariel in the cloven pine-tree,
For the freedom
Of the future what it can not give them.

By the fire-side there are old men seated,
Seeing round them all the things of olden time,
As the blind,
Of the future what it can not give them.

By the fire-side there are youth and dreamers,
Building castles fair with airy stairways,
As the blind,
Of the future what it can not give them.

By the fire-side there are old men seated,
Seeing round them all the things of olden time,
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A Word for the Woman's Missionary Society.

This organization, which has become an important factor in the mission work of the church, is the child of love and faith, the offspring of the "Trinity Home Mission," a society founded soon after the war by the ladies of Trinity Church, Baltimore, Md., its object being to minister to the spiritually destitute of that city. The name was afterwards changed, and the organization effected upon a broader basis, as "The Woman's Bible Mission of the Methodist Episcopal Church, South." The earnest women of that church were soon followed by those of other churches, and the Bible Mission became wonderfully successful in Nashville, and other Southern cities, its members visiting, systematically, the destitute, and furnishing instruction in spiritual things.

The good work enlarged, the beneficent thought expanded, and in 1878 a number of the representative women of the church met in Atlanta, Ga., during the session of the General Conference, and, having been duly authorized by that body, organized the Woman's Foreign Missionary Society, of the Methodist Episcopal Church, South. This brief account of its origin may not be uninteresting to those interested.

Its results transcend, perhaps, the loving faith of the hearts in which it was born. The Lord of hearts has multiplied these planted a hundred-fold. In seven years of work are years of victory. We stand melted in love and wonder when we see what he hath done for us. The Woman's Board of Missions has sent seventeen missionaries into the field—seven of whom went during the past year. The number of pupils under instruction is 517. Our membership aggregated 43,095; and into the Lord's treasury for the year closing in June was poured from this source \$52,452. These statistics are pregnant with meaning, and are but a suggestion of the blessed influences which have gone forth therewith.

Quoting the words of Dr. W. C. Wair, in a recent address, "Never, perhaps, since the days of the apostles has the church made more earnest and liberal efforts to enter the fields already white to the harvest than she has done for the last few years. Is not this renewed life and zeal, with its increase of results, due largely to the reflex influence of woman's work for woman, quickening the energies and stirring up the gifts of the whole church? Thousands have been enlisted and brought into the vineyard who, but for her missionary society, would have remained inactive and unemployed."

The call to this work comes in due time of succession, we might say, and assume divinely authorized when we remember that the first missionary was "a little maid." And along through the shining pages of gospel records we find, scattered like stars, the names of godly women, who did what they could "for the glory of God; who consecrated the powers of love and self-sacrifice, of aiding faith and abounding effort, which is their birth-right, to the cause of Christ and his church. Among these are Mary, the mother of our Lord; Elizabeth and Anna, the sisters of Bethany—once loving much, the other serving because she loved; Lydia of Thyatira, and Priscilla, who, Paul says, "Hail for my life laid down her own neck; unto whom not only I give thanks, but all the church of the Gentiles." Tryphena and Tryphosa, who "labored much in the Lord;" and Pernel,

who "labored much in the Lord." And where can we find a stronger or a nobler picture in the annals of any apostolic church than that of the mothers of Methodism? They stand as electric lights in the philosophy of its history, serene and high, molding the wonderful workers for their marvelous work, by the incandescent power of the Spirit of God within them. That august and holy woman, the mother of the Wesleys, stands out clear-cut and strong, a type of the womanhood of Christianity. Her firm hand poised the mighty intellect and developed the grand soul of our founder. To Susanna Wesley the world owes Methodism, the most successful of missions.

To Barbara Heck is due the honor of planting the first seed of Methodism on American soil. As we know, this humble and devout woman assembled the first congregation, prompted the first sermon, and founded the first church on this continent. Thus on, through the growing decades, the son of Mary has honored the weaker vessel, and sent forth, not by might nor by power, but by his Spirit, a sisterhood of burning souls, serving his cause as best they might. And now to us upon whom the ends of the world have come is entrusted a commission, the responsibility of which might make an angel tremble; before us is set an open door which we dare not refuse to enter. Our missionary secretary has said: "No 'heavenly nation' will be converted until its women are reached; and this can not be accomplished without the agency of woman."

We are well aware that to some from whom we have a right to expect encouragement and support our efforts seem not only superfluous, but tending in the objectionable and unlovely direction of the so-called emancipation of woman. That such a thought, in such connection, could have place in any intelligent mind should be cause for humiliation. Was our noble exemplar, Mrs. Wesley, overstepping the bounds of her "sphere" when she dispensed the bread of life to the starving souls in her husband's parish? She "hore and nurtured children" also, and with unquestionable fidelity, accepting it as "her function," as a Rev. Doctor has recently suggested in gentle reminder of our *raison d'être*. Can these stand for us in the great day of account, if we must say: "Here, Lord, is my talent; my brethren advised me to lay it up in a napkin, and I was but a woman. The women of Asia called me; their voices came over the sea in pitiful pleading; there was no other help for them, but I was afraid, and went and hid thy talent in the earth?"

What woman's work means womanly or more Christ-like than this, of healing up the broken-hearted and giving sight to the blind? What mother's work more fitting than taking the children, crying for light, the Christless little ones, and bringing them to Jesus that he may lay his hands upon them and bless them. Our help is reaching out in blessing to the uttermost parts of the earth; we beseech you hinder us not. Let us anoint our Lord's feet with the little ointment we have, for he has blessed it hitherto and is blessing it still. Though so small a gift, he sees the love in it, and that in all humility and womanliness we would offer it. Rather go before us, pastors and friends, and prepare the way for the work we may do which you can not; let this work have the strength your support and co-operation can give. Our senior Bishop has said: "I have resolved to double the amount of my subscriptions to the Woman's Board of Missions." May many follow this example of practical and hearty endorsement.

We appeal to our pastors to espouse this cause, to foster the auxiliaries already formed, to organize others wherever five women can be found who will band together for the purpose of missionary effort in the name of him who has commanded "Go, ye;" and the experience of others proves that you will find a baptism of blessing in your midst, the windows of heaven opened unto you, returning in abundant measure of reward the labor bestowed upon the Woman's Missionary Society. The work lays in our States; others are moving on and will take the crown which might be ours.

Daughters of the church! the message is to you. Why should you wait for your pastor to take the initiative? The Master is come and calleth for thee. Our missionaries urge us to help them go up and take the land. Twenty-five hundred new members is the demand for the year; the urgent, imminent need of present assistance, as their opportunities are enlarging and the moment is passing like a word of command from the Lord of the vineyard. Let us arise from the lethargy which holds us as an evil spell, from the sinful sense of irresponsibility which is the sad pronouncement of spiritual death and decay, and realize that the world can not be saved without our individual aid, and we to be guiltless. The quota of time and money from each member is so small that we can not, honestly, make that an excuse for the neglect of this duty. We can render unto the missionary society one hour a month and one dollar a year without detracting from our children or our homes of a single needed care. And these monthly remittances may become a source of wonderful spiritual growth, as well as intellectual and social profit. May the call sink deeply into the hearts of those who sit at ease in Zion, and the new year have better things to record of us than have been heretofore.

CORRESPONDING SECRETARY.

To Conference and Back.

MR. EDITOR: "To Conference and Back" used to be a theme full of interesting incidents to be detailed at length. Not so in these days of progress. In other days it took a preacher from North Louisiana to go to Conference in the Southern part of the State a whole week of travel by land and water, and by every imaginable sort of conveyance, and at an enormous expense. How different now! We left home January 6, after supper, for Baton Rouge, the site of the Conference, took a Pullman Palace Sleeper, with a Harpist on board, and in the morning, at our back, we went to Conference by next morning, ten o'clock, refreshed rather than fatigued. Progress marked the way, and progress was the theme after we got there. Among other things we heard Dr. Morton and Young make progressive addresses on the subject of church extension. Dr. Morton on physical development, in improvements in railroads and telegraphic facilities by which we could converse with each other at the remotest points on the continent. He had traveled from extreme points in the Eastern States to extreme points in the Western in a few days, when only a few years ago it took six months to make the same trip, and that with great fatigue and danger. If in the providence of God such avenues of communication had been opened up between Christian and heathen countries, ought not the church to avail itself of it and send them the gospel and houses of worship?

Dr. Young dwelt on another feature of progress. He said altars and places of worship had existed ever since the world began; and there was marked progress in the character of these altars and places of worship. The first being made of earth, the second of stone, and the third a tabernacle made of fine linen, wood, silver and gold; and next in order the temple was built, the most magnificent building ever erected since the world was created and out of the finest material the world could produce. Its beauty and grandeur beggared all description, the amount of gold in its construction was beyond the computation of arithmetic. All of this was only on the line of thought which leads on beyond and above to the city and temple of God, where gold is the meanest thing which enters into its construction. A collection of \$200 was taken up to build churches in destitute places. While I listened to these grand and enthusiastic addresses I was in hopes that someone might be as much enthused on the subject of temperance. The subject is of sufficient importance, and incidents abound calculated to inspire the greatest enthusiasm. It is not that Dr. Morton and Young are greater than other men, but because they were absorbed with the subject. Let anyone be equally absorbed with the subject of temperance, and he, too, can make a telling speech. We can say the outlook for temperance is encouraging. Twenty-five years ago it was deemed out of place to have a Committee on Temperance in an Annual Conference—just as well have a committee on Sabbath breaking, wearing or gambling; but to-day it is a matter of course. Being too unwell to participate in the business of the Conference, I left before it adjourned, and before the Committee on Temperance made its report. I was sorry to learn that there was a heated discussion upon a resolution offered by this committee to endorse the Woman's Christian Temperance Union. The discussion, as we learn, was about fermented or unfermented wine, and about the danger of innovation from said society. Such alarm we think altogether unfounded in Southern society. A lot of which was of small moment when compared with the main question involved—the prohibition of the drink system. It reminds me of men who agree on the division of their corn, and have a row when they come to divide the sheaves. The conservative element in the Louisiana Conference has always been well sustained. No danger of innovation.

However, progress in the temperance cause is going on; agitation has worked wonders. The General Conference of the Methodist Episcopal Church, South, in 1874 resolved to change one of the general rules in our book of discipline, so as to prohibit the manufacture and sale in alcoholic liquors as well as their use. This resolution was sent down through the Annual Conference to be confirmed. Though it was not confirmed, it did agitate the question from the center to the circumference of the church. An Episcopal decision was brought out to the effect, that the law already existing in the book of discipline did condemn the manufacture and traffic in intoxicants; hence no need of change. It is now understood that we have law enough to prohibit the drink habit, and all we need to have a temperance church is nerve to execute the law. Early in the session of the Forty-ninth Congress there was three bills presented to the Senate and House of Representatives by the temperance folks. First, a petition from the National Temperance Society, praying for a commission of inquiry to investigate the liquor question in relation to the interests of the nation; another, praying for a prohibitory law to prevent the sale of intoxicating liquors in the District of Columbia, and another, praying for an amendment to the Constitution of the United States to prohibit the liquor business in the nation. All of which shows that the temperance question, like Pharaoh's frogs, has in-

fered not only the kneading-troughs, but every department of government, civil and religious.

At a National Convention of the temperance folks, a few years ago, held at Saratoga, N. Y., Dr. Nerin, of Philadelphia, a Presbyterian minister, said: "When I came I was opposed to woman's coming to the front and appearing in public; but, after hearing the addresses of Mrs. Foster and Miss Willard, I am converted and, being a Presbyterian, you know I can't backslide." Thus the work of conversion is going on. The watch-word among all temperance folks, with a few exceptions, is day is, absolute prohibition for the commonwealth and total abstinence for each individual. With this motto inscribed upon their banner, it is hoisted in well-nigh every civilized nation in the world. A vast multitude of young men and godly women are engaged in this work—many of whom have been bereft of everything dear to them in this world by the archfiend, intemperance; hence the destroying flood with them gets no quarter. It is idle and a waste of time to talk to them about the danger of mixing politics with their religion, becoming fanatics or extremists. New revelations in their progress are being made from year to year. Who knows what a day may bring forth! To think I was eight years old before there was a foot of railroad track laid upon this globe! If we in our moral and religious progress can keep pace with the physical progress which is being made, in less than another generation we may confidently expect the wilderness and solitary places to be made glad and the desert rejoice and blossom as the rose. Amen!

"Redemption and Atonement."

BY REV. J. A. PARKER.

In the paper published in the ADVOCATE, of January 14, several errors occur, which the reader might be at a loss to correct. In the lower third of the first column the words, "the same additional light," should read, *some additional light*, and a few lines lower down the words, "Therapy Jesus came to call," should read, *Therapy Jesus came to call*. In the last column, (p. 3, of the ADVOCATE), near the top of the column, the words, "the position and negative effects," should read, *the positive and negative effects*. "If, as Binney affirms," etc., in place of "Redeemer" in the clause, "without the co-operation," etc., it should read, *without the co-operation of the Redeemer*, etc. Other errors the good sense of the reader will correct, e. g., "Holston for Ralston. The manuscript has been so long out of my hands I can not say but that your printer may have followed copy. I can only say it is wrong, and ask this correction."

Examining further into this important question I wish to call attention to the views of one of our recognized authorities, not to review, nor to contradict, but for the purpose of obtaining light. "Bible Truth," (p. 45), lays down this proposition: "The benefits of the atonement extend to all mankind by purchasing for them life with all its concomitant blessings together with a probationary state of possible salvation. The atonement in the enlightening influence of the Spirit extends to all men, so as to impart a possible salvation, unless the influence of the Spirit and enlightening grace is resisted and rejected." Here are clearly put the positive and negative aspects of redemption. "Life and all its concomitant blessings" are purchased to all mankind, and "a probationary state of possible salvation." Unless the writer means by the term "life" a mere physical existence, he clearly affirms two aspects of redemption, viz., life from the death of the Adamite sin, and life from the death of personal sin. This is seen more clearly in the latter clause of the quotation, "The atonement in the enlightening influence of the Spirit extends to all men, so as to impart a possible salvation, unless the influence of the Spirit and enlightening grace is resisted and rejected." Evidently this refers to that phase of redemption which provides for the redemption of a sinner from his personal or individual sin. Otherwise redemption was not absolute, but possible only. But Dr. Ralston does not so teach. Our redemption is complete—the measure is full. On page 62, after quoting, "He gave himself for us that he might redeem us from all iniquity," he adds, "Then how could he leave us condemned under the penalty of the law?" And on the next page says, "The sins of all were laid on him." May we not now ask, Whose does this "possible salvation" come in, if not at the point where man incurs guilt and pain, from which he has not been redeemed? Still in both "Bible Truth" and "Elements of Divinity" in the latter expressly, and in the former implicitly, Dr. Ralston insists on the guilt of infants. If they be guilty, of what are they guilty? Certainly not of Adam's sin, for they have been redeemed from that; and not of their individual sin, for of such is the kingdom of heaven." But it is hard for Dr. Ralston to see where the guilt was taken away, as if the work of redemption was, itself, merely a "possible" redemption, or, at most, an act preparatory to salvation.

Page 21 we have what, had it come from a less reputable source, I would not hesitate to denounce as a begging of the question. "If God can fit the infant for association in heaven for

centuries before it was born, can not the Holy Spirit do the same at any time before it leaves the body?" Such questions may be met with questions, and hence, if those that the Lord blessed were indeed "of such" as the kingdom of heaven and were not made fit "for association in heaven for centuries before they were born," then, in that particular case, the preparation must have been miraculous and special and without any bearing on the balance of the race. For if the death of Christ did not, by virtue of its unconditional merit, absolve them from guilt and make them fit for heaven, it is mere guess work as to how that wonderful change came upon them, seeing that they could not comply with the only condition of that "possible salvation"—"He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Dr. Ralston has a great deal to say about "human theories" and going beyond the plain word of revelation; but he, or anyone else, who will show, by revelation and not by logic, that these infants were guilty, and in some way other than "by faith" made "of such" as the "kingdom of heaven," except solely by virtue of Christ's death, we will have more light on this subject than has yet been thrown upon it heretofore. If Jesus bore our griefs, if he suffered for us, if he carried our sorrows, if the iniquity of us all was laid on him, if by his stripes we were healed, if the Lamb of God took away the sins of the world, he did it as "the Lamb slain from the foundation of the world," as he in whom we were called before the world began (II Timothy 1, 9), and consequently "centuries before" we were born. If it be objected that this is universalism, we say, Nay! For, as Dr. Ralston says—*"Bible Truth,"* p. 19—"Salvation under this new probation is made conditional to all gospel hearers, so that they shall be pardoned when they repent of personal sins and believe in Christ." (Italics ours.)

On p. 15, "Bible Truth," Dr. Ralston says: "None need complain that they become sinners through Adam the redemption far surpasses the fall. This fact has ever been the glory of that most consistent phase of genuine Arminianism styled Methodism." And yet, on p. 19, he says, "God has made no revelation as to how or when infants are 'made partakers of the benefits of Christ's death,' so as to become fit subjects for eternal life in the future world." On the same page, speaking of redemption, he says: "At the same time (Italics ours) the atonement availed through this new covenant to extend to the whole of the Adamite race the boon of life." But salvation, under this new probation, is made conditional to all accountable gospel hearers," etc. Here is a differentiation of the accountable and unaccountable "hearers." Elsewhere he says infants and idiots are not accountable; but in his "Elements" he says infants are guilty. Here is a phase of theology bordering the phenomenal—unaccountable guilt—an unanswerable liability to punishment, and, still worse, guilt after condemnation. Is it not possible that somebody else may "strain a point to support a theory"? If the death of Christ "extended to the whole Adamite race the boon of life" and "at the same time" put the race "under this new probation" of "possible salvation," why not let the truth rest on the simple statement and recognize the fact elsewhere stated, "The redemption far surpasses the fall?"

"Bible Truth," p. 23, of the atonement, he says: "It is universal for all that have sinned. As to salvation, it is conditional." Here again is a forced recognition of the two aspects of redemption, or of redemption as differing from atonement, or personal salvation from personal sin. A universal redemption must include all, and to include all it must be without conditions, as there is a point in the life of every one of the race when conditions can not be observed, and that the point at which death is most likely to come. From the time it was said, "I will put enmity between his seed and thy seed. He shall bruise his heel, and it shall bruise his heel," this "universal" redemption was complete by virtue of a universal sacrifice for sin. "As in Adam all died; even so in Christ Jesus all were made alive. There could be no more sacrifice for sin, and as the tendency in man to sin was intensified by the fall, this stream of grace flowing out of Jerusalem must be prospective and retrospective—"half of it toward the former sea, and half of it toward the hinder sea." It must go by the second Adam to the sin of the first Adam—retrospectively—and from the second Adam to the sin of every son of Adam's race—prospectively—by faith in the sacrifice made for sin.

To-day and To-morrow. To-morrow is, like the rainbow which, in our childhood, we thought we could touch by simply running a short distance, but which, when we advanced, or, like the horizon, which we imagined our steps could easily reach, and we were able to touch the sunset glory gliding by. To-morrow we never see. To-day we hold in a strong grasp. Use it ere it passes away. Time whirrs rapidly on. All the to-morrows will be to-day, then yesterday, and pass quickly by, away into the past till centuries hide them from all the living. Time is for us to use. If we waste it, anticipating future good or future ill, we lose to-day and all the days as they go on, till our last day will find us barren and unlovely. —Louise Heywood Reynolds.

Small Criticisms—No. 2.

MR. EDITOR: With your permission I will continue my small criticisms. These lines are not written in a capricious spirit, but with the hope of benefiting someone. Some will be thankful for them; others, perhaps, may think them very small criticisms. I shall be gratified if by throwing a few crumbs on the wave, some may be picked up and nuzzled. Errors are found frequently in books of literary pretension and very often in newspapers, though newspapers are not held by the reader to such strict correctness as other publications. Books are expected to be published with care. I have read books which presented *prima facie* evidence of having been written in haste and without due consideration, and I must confess that to me the pleasure of reading such works is much diminished. I was reading a book a few days ago in which these words occur: "Many a good minister was installed because they did not admit," etc., "Which raised every hearer above earthly things and made them feel the power of the world to come." "You can tell when the element, or the pathetic, or the sublime are coming by their foreshadowings in voice, in gesture," etc. The young grammarian may make the corrections and fix the rule—which is often violated—in his mind. A few years ago I read a book in which there were many badly constructed sentences, and probably they were hastily written. The author must have expected the book editor to reconstruct it.

It is a pleasure to read some newspapers on account of their correctness and their beautiful typography. Among these I mention the Christian Advocate, published at Nashville. It is a model paper, and generally free from errors of any kind. But, as the geologist would say, one occasionally "crops out." The publisher must have an excellent proof reader, an essential *attaché* to a correct publication. I did hope that our connecticut organ, in entering upon a new volume, would have a new head—not editorial, for that is unexceptionably good—and omit the extras that flash about the letters and play a conspicuous part in an attempt at embellishment. Maybe they are intended to symbolize the rays of truth that emanate from its pages. The Christian Advocate, at New Orleans, has an appropriate head, ornate and beautiful. I do not think it can be improved. The fearlessness with which the editorial pen is wielded in meeting error is commendable. I have thought several times of sending you a few words of cheer and approval for leaders that have appeared, and I join those who have spoken in reference to your leader of January 7, "Newspapers and Religion." The Advocate is an excellent paper, of good typography, and is ever a welcome visitor.

For the benefit of your young readers let me say that there are only three exceptions to this general rule about the article, so-called, that "a becomes an before a vowel and before a silent h." By remembering these, errors will be avoided. They are: A is used before one, as it is pronounced *won*, or has a consonant sound, and before *long*; an is used before words of more than two syllables beginning with *h*, as counted on the second syllable, thus: Such a one, a union, a unanimous vote, a hundredfold, a hypocrite, an historical account, an hypothesis. If hypotheses were accented on the first or third syllable, it would take a. The term "widow woman" is in common use. It would be as proper to say "bachelor man." "Past history" is found frequently in books and periodicals. "New beginner" is likewise incorrect; they are tautologous. Some preachers say *and for on and ind for in*, which utterance is not very pleasant.

The title "God Almighty" appears irrelevant, and it can scarcely be used, in ordinary speaking, without seeming irreverence, which appears almost like blasphemy. A too frequent use also of God's name has the appearance of irreverence. "Almighty God" can be uttered with profound reverence. In prayer-God is addressed, and yet I seldom hear a prayer in which God is not spoken of in the third person, and often the brother leading in prayer seems to forget that he is addressing God, and addresses the persons present and exhorts them in some form.

The expression "preaching a funeral" is often used for "preaching a funeral sermon," and yesterday I saw it in a volume of sermons. The pronoun it is often improperly applied to the Holy Spirit.

Bibles and hymn books of pulpits are often defaced. I have seen divisions of a sermon or leading words of suggestion written on the margin, the verses marked and the initials of the preacher's name near the text from which he had preached, also the leaves of the Bible stained by soiled fingers from saliva and tobacco. And I have seen the hymn book marked in various ways, the stanzas numbered, and those omitted scratched with penoils. I heard of a preacher who preached from the same text on three successive times at the same place. To avoid such occurrences it would be well for the preacher to keep a note book of texts, verses and places. It is neither in good taste nor is it proper to deface the pulpit books.

The word *not* should always follow *either*, or *or* should always follow *either*. They should never be interchanged; it is sometimes incorrectly done. Rev. A. B. conducted the mor-

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER
REV. W. L. O. HENNING.

THURSDAY, FEBRUARY 4, 1886.

ONE-FOURTH OF THE ASSESSMENT.—All of our patronizing Conferences accepted the proposition to send one-fourth of the assessment for foreign missions for 1886 to the treasurer at Nashville, by the first of March or April. The pastors are at work, and some churches have already responded. We hope the matter will receive prompt attention. We would be glad to receive postal reports from the pastors about their collections. This week we have four responses—one from an entire district.

Rev. J. W. Hoppell, presiding elder of the Greenville district, North Mississippi Conference, writes: "The Greenville district has sent her one-fourth to Dr. Kelly as promised at Conference."

Carrollton and Greenwood station, Winona district, North Mississippi Conference, Rev. T. W. Lewis, pastor, has forwarded one-fourth of its foreign missionary assessment to the Conference treasurer.

Silver Creek circuit, Mississippi Conference, Rev. J. A. Newson, pastor, has paid its assessment for foreign missions in full. Our liberal friend, Bro. Peter James, lives there.

John W. Chambers writes: "Candlen circuit, Mississippi Conference, has a little overpaid one-fourth of its assessment for foreign missions."

Joseph Cook's lectures began in Tremont Temple, Boston, on Monday of this week.

The Preachers' Meeting on Monday morning was unusually interesting. Dr. Atkins read an admirable paper on "Preaching," which was followed by remarks from Bishop Keener and other brethren. An essay once a month will hereafter be a feature of the meetings. On the first Monday in March, Rev. Beverly Carradine will read a paper on "Pastoral Visiting."

Preparations for the Moody and Sankey meetings are about completed, and expectations are sanguine for a glorious season. Preparatory union services will be held in several of the churches during this week and up to Thursday evening next. Mr. Moody will arrive in time to commence work on Tuesday morning. A choir of over a hundred voices, and from the various congregations, has been organized under the direction of Mr. Philip Verlein, chairman of the Committee on Music. The time is propitious for Mr. Moody's coming. The "invasion" of Mr. Aitken has left a delightful spirit in the community. At his farewell service he cordially commended "Brother Moody and his work, and urged his people to co-operate. May the overshadowing of this Almighty rest upon the laborers and the people during these meetings!"

As predicted in these columns last week, there has been a change in the political parties of Great Britain. The government of Lord Salisbury had a short lease of power. On the very first test vote in the House of Commons it suffered an overwhelming defeat, the Parnellites voting solidly with the Liberals. Mr. Gladstone has been summoned by the Queen to form a Cabinet, and as we go to press is engaged in so doing. The great question of his administration will be the pacification of the Irish troubles. He favors making large concessions in the direction of home rule, but is unalterably opposed to a severance of the union. If Mr. Parnell is wise enough to meet Mr. Gladstone on some common ground of liberal adjustment, the present premier will crown his parliamentary career with his most brilliant feat of statesmanship. His personal influence is the wonder of the age. Though past his threescore years and ten, he is yet the most magnetic orator and skillful able parliamentary leader in England. And withal he is a man of unsullied purity of character and unquestioned honesty of motive. If he fails and there is another appeal to this country, we doubt not there will be an overwhelming victory for his party.

The Administration of Foreign Missions.

This question, always important, is just now a living one in Southern Methodism. An elaborate and able article in the Nashville Advocate, of last week, from the pen of Chancellor Garland, the president of the Board of Missions, brings the matter prominently before the church. Any thing from that distinguished source is sure to find readers and to command thoughtful attention. What ever may be our views on any subject, we feel like revising or thoroughly re-examining them when a different opinion is expressed by our old preceptor. Too broad to be a partisan and too catholic to be sectarian, his convictions are unclouded by prejudice and unaffected by the slightest tinge of selfishness. Dr. Garland has magnified his office as president of the Board of Missions. He has acquainted himself thoroughly with our missionary operations and been an eminently wise counselor in the deliberations and conclusions of the Board. While rejoicing in the marked and healthy growth of missionary sentiment and liberality at home, and the results achieved by our laborers in the foreign field, the Doctor thinks the success should have been greater. And this failure to meet reasonable expectation he attributes to inadequate or unharmonious administration abroad. And this lack of harmony he maintains is "inherent in the organization of our foreign missions." As a remedy for existing or prospective evils, he suggests a re-organization of our whole system of administration. He regards our present mode of operation as "anti-Methodistic," and is of opinion that the only adequate remedy for existing defects is "the substitution of the local superintendent by a Bishop of the church."

Some slight modification of the system may be wise in order to adapt it to the needs of our growing missions, but we fail to discover in it any contravention of the genius and polity of Methodism. Nor can we agree with the Doctor in the remedy suggested. We seriously question its feasibility, while against it there are grave constitutional objections. It is a maxim in jurisprudence that "law is based upon a previous conception of its necessity, and is adequate to remedy the evils exhibited and secure the good contemplated." The necessity and adequacy of the proposed statute are therefore proper subjects of discussion. And this suggests the inquiry: First, are the existing evils inherent in the system, as the Doctor argues, or are they incidental thereto? And, secondly, is the measure proposed competent to cure the troubles of which mention is made?

Our system is essentially the same that has been in operation since the early days of American Episcopal Methodism. The work abroad has been managed by superintendents under the control of a representative Board at home, of which the Bishops are members. In addition, each mission is in special charge of a Bishop and subject to his episcopal decisions. That troubles arise in the field is to be deplored, and attributed, as Dr. Garland says, to the fact that missionaries "are men, not angels." But if so, are the evils not incidental, rather than inherent? They belong to the weaknesses of men and the imperfections of human government. We can not legislate petty envyings and jealousies out of the human heart. A radical change of system would not remove those difficulties. Indeed, we are of the opinion that the remedy suggested would rather aggravate them.

Against the plan of a resident Bishop in the foreign field there are constitutional objections. Around our third restrictive rule, which jealously maintains "the plan of our itinerant general superintendency," the great battles of Episcopal Methodism have been fought. On that question Bishop Soule made some history that ought to be known and read of all Methodists. The great controversy over an elective presiding elder, which came near disintegrating the church, involved the integrity of that constitutional provision. If one man could be appointed without the power or authority of the Bishop, it was rightly argued that the constitutional prerogatives of the episcopacy were violated and a principle admitted, that would necessarily destroy the itinerant general superintendency. That tendency was toward congregationalism. But the measure proposed by Dr. Garland is obnoxious to the third restrictive rule, in that it restrains or limits the itinerant feature of our general superintendency. The tendency is in the direction of a diocesan episcopacy, albeit the Doctor says: "This objection has no real force." If a Bishop is elected by the General Conference with the understanding that he is to reside in China, Brazil or Mexico, and because of his supposed qualifications for that work, we thereby in spirit

and purpose limit his jurisdiction and designate his episcopal district. In the Methodist Episcopal Church provision has been made for a Missionary Bishop with certain specified functions. But that has occasioned unseemly controversy and has hardly been satisfactory. Dr. Garland's plan does not contemplate such technical restrictions and limitations, but is no less at variance with the spirit of the third restrictive rule. He says: "His assignment to China or Brazil is no more discommodious in principle than the assignment of a Bishop to the Pacific Conferences, or one to the Atlantic Conferences." Granted, provided he is assigned for one year. But when it is stipulated that he is to reside in China or Brazil and return to the United States once in four years for a few weeks, the principle of our "itinerant general superintendency" is surrendered. A Bishop may be assigned for two or more successive years to the same Conferences, but the assignment is made annually with the possibility of change to another part of the connection. But this plan definitely fixes and limits the work of a Bishop for life. This free interchange of the Bishops, and the unrestrained interplay of the itinerant feature of the general superintendency, have been our strongest bond of connexion and sympathy and the secret of our great and gratifying success. On this subject the Bishops of the Methodist Episcopal Church spoke some wise words in their address to the General Conference of 1876, which met in Baltimore. They said: "Our interchangeable administration in the Conferences makes several members of the Board, by personal inspection and observation, acquainted with the condition of each particular part of the work, and thus gives us a united judgment upon the state and claims of every part of the field. * * * Owing to the great extent of the connection, we can perceive of no other way by which a uniform administration can be maintained; and without uniformity, without oneness of executive authority and administration, we do not see how the unity, the connexion, the character of the church, can be preserved. Our profound convictions on this subject have led us to great care and constant effort to secure a uniform administration."

Any interference with this vital principle of our economy is justly regarded with grave apprehension. That the measure proposed by Dr. Garland will tend to its disintegration, seems to us an inevitable, logical certainty.

But if there were no constitutional difficulties in the way, we would doubt the wisdom of the scheme. What are the evils to be remedied? There is no intimation of dereliction or lack of consecration on the part of any missionary in this field. The church of God has never produced more heroic men and women. And their success has been most gratifying—in some fields the wonder of the Christian world. That, generally, they have labored wisely, no one doubts. The only troubles indicated, therefore, are personal differences in the details of administration. If so, a resident Bishop could not remove them, for he would be subject to the infirmities attributed to superintendents invested with excessive authority. He would not and could not, in that small circle, sustain the same unprejudiced and impartial relation to the work that he does at home. The Doctor's reference to Bishop Asbury and early American Methodism in confirmation of his view is a little unfortunate. It was not the mere fact that Asbury became a Bishop, clothed with legal and sacred authority, that rivalries, dissensions, jealousies and factions in the little band ceased. This resulted rather from the source of his authority. He refused to be consecrated a Bishop on the mere appointment of Mr. Wesley, and only accepted the office by the election of the General Conference. Had he become a Bishop by foreign appointment, letters of complaint would still have gone across the sea to headquarters and discussions continued with unabated passion. In that action Asbury defined the source of Methodist episcopacy, and demonstrated eminent ecclesiastical statesmanship.

But there are other objections:—1. Our different missions are yet too small for each to require the entire time of a Bishop. 2. The expense of maintaining a Bishop in each mission would be out of all reasonable proportion to the cost of our home work. A Bishop abroad would of course expect the same salary as one at home. 3. The Missionary Bishop or some member of his family might fail in health in the field assigned him. He would then demand the privilege of returning home, and at home would, of course, be equal in authority with his colleagues. But a Bishop selected because of special fitness for mission work might not be qualified for the chief pastorate of the church at

home. For this field his election would not have been seriously considered. So confusion and dissatisfaction would result.

The wiser course for us to adopt is biennial visits of our Bishops to the distant missionary fields, and annual visits to those nearer home. Our Northern Methodist brethren pursue this plan, and with most satisfactory results. They strengthen and lighten the bond of sympathy between the home and foreign fields by the frequent visits of their Bishops. That policy seems to be our duty. Going out fresh from the home church, they would inspire the missionaries with new courage. And returning, they would bring reports of the work abroad that would kindle to a flame the missionary sentiment at home. A new era dawned upon Southern Methodism when Bishop Marvin returned from his missionary tour. Dr. R. L. Dashiell, of the Methodist Episcopal Church, in the General Conference of 1876 said: "As missionary secretary I desire to say that Bishop Harris' missionary tour around the world was the grandest and best paying visit that was ever made. Under the power of that clear and most forcible presentation of the status of our foreign work we were able to bring up our collections, even in times of the greatest commercial stringency, and this was in large measure the result of the account of the visit given by Bishop Harris." Dr. Reuben Nelson, at that time senior Book Agent at New York, said: "Always when our Bishops have visited those foreign fields they have met with a hearty reception by our missionaries, and when they have returned, their accounts of their visits have been attended with great success in awakening a livelier zeal on the part of our people in the interest of the cause of missions—a result that will follow the episcopal visits recommended in the report."

Such is the testimony of those who have tried the plan. We doubt not similar results would attend its adoption by our church. And then it would be far less expensive than the support of resident Bishops.

We have written thus at length because of the gravity and importance of the question, and the honored source from which it emanates. True, the Doctor says his scheme is "in some measure tentative," but, therefore, worthy of consideration. A step so radical as the "re-creating of our whole system" should not be taken without patient and prayerful deliberation. We desire the best possible supervision of our foreign work; but the issues involved are too vital for daring experiments.

The Episcopal Mission.

Mr. Aitken, the English revivalist, is as pronounced in his convictions and methods as was John Wesley. He speaks to the point. His appeals are at times almost overwhelming. His attitude is not that of an Episcopal clergyman. He stands before his audience as a man of God, who is not thinking of any visible church establishment, but who is tremendously earnest to pluck immortal souls from the pit. His ministrations would fit quite naturally into one of our protracted meetings. He has attracted more attention during his stay here and perhaps addressed more listeners than any other revivalist in this city for twenty-five years. The results of his work will be lasting.

These can not be judged by the average congregations which daily assembled at the different places of worship. The novelty of the work and the inclemency of the weather were against him. To his own people he was a John the Baptist. He came to them with a heart running over with love and solicitude, and warned them to repent and believe the gospel. He told them that the weekly ventilating of their prayer books, the frequenting of the table of the Lord, the esthetic enjoyment of rhetorical pleonasm and the rhapsodic pleasantry afforded by exultant church music, might be but the counterfeit of a genuine Christian experience. He showed how all this was compatible with a complete ignorance of the Lord and the saving power of the gospel. Wordly pleasures he denounced with emphasis. He declared that when the heart was in love with Jesus, it could have no fondness for recreations and amusements which tend to worldliness. All this to congregations pronounced fashionable, wealthy and in many instances not conspicuous for spirituality. The effect can readily be imagined. Some became indignant, others felt the rebuke. Some were startled at the deception they had been practicing on themselves. Hundreds were deeply penitent. Tears flowed plentifully, scores knelt in prayer during the entire time of the "after meeting" waiting for a personal word or the whispered prayer of the revivalist.

He told them of the song of Miriam after the deliverance of the Israelites;

how the people shouted for joy and greatly rejoiced in the goodness of the Lord who had saved them. So, he assured them, it was with many a new born soul, who, when the blessed consciousness of salvation dawned upon them, shouted aloud before the congregation! Mr. Aitken is not hampered by any appearance of fastidiousness. He believed in the shout of holy joy as it trembled upon the lip of the child of God. Conscious salvation was emphasized again and again. Illustrations showing how Christ is received were abundant. Solemnly he declared, nothing less than this personal reception of Christ can save. It is safe to say, our brethren to whom Mr. Aitken ministered never heard such preaching before, nor will they soon forget it.

But the advent of such a man in the Episcopal Church marks no small event. He has committed that church and clergy to an endorsement of his preaching and methods. Hereafter there must obtain among the laity a higher standard of Christian devotion and a more luminous statement of what constitutes Christian living. He has introduced the heaven. It must work. We shall hardly expect to hear again of persons who "prefer the Episcopal Church because it lay no embargo upon worldly amusements, and because it does not stress the tuning up of its members to a high state of spirituality." We expect the seed which this godly man has sown to result in the general reviving of the Episcopal Church in America. We have only witnessed the beginning of the work. Mr. Aitken is not only teaching the laity of his church the meaning of godly living, but he is training many a minister of his church. His glowing zeal will find disciples; his high conception of the ministerial function will be commended to many of his clerical brethren.

Many of them will become revivalists, and that of no mean order. What a splendid example is he to the narrow little churchman who expatiates upon the sufficiency of confirmation and the Divine uses of actual transubstantiation, and confines himself within the sacred enclosures of his "most beautiful ritual." To such lights he is like a sun dazzling with unusual splendor. His boldness and lucidude are magisterial. He prays more without than within his Prayer Book. He sniffs his prayer to the crucifixion, and such occasions as he makes are hardly contemplated by his Prayer Book. We said he was educating his ministerial brethren. An amusing incident occurred at one of his meetings. After preaching a sermon abounding with Christian hope and cheerfulness, in which he glowingly described the goodness of God in all his providences, he asked a brother clergyman to pray. This brother who found himself suddenly thrown from the stately vessel of a ready Prayer Book into the deep waters, Peter-like, began to sink, when he suddenly cried out: "O Lord! teach thy servant how to pray!" and with a hard struggle finished what may have been his first public extemporaneous prayer. Of course this work allows to many of the devout their church in a new aspect altogether. Some who have long entertained the pleasing hope that the day may soon come when all the other Protestant bodies shall glide into the open arms of their gentle "Mother," ask nay not this be the day. Said a most amiable and intelligent lady to a Methodist minister: "Now what is to hinder the Methodist Church from coming to us. You see, we believe in revivals as do you. Surely there can be no substantial objection to a union." The minister replied: "The trouble is, we are so large, that should we enter your church you would be entirely absorbed, and what forms were left, we would toss out of the window." She thought a moment, and answered: "I wonder how Jonah felt after he swallowed that whale!"

S. H. W.

Mississippi Conference Minutes.

My attention has been called to an error in the statistical report from Crystal Springs station. Nothing is reported for education, whereas the assessment was met in full. I filed with the statistical secretary a correct report, and read in open Conference a duplicate thereof. The wonder is that so few of such errors occur in these reports. Our painstaking statistical secretary gets up our statistics with great facility and correctness, and deserves high commendation for his patient attention to his business. Yet, as an act of justice to Crystal Springs, you will please publish this correction, and oblige.

W. D. LEWIS.

CANTON, MS., Feb. 1, 1886.

Whittington charge will be supplied by Rev. A. P. Cox. Rev. William Hoover will supply Spring Cottage.

D. S. KAYNER, P. E.

MOSE POINT, MISS., Jan. 25, 1886.

Reproach Rebounds.

BY REV. J. D. A. ATKENS, D. D.

The address of Christ to the "angel" of the church of Ephesus indicates the true manner of dealing with sin and sinners. He first commends the commendable, lauds the laudable, wins the Ephesians over to himself with this just acknowledgment of some of their manifest excellences, and then administers the necessary reprimand: "Nevertheless, I have somewhat against thee because thou hast left thy first love." Had the reprimand been given ere those addressed had been plucked with deserving praise, the charge would have been angrily repelled and caused aversion and bitterness of soul. Reproach rebounds.

Many preachers are sufficiently, but unwisely, outspoken against sin and wickedness. Sinful thunders reverberate in the ears of the hearers, but none are dismayed; dire anathemas are hurled forth with Jupiter's vehemence, but no one trembles, no one fears. Whence this impunity of the terror of the law? Because of the loveless presentation of the same. Some seem to find pleasure in exposing the "putrefying sores" of their hearers; it delights them to give them "a piece of their mind," and their mind is surcharged with ill-humor, ill-will and even contempt. The heartless mode of presenting the law seems to impress the hearers, that it would be a source of gratification to the speaker if they were exiled from heaven eternally.

Reproaching delinquents will never prove beneficial. Present in a sudden, censorious manner to a wayward child the long catalogue of its shortcomings and misdemeanors; and, as you are, the child will turn away from you, but not from its sins. Without reproaching him with his sins, slothfulness, disobedience, etc., commend the undeniably commendable, and then add: "And now, my dear, will you not bestir yourself? Be more industrious, exact and obedient." Reproach begets anger and aversion. The same in preaching. If we address our hearers reproachfully, indicating that our effort aims not at their reformation, but was only attempted for our gratification—if it appears that we simply design to convince our hearers of their baseness, meanness, wickedness, they are convinced, but will at the same time mentally add: "You're another." Instead of being led to repentance, they are hardened, soured, hate the preacher and even the church which sent him. Should a physician, instead of healing a chronic sore, find gratification in laying it bare, spreading even the foul matter under our nose, we would discharge him with just indignation. To cure, and not wantonly to expose our sores, we had called him in.

As parents and preachers, we should never allow ourselves to be angry because of the waywardness of our children and people. The physician does not scold nor reproach the invalid for being sick. Nay, he prescribes his remedies and seeks to cure. Should the remedy prescribed and administered give no relief, he can certainly find no reason for censuring or upbraiding the luckless sufferer, but devises other means in order to remove the malady. Sinners are morally sick. Do not reproach, but pity them. Seek to effect a speedy and thorough cure. If caught else than love—true love—actuates us in our efforts to save sinners, the outcome will be utter failure. It will not feed the hungry by reproaching them with their former extravagance; it will not cure the consumptive by reproaching him with his former excesses. Neither will sinners be benefited by reproaching them with their sins. Never speak of sin without the cross of Christ being distinctly seen. This cross—this cross only—enables the sinner to discover the great number and exceeding heinousness of his sins.

Disputed Authorship.

We find the following in the Christian at Work of January 14:

Andrew Harper, who died recently in Mississippi, was the author of a piece of American humor known as the "Hardshell Baptist sermon," the text of which declared: "An he played on a harp of a thousand strings; spirits of just men made perfect."

That is not according to the truth of history. Andrew Harper alled in "fixing up the description of the preacher," but the real author of the "sermon" was the Rev. Henry T. Lewis, a Methodist preacher, and at the time a member of the Mississippi Conference. It was written out in the office of the Brandon Republican at Brandon, Miss., and was published in that paper in the year 1851. Mr. Lewis got the suggestion and outline of the "sermon" from a speech by J. S. Morris, Esq., a young lawyer, delivered at some convivial gathering. But he wrote and published it, as it has appeared in the

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WEAVING THE WEB.

"I will weave my web," she said,
And stand by her loom in the ray of light,
And her young eyes, happily gleamed and clear,
Followed after the shuttle's flight.
When the day's first task is done,
With soft feet from the loom she came,
And said to her mother and sister,
"I have woven the beautiful web."
"Weave it well," said her mother,
"For it is known to none but me."
"I will weave it well," she said,
And stand by her loom in the ray of light,
And her young eyes, happily gleamed and clear,
Followed after the shuttle's flight.
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And stand by her loom in the ray of light,
And her young eyes, happily gleamed and clear,
Followed after the shuttle's flight.
When the day's first task is done,
With soft feet from the loom she came,
And said to her mother and sister,
"I have woven the beautiful web."
"Weave it well," said her mother,
"For it is known to none but me."

Missouri.

desire to give the readers of the
Christian Advocate a short
point of Missouri, my native
land. I have no doubt that many
of the readers of this paper have
lives and friends living in our
State. Many would like to know
about a State where there are
great possibilities of wealth.
The geographical position of Mis-
souri is favorable. It is near the
center of the Union. On the East it
is drained by the Mississippi river,
through the upper part of the
flowing the Missouri river,
in its fertile banks and bottoms.
The rivers were favorable to early
settlement. Before the day of rail-
roads they gave the early settlers
communication with the world.
Days past one of the greatest
of the country boy saw in St.
Louis was the great number of
cattle loaded for New Orleans.
Railroads now give us a large
part of the trade of the South,
West and East.
Our population, now more than
million, has largely come from
Ireland, Kentucky and Tennessee.
There is but little difference between
the social customs and political
of the people of those States
the Missourians. North Mis-
souri, however, is gaining a good
of Eastern people. The
people are also rapidly improving
country near St. Louis. Our
citizens and church people are
claiming themselves considerably
the "German element." At
but they form but a small factor
out of 2,100,000 making up our entire
population. It is, how-
ever, a growing factor, and by many
considered dangerous. This much
is said in favor of our German
element: They are improving the
The negro is always with us.
The souls of Ham number 145,000.

They are very fond of village and
city life. Throughout the old slave
counties many of them live in cabins
on the farms. Thus far the negro
has made but little progress here in
Missouri. His brethren, so far as I
have observed, have done much
better in Kansas and Illinois. Our
people, however, have done a great
deal for them. Schools have been
established for them in many places.
Illiteracy, their inheritance from
pagan ancestors, is gradually dis-
appearing. To all our citizens, of
whatever color or nation, I would
say with Burns,

"Here's freedom to him that will read,
Here's freedom to him that will write."

We boast of our farms and farmers.
Our farms number 25,575. Nor
are they cut up into mere garden
spots, either. They are made up of
27,575,275 acres. And yet there is
room for others. More than 11,000,000
of these acres being unimproved.
These farms are said to be worth
\$375,633,407. That is a little more
than Mr. Vanderbilt's estate. Corn
is our king. Our farmers have
gathered more than 202,000,000
bushels. Our wheat stalks have
turned out 25,000,000 bushels of
wheat. Our hay crop, thrown on
the scales, weighs 1,000,000 tons.
The cattle on a thousand hills are
worth \$96,000,000. It may be truly
said that the farmers in Missouri
"have a goodly heritage."

A good farm first, then a good
market. We are favored with these
conditions of a wise economy.
Manufacturing establishments to the
number of 8,502 supported by a
capital of \$2,507,811, give work to
many, and make a market near
home. This is material.

But
"Because a man has shop to mind
In due and place, since he must live,
Needs he not lack all his behind,
All-day thoughts, for ever, culture,
All losses except what trade can give."

Our public school system is a
matter of just pride. Our public
school property is worth \$7,510,000.
The various school funds realize
about \$5,000,000 annually. Our
teachers are ten thousand strong.
We have a high per cent.
of illiteracy, but we are determined to
make use of public schools and all
others to banish ignorance. We also
have the normal school idea. Four
of these, located in convenient parts
of the State, send out teachers to a
large number of public schools. We
do not blush at the name of our
State University. Bro. Chapman,
our preacher at Columbia, looks on a
property worth \$250,000. The pro-
ductive endowment amounts to
\$500,000. Dr. S. S. Laws, the presi-
dent, is a man of strong religious
character. A good number of the
professors are men of good Christian
influence. Central College, Fayette,
Mo., is one of the best endowed
colleges in the State. The Baptists
have strong educational influence at
Liberty.

Our churches are all prosperous.
Our Southern Methodist forces
number 60,000. The Baptists claim
a membership of 80,000. If both
branches of Methodism were counted
together, the figures would run
higher than the latter number. Our
Presbyterian brethren have a con-
siderable number and large influence.
They hold up the standard of mis-
sionary qualification and give no little
attention to education. Presby-
terianism is well represented by such
men as Dr. S. J. Nichols, Dr. J. H.
Brooks and Rev. A. N. Hollenfeld.
The Baptists are not ashamed of
such men like Dr. W. W. Boyd and
Dr. Pope Yennan. The Methodist
Episcopal Church people have with
them Bishop Bowman and Dr. C. P.
Musden. The Southern Methodists
frequently speak of Bishop Tran-
berry, Dr. E. R. Hendrix and Dr. W.
V. Tindor. Our editors are of no
mean order. Dr. Frye, Dr. Mc-
Anally and Dr. Godbey. Dr. Mc-
Anally has done untold good in Mis-
souri. A man of pure character,
broad views and sound theology, his
paper has long had great influence.

Taken altogether, the prospects for
Missouri are flattering. The people
are looking up and onward. A
better day is dawning. Peoples from
East and West are welcome.

"The Tower of Babel is a long way,
A transitory shade of long day,
It sits upon the sand from which I spring."

Dr. Abbey and the "Wise Men."

In my Christmas article on the
"wise men," I assumed as probable
that they were of an ancient and
very honorable, priestly order among
the Persians. I stated that this was
the commonly received opinion, now,
as far as I know. Dr. Abbey chal-
lenges that view in the last issue of
the Advocate, but fails to give any
but the merest conjecture in support
of his theory that they were Grecian
Jews from somewhere out of Pale-
stine. I do not see the propriety of
his calling Grecian Jews a *denomi-
nation*. It is very true that there
were vasty more Jews out of Pale-
stine than within it; the larger number
of those in captivity in Babylon
never returned to Jerusalem; they
spread throughout every region of
the East, and wherever they went
were zealous missionaries of their
faith. And the West was as full of
Jews as the East. Josephus says
there was scarcely a corner of the
Roman Empire where they might
not be found. But Jerusalem still
contained their religious centre and
the source of their ecclesiastical
authority. To its shrine they came
to their great feasts "from every na-
tion under heaven"—"Partians and
Meles and Elamites, and the dwell-
ers in Mesopotamia," and the prov-
inces of Judea, Cappadocia, Pontus,
Asia, Phrygia, Pamphylia, Egypt,
parts of Lybia about Cyrene, from
Rome, Crete and Arabia. But a
Jew was a Jew, either native or
proselyte, whether he lived at Alex-
andria, Rome, Jerusalem, or some-
where else.

It is somewhat surprising to hear
Dr. Abbey call the Pharisees of
Christ's time "A little knot of reli-
gious fanatics infesting Jerusalem
and vicinity." If they were "a little
knot," they possessed a vast deal
of power, since it was they who gave
to Jesus the main part of his opposi-
tion, and finally procured his death.
Horne, in his "Introduction to the
Bible," says that "The Pharisees
were the most numerous, distin-
guished and popular sect among the
Jews." Instead of "rising and falling
in about the same length of time as
Jonah's gourd," as Dr. Abbey asserts,
their existence as a sect dates back to
about two hundred and sixty years
before the Christian era. They were
the orthodox party of the Jews, hold-
ing firmly against the materialistic
and rationalistic errors of the Saddu-
cees. Dr. Gieseler, in his "Life and
Words of Christ," says they were
numerous in every part of the Roman
Empire, the Democratic party of the
nation, the true representatives of
the people, with the Mosaic law
creed that "God has given to all
alike the kingdom, priesthood and
holiness." "The influence of the
Pharisees was so overwhelming that
even the highest priests were glad to
respect their opinions." Canon Farrar,
says: "There were Pharisees and
Pharisees." "We must bear in
mind that the dark side of Pharisa-
ism which is brought before us in
the gospel—the common and current
Pharisaism, half hypocritical, half
mechanical, and wholly selfish,
which justly incurred the blighting
flash of Christ's denunciation—was
not the only aspect which Pharisaism
could wear." We must remember
that such eminent men as Hillel,
Simeon, Zacharias, Gamaliel, and
Paul, were Pharisees—a fact which
Paul boasted of, even after becoming
a Christian.

Now, as to the authority for sup-
posing that the "wise men" were
Persian priests, I had in mind a
book which I read about a dozen
years ago, entitled, "The Wise Men:
Who They Were and How They
Came to Jerusalem," by Francis W.
Upham, LL. D., and issued from the
press of the New York Methodist
Book Concern. This book was al-
most enthusiastically endorsed by
such men as Dr. Abel Stevens, Dr.
J. P. Thompson, (a learned Egyptol-
ogist.) Dr. Taylor Lewis, Dr. How-
ard Crosby and others. Dr. Deems,
in his book on "Jesus," said of it:
"This book is the first successful at-
tempt that I have seen to clear up
this pilgrimage; after reading it I
canceled what I had before written
on the subject." I respectfully sug-
gest to Dr. Abbey that if he will fol-
low the line of argument pursued by
Dr. Upham in this book, and consult

his authority, he may not longer con-
clude that the Persian magi were
mere "astrologers, necromancers, for-
tune tellers," and the like; that they
were not "totally destitute of all com-
mon sense and religious truth;" and
that they were not "totally ignorant of
Christology."

If the editor will allow me more
space, I will conclude this article
with an extract from a small book,
entitled "The Household of Sir
Thomas More," written in the form
of a journal by his daughter, and
dated 1535. I copy it in the old style
of orthography in which it is written,
and as much as a matter of curiosity
as relevancy:

"Father brought home a strange
Guest to-day—a converted Jew, with
grizzled beard, furrowed brow, and
eyes that shone like lamps lit in dark
caverns. He had been to *Burmaine*
and *Tremecen*, to the *Holy City* and
to *Damascus*, to *Urania* and *Assyria*
and I think all over the Known
World, and told us many strange
Tales, one hardly know how to be-
lieve; as, for example, of a Sea-coast
Tribe, called the *Balanches*, who
live on fish, and build their dwell-
ings of the Bones, also, of a Race
of his Country-men beyond *Ephra-
tes* who believed in *Christ*, but knew
Nothing of the Pope; and of whom
were the Magians that followed the
Star."

J. W. N.

A Word to the Auxiliaries of the
Woman's Missionary Society.

I have just received a communica-
tion from our corresponding sec-
retary with information and instruc-
tion for our auxiliaries and an in-
junction to do my best in this direc-
tion, and in order to do this I will
copy a part of her letter. "Mrs.
McGavock says the remittances for
this quarter just passed are much
better than the first two quarters,
but the deficit is not yet made up
and we will need to exert every
energy in the effort to increase the
collection of this last quarter if
we would meet our appropriation.
She wishes that the Conference cor-
responding secretaries should not
only press the collection at back does
in full, but to urge the auxiliaries to
use 'mite boxes' in the meetings,
and in the family to secure thank
and memorial offerings, birthday
gifts, etc.—these gifts to go into the
general fund. This has proved quite
a source of revenue to the Northern
Church Missionary Society, and why
not in ours? It may prove a means
of grace to some, too—as in the case
of Mrs. Pickett." This leaflet most
of you have read no doubt.

The last year, ending in March,
we had raised over \$1,000, with a
membership of about six hundred
juveniles included. This year we
have quite a number added to our
list, and the reports coming in from
different auxiliaries are most
encouraging. Especially are we
pleased to see how readily they have
responded to the call made by Miss
Haygood for funds to build a "high
school for girls in China." We have
nearly, if not doubled, what we
promised, and yet only a few have
responded as yet. When these other
collections have been called for, you
have been cautioned not to encroach
upon the general fund, but to in-
crease that also. Let our assess-
ments be paid in full, and if any
must lack, let it be the others, yet
all can be met if we are prudent and
watchful. Let your treasurer see to
it that each delinquent member is
called upon for her back dues. The
"mite box" is a good thing, and we
ought to give it a trial. Read Mrs.
Pickett to them, and then show
them the box. If anyone wishes
this leaflet, we can send it to you.
We must work with a will from now
on till the first of June, that our
reports may be better than ever
before. Last year we raised enough
to support one missionary a year and
donate over three hundred dollars to
our college in Brazil. We ought to
double that this year. We have so
many more friends now than we did
even then. We anticipate a much
larger gathering this coming year.
Some of you have not received the
"monthly programmes." Unfor-
tunately they were destroyed in our
late fire, and I wrote for more, but
could not get enough to supply the
demand, and a few had to suffer the

loss. The next new quarter will
soon come in and all shall have a
showing. When these programmes
are used, they are a great help, and
very interesting.

If the society will notify me by a
card that they will use the "mite
boxes," I will send for them, or they
could be substituted for awhile at
least. Please let me hear from you
at once. Send in a full report by the
first of March.

A. B. L. F. F. F.,
Cor. Sec. Miss. Conf. W. M. S.,
Baltimore, Md., Jan. 11, 1886.

"Aid and Guide."

Mr. Editor: The above is the
title of a first-class book by L. D.
Palmer, lately issued from our Pub-
lishing House at Nashville, Tenn.,
the object of which is to aid and
guide heads of families in conducting
their family worship. As soon as I
saw it was published I sent for a
copy, which I have read with more
interest than I have ever read a book
of the sort before. It is very well
arranged, and is orthodox through-
out. It has eight well-selected
Scripture lessons, eight abridged
bymns and eight short prayers for
every day in the week—four of each
for morning and four for evening.
Out of this number the head of the
family can select one of each for his
morning devotions and one of each
for evening prayer. The Scripture
lessons, though short, embrace all
that is essential to be known about
doctrinal, experimental and practical
godliness. The verses and stanzas
selected to be sung by the family are
very appropriate, but, I think, are
too much abridged in some instances.
The prayers are short, but well ex-
pressed and very comprehensive,
embracing all that we need usually
pray for. The duty of family wor-
ship is clearly inferred from the
example of the Old and New Testa-
ment saints as found in the Bible
and as implied in the duties of
parents and heads of families as is
often specified in the Scriptures of
truth. All evangelical churches
teach and urge this as one of the first
and most important duties devolving
on heads of families, and yet, per-
haps, no duty is more generally ne-
glected than this. Ask a brother who
has a Christian wife and a house full
of lovely sons and daughters why he
does not pray in his family, and he
will coolly reply that he "believes
the Methodists have generally given
up family prayer of late," or that he
"has no gifts for extemporaneous
prayer," or that he "has too much
else to attend to," or he "can not get
his family together at the right
time." Poor self-deceived man! Of
what avail will either or all these
self-created excuses be to him when
he stands before his final Judge to
give an account as to how he dis-
charged his clearly defined scriptural
duties to the family that the Author
of duties placed under his Christian
guardianship? Here are professedly
Christian parents surrounded with a
lovely family of children, not one of
whom has ever heard a prayer from
the lips of either father or mother,
and, perhaps, have never seen them
on their knees in the attitude of
prayer except when someone else
was leading. I am really glad to
know that we have in some places a
revival of family worship in our
churches; but I am sorry to say that
the revival wave has not reached us
here to any great extent yet. Our
lately published minutes say that we
have in the Brookhaven district a
membership of four thousand and
forty-one, including, no doubt, many
heads of families of both sexes. I
wonder how many of them had
family prayer this morning. I would
suggest that our pastors, instead of
reporting to our District Conference
that family worship is generally ne-
glected, ascertain and report definitely
to our next Conference how many
do attend to family prayer evening
and morning. But, Mr. Editor, I
am losing sight of the object I had in
view when I commenced this article.
It was simply to call attention to
Bro. Palmer's excellent book of
family devotion—the "Aid and
Guide" of all who need and desire
aid and guidance in conducting the
devotions of their households. It can
be had at the Publishing House for
fifty to seventy-five cents per copy,
according to binding. I sent for the

muslin gilt, as I like a pretty book,
and it is a gem of beauty. I shall
generally keep it in sight. Not that
I expect to read the prayers in my
family worship, for I learned to pray
extemporaneously at the start and
expect to do so as long as I live; but
I like to pick up this most perfect of
all my books of devotion every now
and then and read the precious
treasures it contains. I trust every
Methodist family will get one or
more copies as they may find it
necessary. I fear those who have
long since got the victory over their
once awakened consciences on the
subject of family prayer and have
now got them stereotyped in neglect
of this duty will hardly care to get a
book that may awaken them from
their deadly slumbers again, but I
would certainly advise them to try
it. It might be of infinite value to
themselves and their precious
children.

J. G. JONES.

Bishop Walden on Methodist Comity.

The New York Christian Advo-
cate, of last week, reproduces from
the Sanford (Pa.) Journal a letter
from Bishop J. M. Walden, of the
Methodist Episcopal Church. The
spirit of it is so commendable and its
purpose so desirable, that we take
pleasure in giving it to the readers of
the Advocate:

In "Some Chapters in Church His-
tory for Young People," written by
Hon. J. Wofford Tucker to promote
good feeling in the Methodist family,
published in your paper recently,
the author quoted the following pas-
sages from a letter I had the honor
to write him from Livingston,
Mont.:

"I have been careful in all my
Southern Conferences to caution our
brethren against going into places
not large enough to support two
Methodist societies, and where the
Methodist Episcopal Church, South,
was already meeting the wants of
these with Methodist affiliates."

"I appointed Bro. Walker to the
Kistimnee mission, understanding
that the field assigned him was a new
field and *aground* needing the gospel,
and told him he was expected to
plant Methodism there."

"These extracts indicate, as fully as
so brief a statement may, the prin-
ciples which, in my view, should
control in the administration of both
the Methodist Episcopal Church and
the Methodist Episcopal Church,
South, where they occupy territory
in common. This is demanded alike
by the relations which should exist
between these great churches and by
the extended work before them in
our own and other lands. They each
have used to husband their resources
to meet the demands of their con-
stantly widening fields, and even
greater need to mutually cultivate
that unity of the spirit which will
make them true witnesses of their
divine Head."

Where there is joint occupancy of
field there will be occasion for char-
ity in judgment as well as prudence
in administration. It will be proper
to accord to "those with Methodist
affiliates" the right to determine
whether their wants as Methodists
are being met by existing provisions.
Neither church is entitled to claim
the pre-eminence of a place for
which it does not provide pastoral
oversight as well as preaching. There
are many towns that will not be large
enough for a long time, if ever, to
maintain two Methodist Churches;
as a rule, such towns should be left
to the church first occupying and
giving them pastoral care; and yet
there are localities where the rela-
tions of the town to a circuit might
make an exception. The possible
growth of new towns is also a mod-
ifying fact—hence, in my letter of
September 7, to Judge Tucker, I
wrote as follows:

"I also see that there are strong
inclinations to the joint occupancy of
young towns that have the promise
of rapid growth, and thereby the
prospect of a population that would
easily support two Methodist
Churches; in cases like this, where
there are members of both branches
of Methodism, time will soon deter-
mine the real need, and mutual for-
bearance will best serve the cause of
the Master and hasten the day of
open-hearted cordial fraternity, for
which I both pray and work."

I desire to thus lay before your
readers this paragraph from my let-
ter to Judge Tucker, hoping to serve
the very cause of peace he intended
to promote by the quotations he
made. Union—organic union—is not
an issue before the churches; it may,
or may not, become an issue; but to
promote fraternity, generous, con-
fiding fraternity, is a duty, a present
duty, of all Methodism. For this
reason I close by saying that the
true mission of a Methodist Church
is to augment its members by carry-
ing the gospel to the unconverted,
and not by seeking to draw mem-
bers from another Methodist com-
munion.

100

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAR. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER
REV. W. L. C. HENNINGTON.

THURSDAY, FEBRUARY 11, 1886.

Rev. J. M. Wyatt, pastor at Verona and Tule, North Mississippi Conference, has forwarded to Dr. Kelley, \$100 for foreign missions.

Rev. J. B. Stone, of the Sharon circuit, North Mississippi Conference, has raised one-fourth of the assessment for foreign missions on his charge.

Rev. T. B. White, of Boston Station, Louisiana Conference, reports his assessments for foreign and domestic missions subscribed in full and some cash on hand.

Rev. J. A. B. Jones, presiding elder of the Woodville district, Mississippi Conference, writes: "At Wilson, La., last Sunday, we collected over one-fourth of the assessment for foreign missions."

Rev. A. F. Watkins, pastor of Martin circuit, sent to Dr. Kelly, by Feb. 1, a little more than one-fourth of his foreign mission assessment.

Edwards circuit, Mississippi Conference, Rev. Inman W. Cooper, pastor, has raised one-fourth of the assessment for foreign missions.

Rev. D. M. Cogdell, pastor of Valden circuit, North Mississippi Conference, says: "We have sent to the treasurer over half of our assessment for foreign missions."

There is that scattereth and yet increaseth. If you would increase receipts for all church enterprises, scatter the ADVOCATE more widely.

Dr. Haygood says: "I would rather be the founder of a true Christian College than to have for a monument the tallest pyramid in Egypt."

We would be glad for our valued correspondents to increase their contributions and, therefore, their opportunities for doing good by sending in good lists of subscribers.

We very much regret our failure to publish Dr. Garland's article on "Our Foreign Missions" this week. It will appear in our next issue. Though we do not agree with the Doctor's plan, it will prove very suggestive reading.

Presiding elders of our patronizing Conferences are requested to inquire under the head of miscellaneous business in the Quarterly Conferences: "What can be done to increase the circulation of our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE?" A little help from the sub-episcopacy will increase our subscription list.

There seems to be a growing demand for the evangelistic office in the church. We have men engaged in that work now, but technically they are something else. The law is "winked at" in order to secure their services. There is no danger in legalizing the office. It will not be encumbered or crowded. Its only tenure is success.

The question of revising our standard hymn book will be considered by the next General Conference. We have now the same book adopted in 1847 without addition or emendation. In that time the hymnology of other churches has undergone revision, but ours has remained unchanged. Such conservatism we approve as a principle. The hymns of a denomination ought to express its evangelical spirit and conserve its doctrinal integrity. Comparing our excellent book with others, we give it the preference. But the hymnology of the church develops with its growth. This age has produced a number of hymns and some sacred music of great excellence. We must not conclude that a collection of hymns is as fixed as the canon of the sacred Scriptures. Our book contains many hymns that are never used and others of excessive length, that clutter its pages and increase its expense. Then others are excluded that have a world-wide popularity. In order to use them our congregations purchase other volumes of sacred songs, the tendency of which is to depreciate our own standard hymn book. We must revise it, or see it grow into disuse.

A Decision that Does not Decide.

We have noticed for several weeks in our secular exchanges editorial references of great or less extent to a certain decision of Judge Brewer, of Kansas. This question involved the constitutionality of a law which provided no compensation for property rendered comparatively valueless by its operation. In the case decided, the defendant, a Mr. John Wallruff, claimed that his brewery at Lawrence, Kansas, estimated to be worth \$50,000 when erected, would not bring more than \$5,000, if the prohibition law was enforced. He asked therefore if the State had a right to deprive him of \$45,000 worth of property even to effect a supposed good. His business was recognized as legitimate when the brewery was erected and now by a certain statute his property is reduced in value \$45,000. The judge decided in favor of the defendant, in which he said:

All that I hold is that property within the meaning of that [fourteenth] Amendment includes both the thing and the right to use it; that when the right to use in a given way is vested in a citizen it can not be taken from him for the public good without compensation. Beyond any doubt the State can prohibit the defendant from continuing his business of brewing; but before it can do so it must pay the value of the property destroyed.

Along with these utterances, however, the judge was sufficiently guarded as to sustain the right and power of the State to suppress the liquor traffic. On that point he said:

I do not in the least question the power of the State to absolutely prohibit the manufacture of beer or doubt that such prohibition is potential as against anyone proposing to do so at his peril and can not invoke the protection of the Fourteenth Amendment or demand the consideration and judgment of the Federal courts.

Reading this decision some exchanges call it "a black eye for prohibition" and display no little unconcealed pleasure in the prospect. The better time for glorying in a victory, unless we are greatly mistaken, this deliverance will meet an emphatic reversal in the Supreme Court of the United States. We are not learned in the law, but have some acquaintance with the great constitutional principles that are known and read of all intelligent American citizens. This position of Judge Brewer has a show of equity and plausibility, that will captivate the superficial reader. But a deeper investigation will expose its false philosophy and uncorrect reasoning.

The principle on which the judge based his decision, if practically carried out, would disrupt our whole social fabric and carry interminable confusion into our entire system of jurisprudence. If the State is compelled to make remuneration to all persons who feel compelled to refrain from certain acts or business injurious to public morals and violative of her peace and dignity, she is effectually estopped from any reformatory legislation. It would bankrupt her treasury to protect herself from her own citizens. If that doctrine is sustained by the Supreme Court of the United States, the national government will be compelled to reimburse the South for every piece of property destroyed during the war, including every slave emancipated and every animal confiscated.

The Voice, an able and aggressive prohibition paper in New York, has an admirable article on this case and conclusively exposes the falsity of that position. We extract the following:

The State has not confiscated his property. It has left him in possession of all he owned before, and has not appropriated one jot of it. It has simply passed a law for its own protection, the result of which is a decrease in the value of his property. But the State does this continually in the case of other industries. Congress, a few years ago, tinkered with the tariff laws, and one of the results were a decline in the value of every sheep ranch in the country. No compensation was made or asked. The law against obscene literature made practically worthless plates and other property, but there was no compensation made to the owners. The law in Pennsylvania against the manufacture of oleomargarine, which the Supreme Court of the State has lately sustained, will greatly diminish the value of certain property, but we have heard of no provision for compensation to those suffering. The same may be said of the laws against lottery and gambling. If there should be a law passed to-morrow against buying and selling stocks on margin (as there ought to be, and a strong one too), would compensation have to be paid to all who were engaged in that business? All property appropriated in the late war if it belonged to those loyal to the Union, was paid for afterward. But how about property whose value was vastly diminished because of the mere declaration of war?

Our friends need not be alarmed at the sensational prophecies of whiskey papers. The great principles underlying prohibitory legislation have too often been expounded by the highest courts of the land to be disturbed or

invalidated. But, on account of the imminence of the question and the importance of thorough acquaintance with the principles involved in the present temperance agitation, we cite this article with an extract from Judge Cooley's great work on Constitutional Limitations. He is an authority on these questions and his work is a popular text book:

It has also been held competent to declare the liquor kept for sale a nuisance, and to provide legal process for its condemnation and destruction, and to seize and condemn the building occupied as a dram-shop, on the same ground. And it is only where, in framing such legislation, care has not been taken to observe those principles of protection which surround the persons and dwellings of individuals, securing them against unreasonable searches and seizures, and giving them a right to trial before condemnation, that the courts have felt at liberty to declare that it exceeded the proper province of police regulation. Perhaps there is no instance in which the power of the Legislature to make such regulations as may destroy the value of property, without compensation to the owner, appear in a more striking light than in the case of these statutes. The trade in alcoholic drinks being lawful, and the capital employed in it being fully protected by law, the Legislature, then steps in and, by an enactment based on general reasons of public utility, annihilates the trade, destroys altogether the employment, and reduces to a nominal value the property on hand. Even the keeping of that, for the purposes of sale, becomes a criminal offense; and, without any change whatever in his own conduct or employment, the merchant of yesterday becomes the criminal of to-day, and the very building in which he lives and conducts the business which to that moment was lawful, becomes the subject of legal proceedings, liable to be proceeded against, and for forfeiture. A statute which can do this must be justified upon the highest reasons of public benefit; but, whether satisfactory or not, the reasons address themselves exclusively to the legislative wisdom.

The Methodist Press.

This Texas Christian Advocate is publishing a series of thoughtful articles on Christian missions. They are a rather exhaustive, and yet suggestive discussion of living subjects. Having in previous issues shown that there can be but one true religion, just as there can be but one true science of mathematics, the last number discusses the question. How do we know that Christianity is the one true religion? This is done by a comparative study of the great religions of the world. Among the "doomed" religions, the writer classifies Judaism. Our good friend, Dr. Abby, will hardly allow this passage to go unchallenged:

Judaism was indeed great, but great only as a prophetic religion. Having ceased to be prophetic it has ceased to be true sense to live. Its work was done eighteen centuries ago. To-day it is a reminiscence. It is like the fading decorations of a Christmas altar when Christmas-tide has passed.

After discussing Buddhism and Islam, the article concludes as follows:

Three great missionary religions have had their day and proven themselves unequal to the mighty task of converting the world. There is but one other which has any hold upon the beliefs of men, namely—Christianity. This indeed is alive and strong to make converts. Will it fail like the others? Or has it that which the others lacked? Every element suited to universal domination and fullness of life sufficient to prevent sterility and death in the ages yet to come? For want of space we defer the answer until next week.

Here is a fine paragraph from the Nashville Christian Advocate. Many a preacher has backslid trying to sustain or defend a reputation:

Paul was busy making a fire to warm his shipwrecked fellow-passengers when a viper bit him. He shook off the viper, and went on with his fire-making. Go on with your work, brother: God will take care of your reputation if you will take care of his cause.

The Methodist Times of London notes a certain development in Wesleyan Methodism as follows. Conservative old England is about to out-Herod young America in daring progressivism:

We notice in the Methodist news of last week an item of some significance. In a circuit not far removed from the capital, the wife of the superintendent minister has been preaching in two or three Wesleyan chapels with considerable acceptance, and, as it should seem, drawing larger congregations than her estimable husband commands. We foresee that if this custom should spread, circuits may soon begin to inquire, not only about the gifts of the ministers whom they propose to invite, but also about the gifts of their wives. This consideration may, perhaps, lessen the gratification with which otherwise the announcement might be received. Nevertheless, we are glad to see the increased part Christian women are beginning to play in the diffusion of religion; and we shall be devoutly thankful if sufficient scope is found in Methodism for the zeal and knowledge of her devoted daughters.

On the importance of circulating our religious papers, the Richmond Christian Advocate prints these pithy paragraphs:

It is the few that work, pay and pray. Every Methodist alive, eager, "up and at 'em," would storm the strongholds of Satan and perpetuate Pentecost. * * * The good men and devout women must "put a Methodist paper in every Methodist home." When a member begins to read church news, he is worth tenfold to the good cause.

Hitherto he was a mere camp-follower. He is now a soldier pushing to the front. The half skinker, half straggler—worthless every way as an integer of victory—becomes directly an armed warrior.

We are weak at this point. Methodism must be like Sparta—a camp—every citizen in full harness.

The Northern Christian Advocate contains a characteristically polished and discriminating editorial on "The Value of a Good Man" in which we find this choice extract:

We do not say that aggressive, effective and wisely directed goodness is rare in these days, yet it is hardly an hyperbole to say that it ought to be multiplied a thousand-fold. The powers of evil are active; they must be met by an active goodness. Their strength is in the spirit of selfishness; they must be overcome by the spirit of benevolence. Evil is defunct in its nature; goodness will accomplish nothing without aims equally definite and a spirit equally earnest. Evil looks out for opportunities; so must goodness. The children of this world are wise in their generation; the children of light must be wise also. O for an army of good-doers to meet the army of evil-doers!

The New York Advocate favors local option as the most effective means of securing prohibition and rightly argues that "it is, as a proposition, quite unanswerable by any believer in Democratic institutions." We extract the following:

Who shall say that it is not reasonable that the people of any town, city, or State shall have the privilege of deciding whether liquors shall be sold? If the Democrat says it, he saws off the limb upon which his party, through its entire history, has claimed to perch. If the Republican affirms it, he excavates the ground on which he built his party temple at the first. If the prohibitionist who aims at State or national prohibition opposes it, he places himself in a trap. For if the local operation of the principle he worships, how can its general application be right?

The Alabama Advocate of last week has a very thoughtful editorial on our foreign mission work, suggested by Dr. Garland's paper. Our confere advocates rail-log our missions into independent organized self-governing churches. We think the suggestion premature. The following extract will be of special interest:

Let China and Mexico have each its own autonomy. If they want episcopacy, give them Bishops. If they do not want it, then do not force this feature upon them. Let the home church withdraw its control in things ecclesiastical, and keep up its support of prayer, sympathy and money. When they are from the North or the South, or from both sections, are in Mexico and China, it hardly looks like the best policy to keep them in a dependent condition. Let them go to keeping house and manage their own affairs. This they can do better than others can do it for them. This plan would secure a native ministry at an earlier day than any other plan could. So it seems to us. And a native ministry is one of the conditions of large and healthy growth. The policy of the Pope is to send to this country men of foreign birth and education. This may secure a stronger allegiance to Rome, but does not secure a more rapid spread of the influence of that church.

The Pacific Methodist thus refers to the approaching session of the General Conference:

The approach of the meeting of our General Conference arouses the mind of the church to various considerations. There will be a thousand suggestions made through the press of the church that will never be entertained at the session and there will be numerous suggestions during the session that will be swallowed in the committee rooms. Ours is a conservative church, and though this General Conference is largely composed of new and young men we have but little fear that our book of discipline will undergo many changes.

Religion in Colleges.

The New York Independent, of last week, publishes some interesting statistics as to the number of church members in some Presbyterian colleges in the United States. The exhibit is certainly encouraging. There is substantial progress afield croakers abound. These statistics contain a suggestion, however, to "the people called Methodists." Our church institutions doubtless could make a like showing, but we ought to know it. Why should not statistical reports be made at Conference from these institutions as to the number of conversions during the year, the present church membership and their general religious tone? If some such exhibit is not made, why have such colleges? We give the following interesting figures from the Independent:

Those who think that religion is perishing out of this generation will do well to ponder the following figures. The following colleges in the United States are under Presby-

terian control; and against each we tabulate the number of students in the four college classes and the number who are members of the church:

College	No. of students	No. of members
Princeton	235	204
Hamilton	174	154
Washington and Jefferson	139	124
Park College, Mo.	104	101
N. Y. University	100	87
Harvard, Ind.	91	81
Adelphi, Cleveland, O.	70	49
Farson's, Fairfeld, La.	65	51
Wander, O.	74	63
Lake Forest, Ill.	63	60
Marshall, Tenn.	52	45
Marquette, Mich.	54	32
Washington, Tenn.	40	29
Yale	19	14
Indiana, Ind.	10	8
Emory, Ga.	9	7
St. Albans, N. H.	7	6
Westminster, Minn.	118	76
Westminster, N. J.	117	211
Total	1881	1617

The total in the last column must be reduced a little, because students in the preparatory department are included at Wooster and Biddle. It is a very interesting fact that nearly two-thirds of the students in these colleges are members of the church, and one-fifth of them are studying for the ministry. We hardly need to contrast this state of things with that of seventy-five years ago. When Dr. Dwight became president of Yale College, infidels were plenty, and hardly a professing Christian could be found, while as late as 1813 only two or three students in Princeton were members of the church.

Irish Methodism and Home Rule.

The Irish Methodists are loyal to the English crown and deprecate the present home rule agitation. And well they may. If there is ever a severance of the Union, Protestantism in Ireland will feel the heel of a heartless and unscrupulous ecclesiastical despotism. At a recent meeting in Dublin of the Committee on Privileges and Public Exemptions of the Methodist Church, the following resolutions were adopted:

"The Committee of Privileges, which is entrusted with the duty of representing the Methodist Church in Ireland on all public questions affecting its interests, having had under anxious consideration the serious crisis through which the country is now passing, while maintaining a perfect freedom from alliance with political parties, and cherishing a spirit of charity and good will towards all classes of our fellow-countrymen, earnestly resolves:

"That we reaffirm the steadfast loyalty of the Methodist Church in Ireland to the Crown and Constitution of the United Kingdom.

"That in our deliberate and solemn conviction there is nothing in the history or necessities of this country which requires the establishment of a separate Legislature, and that any measure which would even tend towards a dissolution of the legislative union with Great Britain would be highly prejudicial both to the moral and material interests of Ireland, and that its immediate effect would be to increase rather than diminish the animosities which at present unhappily distract the country.

"That, in common with all lovers of social order, we deplore and deprecate the spirit of lawlessness which has been fostered by unscrupulous agitation, leading to intimidation and violence, detrimental both to the secular weal and demoralizing to the national character, and, most of all, injurious to the maintenance and spirit of the great work of the churches of Christ in the land.

"That copies of these resolutions be sent to members of the present and late governments.

"That the vice-president, Rev. Dr. McKee, be requested to send a copy of these resolutions to the president of the British Conference, with the earnest desire of this committee that the Committee of Privileges appointed by the British Conference should take such action as in their judgment may best promote the object for which the resolutions have been passed."

Pistols—Let Them Be Abolished.

I knew of no more hopeful way of bringing the public to the proper appreciation of truth, than by keeping it constantly before them. I will "remember the flood and be brief."

1. Pistols destroy ten lives for everyone they save. Fatal accidents, unjustifiable shootings with pistols are of daily, almost of hourly occurrence. They are wholly unnecessary, and are therefore an unmitigated evil, and should be abolished.

2. The very fact of their existence causes many deaths. If a man is shot with a pistol, in nine cases out of ten, it is because he is supposed or known to have a pistol on his person. His own pistol causes his death, for who would shoot one known to be unarmed?

3. They make men hasty, quarrelsome, dictatorial, overbearing and cowardly. Whoever shoots another with a pistol, usually repents the act for the remainder of his days. If a man must needs be shot let it be done deliberately, with a gun, not formed for concealment and murder.

4. Let no nuisance or public enemy be entrenched behind the forms of law, or the altitudes of constitutions. Laws should be repealed, modified, and constitutions amended as the public weal may require.

5. The laws of Mississippi and of most other States, forbidding the carrying of concealed weapons. In so far as the pistol is designedly formed for concealment, the law is against its form. Why not forbid shot-guns as well as concealment, and let the shortest lawful fire-arm be at least three feet long?

6. The law against concealed weapons is and must continue to be, most wholly ineffectual; since, when concealed can not be known as such. This law is therefore an injustice to all who obey it, putting them at a disadvantage with the who easily and constantly disobey it. That pistols are not necessary for honorable self-defense is demonstrated by the fact that gentlemen never carry them openly for that purpose.

7. Then let the penalty for the ownership of a pistol be a fine of \$1,000 and twelve months' imprisonment; one-fourth of the fine to be paid to the furnisher of proof of ownership or possession of a pistol. Then may no man suspect that the man who meets carries an engine of death concealed in his bosom.

W. L. C. R.

The Alabama Christian Advocate favors the election of four Bishops to the next General Conference. "As have died during the last four years. Our confere is in error as to the death-rate in our episcopal college. Four of our chief pastors have died during the quadrennium. On the subject of strengthening the episcopacy, Dr. Rush speaks as follows:

"The men chosen should, of course, be deeply pious, which is to say ought to be free from the ambition lord it over God's heritage. They ought to be well acquainted with the law of the church, not only as it is read in the Discipline, but as it is to be known by a practical experience in the work of the church for poor circuits to rich stations. They should have learned to rule, by having learned to obey, how to administer law by having kept the law. The captain of the ship should be served before the mast.

"They should be good preachers not in one sense but in every sense men who can represent the church anywhere a preacher ought to stand. They should have good common sense—practical wisdom—knowledge of men and things. Scholarly culture is by no means to be discarded, but high scholarship is as important as tact in settling difficulties and harmonizing differences without hurting persons and compromising truth. Another fact of importance is that a Methodist Bishop should be a poor man. However may be in secular professions of the ministry of other churches, very certain that poverty is perfectly compatible with the very highest personal character and deepest usefulness in preachers of our church. A rich preacher may be as pious as poor one, but no one will be a heart as full of sympathy with poor brethren. Because the majority of our preachers are poor and will always be so, under any system, we would rather never have a rich Bishop.

"As to age, it makes but little difference whether he is thirty-six or sixty-five."

To 38 Secretaries.

Will the secretary of each Annual Conference Board of Missions send me his annual report—the one read at the missionary anniversary. I am now making up my annual report, and must have materials.

R. A. TOLSON.

This is General Conference and all Methodists want to know what the law makers have decided for the NEW ORLEANS CHRISTIAN ADVOCATE, and the law shall be informed.

Books and Periodicals.

TEMPERANCE SONGS—HERALD.

TEMPERANCE SONGS—HERALD. This book is designed for temperance meetings, lodges and the home. It is said to be an advance on previous publications in musical quality, and appropriateness. It is published on the Old Camp Ground, "The Old Camp Ground," "The Old Camp Ground," and other favorite melodies, illustrate a marked feature.

Wide Awake, for February, our cabin. This popular monthly for the young people is always filled with good things, and this issue is no exception. The frontispiece, "The New in the Wind," is a highest style of art, and the accompanying poem by Mary Bradley is a fine poem with a good lesson. Daniel Abbot Outwitted the Devil. "Some Florida Chameleons," "Girls and Royal Courts," "Saved Kite," "Milton's Mulberry Tree," are among the excellent articles. Number, D. Lottrop & Co., \$3.00 a year. Twenty-five cents single number.

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Weekly Market Review.

(For Week Ending February 9, 1886.)

COTTON.	
Low ordinary	6 1/2
Good ordinary	7 1/2
Good middling	8 1/2
Middling fair	9 1/2
Fair	10 1/2
Galveston middling	11 1/2
Mobile middling	12 1/2
St. Louis middling	13 1/2

SUGAR.	
Inferior	2 1/2
Common	3 1/2
Good common	4 1/2
Fair	5 1/2
Good fair	6 1/2
Fully fair	7 1/2
Prime	8 1/2
Strictly Prime	9 1/2
Choice	10 1/2
Seconds	11 1/2
Yellow clarified	12 1/2
Gray clarified	13 1/2
Choice whites	14 1/2
Granulated	15 1/2

MOLASSES.	
Syrup	21
Strictly Prime	22
Choice	23
Fancy	24

RICE.	
Fancy	61
Choice	62
Prime	63
Good	64
Fair	65
Ordinary	66
Common	67
No. 2	68
Rough	69

FLOUR.	
Minnesota bakers	5 00
Minnesota patents	5 00
Extra fancy	5 00
Winter wheat patents	5 00
Choice	4 00
Fancy	5 00
Extra fancy	5 00

CORN PRODUCTS.	
Cream meal	2 50
Our meal	2 50
Grits	2 50
Hominy	2 50

GRAIN, ETC.	
CORN:	
White	12
Yellow	10
Mixed	10
WHEAT:	
Western	41
Texas rust-proof	42
BRAN:	
Choice	21
Prime	22

PROVISIONS.	
PORK:	
Mess	12 00
Prime mess	9 75
Rumps	9 25
BACON:	
Fancy breakfast	8
Shoulders	5
Sides, clear	6 1/2
Sides, clear rib	6 1/2
HAMS:	
Sugar-cured	9 1/2
Dry salt meat	4 25
Sides, clear	6
Sides, clear rib	6 1/2

FISH.	
MACKEREL:	
Extra No. 1, in bbls.	15 00
Half bbls.	9 50
No. 1, in bbls.	9 50
Half bbls.	9 50
No. 2, in bbls.	7 75
Half bbls.	4 25

GROCERIES.	
Coffee:	
Rio, choice	94
Cordova, choice	12
Java, choice	22
BUTTER:	
Western dairy	16
New York dairy	16
COUNTRY:	
Choice	61
TEA:	
Choice	50
Fair	25

OILS.	
Coal, cases	19
Coal, bbls.	14
Coal, bbls.	14
Coal, bbls.	14
Lard:	
Choice	63

VEGETABLES.	
CABBAGES:	
Western, per crate	15 00
Chicago, per 100	15 00
POTATOES:	
Western	2 10
Western	2 25

KIDNEY.	
Choice	5 50
ONIONS:	
Choice	2 75
Western	3 00

BALING STUFFS.	
BAGGING:	
1 1/2 lb.	104
2 lb.	111
BALING TWINE:	
1 lb.	15

SUNDRIES.	
POULTRY:	
Chickens, Western	3 75
Young	1 50
Chickens, Southern	3 20
Young	1 50
Turkeys, Southern	9 00

EGGS.	
Western	19
Southern	21
WOOL:	
Lake	21
Louisiana	19
BURY:	
Green salted	71
Dry salted	104

STAVES.	
Oak, kegs	75 00
Oak, barrels	110 00
Oak, barrels	130 00
HEAD POLES:	
Hoghead	85 00
Barrels	18 00
Half barrels	22 00

FERTILIZERS.	
Cotton seed	8 00
Meal	19 00
Pure ground bone	42 00
Muriatic acid	2 00
Sulphuric acid	2 00
Bone black	34

NEWS OF THE WEEK.

DOMESTIC.

JACKSON, Miss., Feb. 3.—A heavy snow storm last night and this morning extended as far south as Grenada. All trains on the Illinois Central Railroad are delayed. Mail and telegraphic communication is greatly interrupted. There was a light fall of snow here during the day, and the weather was very cold.

NEW YORK, Feb. 5.—The weather in the Atlantic coast States continues unusually severe. At Shenandoah, Pa., the thermometer registered from 10° to 16° below zero, the coldest ever known there. Work was suspended in several collieries, the public schools were closed, water mains froze, and several persons had their hands or feet frozen. The temperature is moderating to-night.

A dispatch from City Island announced that the month of the second was full of ice, and no vessel could be seen from that point. No sound steamers arrived yesterday, owing to the storm. None of these vessels sailed from other end Wednesday night. The past month has been a busy one for crews at lifesaving stations along the coast. The crew at the best record, having saved six lives since the great storm of Jan. 4.

CHICAGO, Feb. 5.—The Inter Ocean's Millview (la) special says: Al Berkley, a farmer residing three miles from here, with his entire family, consisting of his wife, two boys and one little girl, were all buried to death in their home last night. Nothing definite is known of the horrible affair, except that the children had been sick, and the parents had been up with them during the night. About morning the father took some coals from a stove and placed them in a shed adjoining the house, and then retired. The fire took fire, and finally burned the house. The house was a one-story log.

MEMPHIS, Tenn., Feb. 5.—Moody and Sankey, the evangelists, opened a series of meetings here to-night at the Cumberland Presbyterian Church. The large edifice was filled to overflowing, hundreds being unable to gain admittance. They remain here until Sunday.

SAN JOSE, Cal., Feb. 5.—The first anti-Chinese State Convention convened here yesterday. One hundred delegates, representing the anti-Chinese leagues and trades organizations, were present, and permanent organization effected. The general sentiment among the delegates was that boycotting was favored as the quickest method of accomplishing the desired ends, and resolutions in accordance with these views were adopted. A resolution was also adopted demanding of Congress the abrogation of the Burlingame treaty.

AUSTIN, Tex., Feb. 7.—In the case appealed to them, the State Board of Education ruled that Leeds' History of the U. S. was partisan and inaccurate, and not suitable for the public schools of Texas. Among other chapters in it referred to as obnoxious is one headed "The Fort Pillow Massacre."

WASHINGTON, Feb. 7.—Senator Colquhoun, of Georgia, will introduce in the Senate this week a bill establishing local option in the District of Columbia. The bill provides for a vote by the people on the question, and is extremely rigorous. Under its provisions no intoxicating liquors can be manufactured within the District of Columbia or imported therein, and if it becomes a law, no wines can be used at the state dinners of the President. The bill has been submitted to several Senators and Representatives and it is said its main features have been approved by many of them. Senators Blair (New Hampshire) and Hoar (Massachusetts) are quoted as saying that they will favor it.

PITTSBURGH, Pa., Feb. 8.—A serious riot took place this morning at the Henry Clark Coal Works of Frick & Co., near Bradford. About 300 strikers from Leisenring marched to the Henry Clark works, where a few men were at work. When the strikers appeared on the hill above the works they began firing on the workmen. The men who were working fled to the strikers for refusing to quit work a day or two ago returned the fire. He shot several times and hit one of them, who fell and was carried off by his companions. It is not known how badly he is injured. This returning of the fire infuriated the strikers, who set upon the men who were working. The man was given a severe beating. The man was left lying on the ground, unable to walk or defend himself from stray kicks which the rioters gave him as they passed to and fro. The strikers then made an attack on the little house, drove the men in charge out of it, and opened the office stove, which caused the building to be set on fire. The strikers did not attempt to burn anything else, but after remaining at the works a short time longer they went to the Sterling works, where they did some little damage and injured a couple of men.

SEATTLE, W. T., Feb. 8.—At an early hour this morning the militia and home guards marched to the Ocean Dock, where the Chinamen were confined, and took charge. Warrants had been previously issued for the arrest of the prominent agitators. Before daylight the work of arresting them began, and by 8 o'clock all the leaders were in jail. They were, however, immediately bailed out. All the Chinamen on board the steamer were marched to the courthouse by the militia, in answer to a writ of habeas corpus sworn out yesterday. No opposition was made to this move. Judge Greene informed each Chinaman he was at perfect liberty to go or stay, as he chose. The vast majority chose to leave. They were accordingly escorted to the steamer, and those who wished to stay were escorted to their homes. Up to this time there has been no bloodshed, although the streets are crowded. At noon, however, an attack was made on the Home Guards by a few hot heads. The guards were finally ordered to fire, and responded with a volley. Four men fell, one killed and three wounded. The militia formed a hollow square and held the mob at bay for fully an hour. The crowd then slowly melted away. There is intense excitement and danger of further trouble. Business is generally suspended. The steamer Queen sailed at 1 p. m. with 132 Chinamen.

LONDON, Feb. 5.—Mr. Spurgeon has returned to London and will soon resume his services.

BELGRADE, Feb. 5.—The government has ordered all merchants and manufacturers under the age of forty years to join the active army of Servia.

ATHENS, Feb. 5.—The powers have sent a third note to the Greek government advising caution.

MADRID, Feb. 5.—Prince Bismarck has ordered the hauling down of the German flag on the island of the Carlinas group occupied by the Germans previous to the decision of the Pope. The Spanish cabinet has abolished the privileges of Jesuits and religious schools, and restored the Sisto Superior of Education.

ST. JOHNS, Feb. 7.—The British schooner Miller and Woodman, from New York for St. John, before reported overdue, has been given up for lost. It is supposed the vessel is somewhere with all hands in the gale of Jan. 9. Three of the crew have large families in St. John.

LONDON, Feb. 8.—The starving mechanics of London to-day held a mass meeting in Trafalgar Square, around the Nelson monument, and it resulted in a riot. The proceedings were opened by an assemblage of 10,000 men. Police were present in large numbers. They at once saw that the riotous and unruly London greatly predominated in the crowd, which was also managed by well-known Socialists, and extraordinary vigilance was ordered to preserve the peace at all hazards.

According to later estimates 15,000 persons engaged in the Trafalgar Square demonstration. Two-thirds of the crowd were bona fide unemployed workmen, and the remainder were Socialists. The two sections were not in accord, and there were frequent collisions between them. The workmen took no part in the riotous and unruly London greatly predominated in the crowd, which was also managed by well-known Socialists, and extraordinary vigilance was ordered to preserve the peace at all hazards.

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MARTHA OR MARY?
I can not choose; I should have liked so much to call at Jesus' feet—to feel the touch of his kind, gentle hand upon my head. While drinking in the gracious words he said:
And yet, to serve him—O divine employ!
To minister and give the Master joy;
To bathe in coolest springs his weary feet,
And wait upon him while he sat at meat.
Worship or service—whichever! Ah, that is best
To which he calls me, he it calls me best;
To labor for him in life's busy strife,
To seek his feet, a silent worshiper.
So let him choose for us; we are not strong
To make the choice; perhaps we should go wrong.
Mistaking zeal for service, sinful sloth
For loving worship—and so fail of both.

Dr. Garland and Foreign Missions.

MR. EDITOR: Dr. Garland's statements and suggestions are now the property of the church, and they ought to be considered and discussed before they are submitted to the General Conference for action. One of his statements is that our foreign mission work has not been as successful as we had the right to expect. In justification of this conclusion he states his relation to the work as affording superior advantages for knowing whereof he affirms. If proximity to facts was necessarily productive of their fullest comprehension, there would be no room for discussion. But we well know such is not the case. Elias thought the facts revealed to him that he alone was left on the side of the Lord, but he was informed by the Lord of seven thousand who were with him. And the facts will not be questioned by Dr. Garland nor anyone else that the reflex influence of our work upon the home church is a hundred per cent greater to-day than it was four years ago. Such development of spiritual strength and activity can be produced by none other than the well-tilled soil deeply rooted with the truth. And we must be excused if we conclude it is far less probable the Holy Spirit would hear a false witness with the spirit of the church than is the assumption that his conclusions from material facts are correct. This fact alone, if there had been none other, should have suggested to him the propriety of another four years of prayer and study before he made public such a statement.

In the next place the statement that there is trouble in all the foreign fields and that three missionaries have resigned is fallacious as an argument in favor of his conclusion. It might go far to show that a mistake had been made in the appointment of superintendents, yet that is an evil so easily remedied as hardly to justify serious thought. These mistakes are often made in high places in the home church and are as often corrected without serious damage to growth and prosperity. I know very well that the environments of the mission field are not the same as those at home. And yet there is very little, if any, difference in either the persons or the general methods of those immediately affected by administration. A little more attention to facts as they are communicated to the Board and a prompt action upon the same would doubtless leave friction.

In conclusion, the remedy suggested is far worse than the disease. Suppose the General Conference should elect the objectionable superintendent Bishop. Would that force submission in those who had assigned

because of objections to him? Or would the friends of those who claimed to be sufferers be any more enthusiastic in the support of the mission, or any more likely to join its force because he was a Bishop? Quite the contrary would be the result. As there are no special gifts imparted either in the election or consecration of a Bishop he would be the same man in a new and higher relation.

In the next place he would cost the church, in salary and traveling expenses, seven thousand dollars for the quadrennium, more than he now costs. In other words the three foreign fields, with no increase of force, would cost us twenty-one thousand dollars more in four years than they now cost. Thus it will be seen we could send a home Bishop to each of these fields every year at a cost of less than one-half of what these local and localized Bishops would cost. How the president of the Board could conceive such an extravagant expenditure of money on doubtful methods after confessing the cause of his supposed failure in the work attributable in part to a paucity of funds most appear strange to the whole church. Finally, would it not be better if the Board would keep the church a little better advised of its methods and troubles and thus stop these startling facts that tend to shake confidence in the management. Certainly all the wisdom of the church is not in the Board, and for them to refuse the counsel and prayers of the church until trouble threatens her dearest enterprises looks less like the conduct of her servants than that of her masters.

J. M. WELLS.

Church Papers and Their Value.

MR. EDITOR: Is it not a great privilege to have come into our families such papers as our ADVOCATES are? I know your answer is in the affirmative, and yet I must tell you that many of our people do not take our church papers. An appreciative person need not be slow to his duty to subscribe for a religious paper, in order to induce him to do the same, but only get him to have the character and worth of the literature offered him by the church, and he at once realizes the greatness of the privilege he has been neglecting so long, and puts his name down for our ADVOCATE.

Our church papers are so well adapted to all classes, ages and tastes of people that all the wants and all the peculiarities of men may be met. It is a fact that you never hear a disparaging word against the character and worth of any of our ADVOCATES. They are all acknowledged good and only spoken of comparatively. The more our papers are read the more they are appreciated. The attachment grows with acquaintance, until no one will consent to sever the association. So highly profitable it is to read our church papers, and so highly beneficial, that no one will dare question the duty of having the church papers to circulate in all our families. The results, both mental and moral, being so great it at once becomes the duty of every man to have an ADVOCATE in his family, and then use his efforts to put one into his neighbor's family.

Mr. Editor, will it startle you when I tell you that a great many Methodist people receive from one to a dozen secular papers, and not an ADVOCATE to be found among them all. It is a very uncommon thing to enter a house in all this land where will not be seen from one to a half dozen secular papers, and not one CHRISTIAN ADVOCATE. We have no objection to a secular or political paper of the right character, but why leave off the best of papers. Frequently the preacher hears it said, "I am not able to subscribe for the ADVOCATE," and he looks around and sees a secular paper about the house. Is not this making religion of secondary importance? No Christian, I suppose, would think of subscribing for any kind of paper before buying a Bible, and no man should think of subscribing for a secular in preference to a church paper. A church paper is very significant. You can very readily measure the piety of any family if you will make it convenient to be present when the weekly mail ar-

ries, and a half dozen papers are thrown upon the table.

When men grow in grace and begin to realize the benefits of the church, then they begin to want to know more about the church, what she is doing at home and abroad, and then the church papers become a necessity and a means of grace and cannot be dispensed with.

The great machinery of the church cannot be carried on without an organ. In view of this I trust we, the preachers, will make greater effort to circulate more thoroughly our own worthy organ.

STONE, Alabama.

Women Preachers.

MR. EDITOR: Please say to Brother Dowling, that while I entertain only brotherly love toward him, I will have no wrangling with him about "woman preaching." It has been the rule of my life not to go into a controversy with any one, especially a Christian brother. With such I will not bandy words. If it must be done they must do it, not I. I love to have a brother express his opinion freely, if he does so in love and with a manifest desire to do good. I also claim the right to express my settled convictions freely, either verbally or in writing, but I cannot permit any one to draw me into a controversy that promises no good result, as does this opposition to our Christian women doing their part of church work, as clearly set forth in the precepts, promises and numerous examples found in the holy Scriptures. Brother Dowling claims a triumphant victory over us who take the Scriptural side in favor of Christian sisterhood in this matter, but I have not yet seen or heard of any one awarding him this great victory, except himself. With an air of complete triumph he says, "that he yet holds the ground and the guns, too." We award him what he boasts says he still holds, and for reasons very satisfactory to ourselves. We cannot stand on the "ground" he holds, because it does not suit our views of what the Bible says about women praying, prophesying and aiding in the work of the ministry generally. I, for one, stand on "the ground" located and specified by Sister Sadler in the ADVOCATE of January 28th: I do not like Brother Dowling's "ground;" it looks queer and sandy, and I fear if I should step on it the bottom would fall out and let me go under. And, as to his guns, he puts them in the plural. I wonder how many he has got that he watches and keeps with so much pertinacity? I am no longer the least afraid of them. They crackle and make some noise like the Christmas fir-crackers of the boys, but, perhaps, from the sheer want of better ammunition, he only shoots blank cartridges which neither hurt nor even hit anyone within my knowledge. I fear my good brother is wasting time keeping his "ground and guns too," that might be better appropriated. I am astonished at Brother Dowling just in the present crisis to be throwing cold water on the sweet-spirited, deeply pious, highly cultivated and consecrated women of our church, who are almost everywhere—well, I will call it prophesying, if he prefers it—preaching in favor of Missions, Sabbath-schools, temperance, church extension, education, etc., and often, like John the Baptist, "preaching many things in their exhortation" to the churches in their social meetings. So far as I know our godly women who help us so much in our church work are noted for their prudence. I have not yet seen or heard of one interfering with the prerogatives of the men, or trying to usurp authority over them. They are content to labor in their God-assigned sphere, and instead of hindering, we should help them in their holy work. Brother Dowling, in concluding his criticism on me, says the word prophesy, as quoted from Joel by Peter on the day of Pentecost, does not mean preach, but simply to "praise or shout the glory of God—to be happy." It implies that, of course, but that is only a small part of prophesying. Wonder where he got this new idea from?

H. R. T.

Notes from North Mississippi.

MR. EDITOR: We have had a visit from our college agent, Rev. J. A. Bowen, which was a blessing to us, indeed. He preached a week, and the whole town was more or less affected by his earnest words and living faith. His preaching was with power, and will not soon be forgotten. Amid snow and ice he visited from house to house encouraging our people, by prayer and exhortation, to live for God. No man has done so much good among us in so short a while. He was called away to visit his father, who had been injured by a fall.

If any suppose his appointment, agent of Grenada Collegiate Institute, to be nondual, they are vastly mistaken. He is as enthusiastic over the college, and this opportunity of Methodism, as were you, when you first saw this splendid property. In a very modest and quiet movement, one day while here, he secured five hundred dollars for the college.

We have also had a most charming visitor in the person of Mrs. M. L. Wells, who delighted every one by her gentle manner, and with her earnest and eloquent appeals for right. She organized a W. C. T. U. which we hope will work well. Refreshed by Bros. Lagrone and Bowen, and a well organized W. C. T. U. I think our temperance workers here might take courage and move forward confident of success in the near future. Bro. Bachman is with us, and gives a good report of his work during these rigorous days. He has sold more books to my people to-day than I will sell during the year; but I must remember his work is to supplement mine and not supersede it. We must not relieve the preachers of their duty to sell books. No agency can take its place.

Long rides, through mud and ice, take about all the glory out of the presiding elder's office, so says our good Bro. Tlames. We and the school do well.

Yours,
THOS. A. NEWELL.

Tobacco and Foreign Missions.

MR. EDITOR: We have been reading with considerable interest and anxiety the articles in the St. Louis Advocate, by the scholarly Dr. Rush, on the use of tobacco. They have caused us to ask, can we not, in some way, for one year at least, get the tobacco users to give their tobacco money to the cause of Christ? Think of the just, great, loud call for Missionary money. The actual cost of tobacco to the members of the M. E. Church, South, would send out plenty of Pauls into "Macedonia." There are many of them ready, if the means of support were ample. The North Mississippi Conference has a membership of 32,000. It is safe to say that six thousand of these members use tobacco. They will average, beyond question, ten dollars apiece per annum in buying it. Sixty thousand dollars for self-indulgence! Our Conference raised for Foreign Missions, \$50,000—assessed about eight thousand. Sixty thousand dollars paid to the emulating, grand enterprise of Christianity would be far better, it seems to me, than expended for a poor luxury that makes the breath offensive—sickening—injures the lungs, sores the throat, soils shirt fronts, coats lapels, beard, corners of the mouth, parlor and sitting-room, grates and hearth stones and church floors, etc., etc. Men and women might quit the horrible stuff for this year, in the bounds of the North Mississippi Conference, and by it put, without being impoverished, even from a commercial standpoint, a dime, sixty thousand dollars or more into the treasury of the blessed Lord. Now, I do not fix the moral (religious?) status of tobacco using precisely where it was by the sainted Bishop Early and Bro. Shaeffer, and is by the learned Drs. W. M. Rush and S. A. Steel. But, evidently we ought to give as much for Missions as they do (tobacco users) for tobacco. God help us to do our whole duty, timely and cheerfully do our part toward raising, this year, \$500,000 for the regions beyond. It is certainly the Spirit of Christ to do it.

J. G. JONES.

VENONA, Mississippi.

J. M. WYATT.

Note from Senatobia.

The fifth Sunday in January was a good day for Senatobia Station, good in that it was the prettiest sunshine day we have had this year. And, then, in addition to all this, we had with us two of our old pastors, whom the church here delights to love and honor. Rev. A. P. Sage preached a good sermon at 11 o'clock, on resisting the "Wiles of the Devil," which was quite in time, as so many have recently taken upon them the badge of a Christian. He presented, forcibly, many of the temptations to which the young Christian would be exposed, and urged upon them the necessity of putting on the whole "armor of God," that they might be able to stand. Bro. Sage has a warm place in the hearts of the Senatobia church. He is now very much embarrassed in his ministerial work by the affliction of his good and devoted wife, who was some months ago paralyzed, and from which recovery is slow. She is now kindly cared for in the home of brother and sister Featherstone. Hopes are entertained of her permanent recovery, but it will be some months yet. In the meantime Bro. Sage is bound to her bedside, as a good and true husband ought to be to a good and true wife. Bro. Sage greatly laments his inability to do the work the bishop has assigned him to do, as has been his custom in former years. May our Heavenly Father smile on our afflicted sister and restore her to health, that her faithful husband may soon be turned loose to do battle for his cause as in other years.

Bro. T. B. Malone was also with us, and talked well to the Sunday-school, at 3 o'clock, upon the "Bad Tongue" as hard to tame. The children all love Bro. Malone, and as for that matter, the old people, too. He also preached us a good sermon at night, to a large congregation. So you see, Mr. Editor, that preachers who have heretofore served Senatobia church, like to come back and see these good people, and the people like to have them come. So, once again, brethren.

Our foreign Missionary assessment for this year is \$110. I have sent on to Dr. Kelly \$85 of that amount, and expect to send on the balance soon. We are in the midst of ice and cold, down to zero, looking for the sunshine after awhile, "for we walk by faith, not by sight."

Yours,
K. A. JONES.

SENATOBIA, Mississippi.

Atonement—Bro. Harrison.

In reply to Bro. Harrison, because his way in putting the case of a sinner's pardon, might lead into the idea of "imputed righteousness."

He desires to know how faith secures pardon, and illustrates with a case in court appealed to a higher tribunal.

To this conclusion he seems driven by such texts as "The soul that sinneth, it shall die," etc.

Now, let's get the Bible. Here is Ezekiel, chap. viii, vs. 19-21. Read.

Now, turn to Ephesians, iv. 22-27.

Here, you see, "The soul that sinneth, it shall die," is not absolute, but conditional; the conditions being the putting "off of the old man with all his deeds," and the "putting on of the new man;" Christ Jesus, which is, in some way, the result of faith.

From actual transgression, "we are justified by faith only."

J. A. PARKER.

Outlines of Psychology, by Hermann Lotze: Ginn & Co., Boston, Mass.

Lotze is a conspicuous figure in German philosophy. It may be remembered that he teaches that the body is so organized as to indicate the necessity of a distinct soul as its complement. Organic mechanism and spiritual activities are widely different, though they are found in natural and reciprocal relations. The soul, he teaches, is begotten of God at the instant of physical organization, so that it begins in the body and with it, but is not of it and through it. There are, perhaps, but few men better prepared than Lotze, by careful and accurate learning in all the physical elements and conditions out of which soul phenomena originate, to construct an intelligent psychology. A soul is manifested only under organic

conditions. He has wisely mastered the necessities of those conditions and makes exemplary use of his knowledge in the construction of the psychology.

One cannot read this little book without feeling himself brought in contact, not only with masterful mind, but with an extraordinary scope of scientific and philosophical learning.

He comes squarely up to the issues of his position, and candidly confesses the indiscoverable elements in psychology, just how the soul and the body are united in complimentary and reciprocal relations, is beyond discovery, and he frankly says so, but at the same time insists that the nature of the phenomena of the soul and body compel the recognition of the distinctness and separateness of the two.

We can understand that a stimulus may originate motion in the terminal nerve particles and be communicated from particle to particle successively until it reaches the other extremities of the nerve system; but how such motion, on reaching this extremity, can be transformed into consciousness and how the unity of consciousness can be inferred or constructed by such transformations is more incredible than the acknowledged mystery that lies between the distinct compliments of human existence.

This little book is a valuable contribution to our higher scientific psychological literature. We sincerely trust that it will awaken a vital interest in this eminent philosopher's greater works.

The translation is good, but the translator has failed to give it the agreeable and flexible qualities of our scientific English. It appears a little careless to speak of "nerve atoms," and "corporeal atoms." We are rather grateful to those scholars who give us faithful translations of such works. Beginning in this way, the philosophic thought of the English speaking world in contact with the German, will be productive of good.

—Yes, thank God! there is rest—many an interval of sweetest rest—even here, when it seems as if evening breezes from that other land, laden with fragrance, played upon the cheeks and lulled the heart. There are times, even on the stormy sea, when a gentle whisper breathes softly as of heaven, and sends into the soul a dream of ecstasy which can never again wholly die, even against the jar and whirl of waking life. How such whispers make the blood stop and the very flesh creep with a sense of mysterious communion! How singularly such moments are the epochs of life—the few points that stand out prominently in the recollection, after the flood of years has buried all the rest, as all the low shore disappears, leaving only a few rock-points visible at high tide!—F. W. Robertson.

—When a man's duty looks like an enemy dragging him into the dark mountains, he has no less to go with it than when like a friend with loving face, it offers to lead him along green pastures by the river side.—Macdonald.

—I confess that our iller here is but sparing; we get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak.—Rutherford.

—Every day a little knowledge; one fact a day. How small a thing one fact—only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

—The deepest trust leads to the most powerful action. It is the silencing of all that makes the machine obey the motive power with greatest readiness and result.—Havergal.

—God sometimes washes the eyes of his children with tears, in order that they may read aright his providence and his commandments.—Dr. Cuyler.

—Daily duty in the common relations of life is as much part of a true consecration as praying and reading the Bible.—Westminster Teacher.

—We must not speak all that we know—that were folly; but what a man says should be what he thinks, otherwise it is knavery.

—There is no such way to attain to greater measures of grace as for a man to live up to the little grace he has.—Thomas Brooks.

—Instruction ends in the school-room, but education ends only with life. A child is given to the universe to educate.

—The generous never enjoy their possessions so much as when others are able partakers of them.—Sir W. Jones.

—The love of our neighbor is the only door out of the dungeon of self.—Geo. Macdonald.

Christian Advocate.

THURSDAY, FEBRUARY 18, 1886.

For the New Orleans Christian Advocate.
A SUNDAY, FEBRUARY 18, 1886.

BY CHARLOTTE HALLAM.

I know a place of rest and calm,
A place where the weary soul
Can find repose and find a home,
In the arms of the Father's love.

No matter how the world may swirl,
No matter how the winds may blow,
No matter how the waves may roar,
No matter how the storms may blow,

The heart of the Father is ever true,
And all the Father's love is true,
And all the Father's love is true,
And all the Father's love is true.

When children's hearts are hard to lead,
When children's hearts are hard to lead,
When children's hearts are hard to lead,
When children's hearts are hard to lead,

Let the Father's love be ever true,
Let the Father's love be ever true,
Let the Father's love be ever true,
Let the Father's love be ever true.

O Father, when our hearts are true,
O Father, when our hearts are true,
O Father, when our hearts are true,
O Father, when our hearts are true.

Look down on us, O Father true,
Look down on us, O Father true,
Look down on us, O Father true,
Look down on us, O Father true.

The Father's love is ever true,
The Father's love is ever true,
The Father's love is ever true,
The Father's love is ever true.

"Then Shall Not Kill."

BY REV. J. B. WALKER, D. D.

Our text is an unusual one as the basis of a sermon. In a somewhat extended experience in sermon hearing I have not changed to hear a sermon on the nature and prohibition and punishment of murder. It may be asked, "Why discuss it now?" For several reasons: 1. It is a most important portion of revealed truth whose bearings and aspects ought to be discussed; 2. Because the pulpit ought to contribute its proportion toward the education of the young and the inculcation of sound sentiments upon this as upon all other moral questions; 3. And because in one way or another there are many murders in the land and human life is too cheap and too weakly and insecurely guarded and recklessly destroyed. These reasons, in our apprehension, fully vindicate the propriety of the pulpit's ventilating and discussing murder and its divinely enacted penalty.

Human life is the gift of God, and, therefore, every man has a right to live as long as God to his providence may permit, or until he forfeits the right by the violation of the natural and moral laws on the observance of which God has made human life to depend. It has been regarded by some as a singular omission that there is no express prohibition of suicide. We may remark that it is no more singular than that there is no express law against self-hatred. It was to be presumed that the natural endowment of self-love would be sufficient to prevent self-hatred, so likewise it was to be presumed that the divinely implanted instinct of self-preservation would be sufficient to prevent self-murder. Some men sometimes commit suicide gradually, unconsciously, recklessly and are responsible for the act as a crime. We take it that the general prohibition—"Thou shalt not kill"—prohibits suicide as well. But we must think that men who suddenly lay violent and fatal hands on themselves are just then monomaniacs. We think so because self-preservation is the first great law of our nature, and this first great law must at the moment of suicide be overturned and the individual unmanned on the subject of self-preservation or he would not destroy his own life. We do not think the suicide is ever sane at the fatal moment or accountable for the fatal act, though he may be, and, perhaps, often is, for the cause or causes that have led him to the fatal deed.

The prohibition against murder is against all that tends to the unnatural and unnecessary destruction of human life. But all taking of life or "killing" is not murder. For example, accidental killing, not the result of intention or avoidable carelessness. The Jews, by Divine command, established at convenient localities six cities of refuge to which the accidental or justifiable manslayer might fly for protection from the avenger until his innocence could be established. It was not regarded a murder by the Jewish law or the laws of Greece and Rome to kill a robber breaking into your house at night, but it was forbidden to kill him by day, because he could be identified and held to legal accountability. It is not murder to kill another in strict self-defense to save your own life. To let the assassin kill you would be to prefer him to yourself, to love him more than yourself. In such a case we must defend ourselves, because the law can do it for us; just as we eat and breathe for ourselves, because it can not be done for us. To kill another in actual self-defense is only to anticipate the law, for if faithfully executed, it would take away the willful murderer's life.

Sir Edward Coke, one of England's most erudite lawyers and profound jurist, has thus defined murder: "When a person of sound memory and discretion unlawfully killeth any reasonable creature in being, and under the king's peace with malice aforethought, either expressed or implied." This essential thing in murder is that it must be done maliciously and deliberately. To take away the

murderer's life after a legal trial by legal execution is no violation of the divine law against killing. We are well aware that much has been said and written in this century against "capital punishment." This is but one of the reactions and revolts of the human mind against a cruel extreme. The sanguinary code of a century or two ago, transcending the divine illustration, being men for petty larceny and smuggling and like offences. It seems to be an element of weakness in the human mind to swing from one extreme to another; but truth, justice and duty generally lie between extremes, the Divine law is life for life, and for no less offense. There are some so over-sensitiveness that they are not willing to act as jurors in murder cases or to bring in verdicts of "guilty" that invoke the death sentence. They seem to feel that they are taking or helping to take the criminal's life. We must feel that this is an over-sensitiveness, a mistaken view of the case. The juror does not take away the criminal's life. He has forfeited his life by a willful violation of the law, the penalty of which he knew was death. The law of the State, which is but a copy of the law of God, says the murderer "shall surely be put to death." The jury, the judge and sheriff are but the ministers of the law to ascertain guilt, to pronounce the law's sentence and to execute the penalty. We know it has been said, with an attempt to be witty, where we must think wit has been sadly misplaced, that "the worst use you can put a man to is to hang him." We think it is a most valuable use to put an outlaw to, to make him "a terror to evil-doers," and as such a safeguard to human life. But the fact is, the willful murderer has ceased to be a man in the civil sense, he has become a moral monster and has nullified himself for civil and social life, he must be eliminated like a ferocious beast, like a poisonous serpent, for the common protection of human life. But, happily, upon a subject so important we are not left to speculation and expediency, the "law of the Lord, holy, just and good," settles the question in the plainest terms as well as by the highest authority. Let us hear what God says, Exodus xxi: "He that smiteth a man so that he die, shall surely be put to death." No matter if he dies to the city of refuge if it be proved. "A man come presumptuously upon his neighbor to slay him with guile; thou shalt surely take him from mine altar, that he may die." Leviticus xxiv, 17: "And he that killeth any man shall surely be put to death." Numbers xxxiv, 30, 31: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of the murderer, who is guilty of death; but he shall be surely put to death."

Speaking of the cities of refuge, to which murderers fled who were deserving death, the law says, Deuteronomy xix, 11-13: "If any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flee to one of these cities; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel: that it may go well with thee." All this makes it plain that murder, when proved, was punishable with death. But some one will say that all these reasonings and quotations only prove that capital punishment for murder was the rule and the law under the Mosaic system and during the ante-Christian age. The merciful, forgiving and benevolent spirit of the gospel, it is assumed by objectors to capital punishment, abrogates this feature of the penal law and abolishes capital punishment. That this conclusion is hasty and gratuitous it is only necessary to turn to Christ's own words and to the inspired words of his most eminent servants, the Apostles Peter and Paul. Matthew v, 17, 18: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luke xvi, 17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Romans xiii, 3, 4: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? that which is good, and thou shalt have praise of the same. For he is a minister to thee for good. But if thou do that which is evil, he shall be a minister to thee for evil; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." 1 Peter ii, 13, 14: "Submit yourself to every ordinance of men for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." It has been proposed to substitute capital punishment with imprisonment for life. But unless the power to relieve can be restricted to narrower limits murder will have need to it no adequate penalty. It is notorious that criminals committed to penitentiaries for life, terms are much more likely to be relieved than those for short terms. There is little danger that the power to punish with death

will be abused. The law gives the accused the benefit of any doubt of his guilt. The examples are rare of accused parties suffering unjustly the extreme penalty of the law. This sentimentality that shrinks from the execution of the law of God is weak if not wicked, for it renders life cheap and insecure where it prevails. We are sorry that men will do wrong and pluck down on themselves the natural and moral penalties due to their crimes. We are sorry that it is necessary for the protection of life, for the security of society to take human life; but it is the lawless murderer that makes it necessary. Says some sentimentalists, "Let us in this enlightened age abolish taking human life as a penalty for murder." We are heartily agreed to this provided the men tempted to be murderers set the example by refraining from taking life. So soon as this is the case we shall vote for the abolition of the death penalty, but never before. It is our most deliberate opinion that the immutable law of God in relation to murder is too lightly regarded and that too few capital offenders are executed. Nearly all the sentimentalism of society is expended on the red-handed, ferocious murderer, "the poor unfortunate," as he is softly called, while the broken-hearted mothers, the weeping wives and helpless orphans of the murdered victim elicit little sympathy or are forgotten altogether. Such perverted expressions of sympathy appear to us most unwarranted and unjust. The well-being of society, the security of human life, let us be assured depends upon the faithful and inflexible execution of the law which says, "The murderer shall surely die."

Let us now proceed to consider some of the many ways by which the law against murder is violated. This prohibition is violated by all unjust wars, wars of covetousness, of ambition and needless invasion. An injured, an oppressed, an invaded people may be justified in an appeal to arms when there is no other way to maintain their rights or to defend their homes and altars. There are, however, few wars which do not involve murder on one side or the other. All wars of mere territorial aggrandizement and military glory are simply scenes of wholesale murder. Alexander and the so-called heroes who have marched their armies into the midst of unoffending populations to spoil, destroy and enslave, have been moral monsters and wholesale murderers who deserved to be capitally executed for their stupendous crimes. When Christian civilization shall have achieved more of its predicted triumphs in humanizing mankind these great and laurel-crowned butchers will be stigmatized and executed as they deserve to be by the universal voice of outraged humanity.

Duelling, whatever the world self-conned "code of honor" may call it, is murder; for if it is anything more than a ridiculous farce, it is deliberate murder, it is taking deliberate and fatal aim at another's life. Duelling is not only a crime, but for the most part a folly and an absurdity. It can not be accepted as a reasonable and intelligent adjustment of the questions and misunderstandings out of which most duels arise. A large proportion of duels arise out of some alleged violation of veracity, honesty or the rules of conventional politeness. In the duel there is no appeal to law or reason to prove or to redress the wrong, but an entirely new issue is made, altogether foreign to the matter of the quarrel, to wit, "Are you willing to shoot or be shot at?" Honestly, veracity, politeness have nothing to do with the controversy; they are set aside and physical courage is made the issue between the parties. Suppose a challenge is sent, accepted, they shoot, and hit or miss, what has this brute courage or the good or bad shots to do with the original question between the parties? Nothing; absolutely nothing. The original question remains where it was, neither proved nor disproved. The bloody or bloodless contest changes no man's opinion as to the morals or manners of the belligerents. The duellist refuses to recognize the power and province of the law to right his wrongs. His course is revolutionary and subversive of civil and social order and needs but to be universal to introduce to inaugurate universal anarchy. "But," says the duellist, "shall a man bear the mortification of insult and wrong and wait for the tardy processes of the law?" We answer this question with another, Shall a man submit to the humiliation and mortification of a destitution of money and wait for the tardy processes of legitimate business to supply his needs? Shall he not set aside the limitations of the law and supply himself in some more expeditious way? If such a course of procedure is not allowable, how can duelling be allowable, legally or conventionally? The duellist arrogantly assumes the prerogative of God the right to dispose of his own life or another's. He takes, or proposes to take, what ought to be a valuable life from society or from a family. He cuts short the day of probation, terminates the hopes and possibilities of salvation and hurries himself or another unbidden into the solemn presence of the tremendous Judge of the living and the dead. The duellist is a double violator of the immutable law, which says, "Thou shalt not kill."

All men who undertake the healing art, unprepared for the responsibility they assume, are either guilty of

violating this prohibition or take the risk of doing so. Men who assume the duties and responsibilities of the healing art should understand the anatomy and physiology of man, the symptoms and nature of disease and the chemical properties and effects of the remedies they administer, or else many must fall victims to their ignorant temerity. The moral difference can be but little between the assassin who kills for gain and the ignorant pretender who for gain recklessly dabbles with poisons and ignorantly meddles with human life.

This whole class of adulterators of food, drink and medicines, who for gain render them unhealthy and poisonous, are violators of this prohibition, and are guilty of the blood of their fellowmen, especially those poisoning the syrups and food of children, are rivaling Herod in the merciless and covetous "slaughter of the innocents." It is a most sad and alarming fact that there is scarcely an article of food, drink or medicine that is not adulterated with chemicals injurious to health and in the end fatal to life. Such men morally are as much murderers as the desperadoes who shoot, rob and strip their midship victims in the lonely paths of travel under the cover of darkness. The wide prevalence of this alarming evil demands the most prompt and stringent and severe legislation.

All owners and masters of ships, steamers and conductors of railway trains, who, either by the imperfection of their means of transportation or ignorance of their duties or reckless carelessness, endanger the lives of those they transport are guilty of violating this prohibitory command. Our country has become famous or infamous from the imperfect structure or reckless management of our means of travel. Life is held too cheap, and is often criminally destroyed. Public sentiment and public morals sadly need to be keyed up in this direction. No ignorant, incompetent nor dissipated men should ever be entrusted with human life as public carriers. All such examples should be visited with appropriate penalties. Only thus can public safety be secured.

Every man whose covetousness or whose ambition causes him to overtax his body or his brain, and who is thus hurrying himself to a premature grave, is accessory to his own death, and is a suicide as much as he who does the solemn business with a fatal drug or blood mangling ball, only with this difference, that in one case it is done through a sudden aberration of mind that overthrows the great law of self-preservation, and in the other through a thoughtless recklessness of the laws of health and life. Every man whose sensual indulgences are wearing down his health and strength, every glutton who is making a god of his appetite, who is diseasing his stomach and liver, and every man whose use of alcoholic stimulants is destroying his life is guilty of violating the command which says, "Thou shalt not kill." Every man who for gain tempts diseased appetites and weak men to the use of poisonous brain-destroying stimulants is a party to the crime of destroying a human life, and eternal justice will not hold him guiltless.

Murder, whether of ourselves or of others, is a crime whose turpitude it is difficult to overstate. In this life it does vast social and domestic evil, blighting hopes, breaking hearts and desolating homes. But, most appalling of all, it cuts down men in the midst of gospel hope and opportunity and puts them beyond the possibilities of salvation forever. It sends the soul, unbidden and unprepared, into the presence of its great and final Judge. No wonder from the days of the fratriciding Cain murder haunts the red-handed criminal with soul-harrowing remorse.

If any, through our precepts or example, live in sin and die impenitent and die forevermore, are we not guilty concerning our brother? Have we not been guilty in the most appalling sense of being an accessory to the death of a soul, its everlasting banishment from blessedness and from God? Let us see to it that our skirts are not "reddened and stained with the blood of souls. If any of us who enjoy all the facilities and hopes of salvation are appealed to by all the great motives that ought to prompt us to immediate repentance and we resist all end neglect all and die in despair, are we not self-destroyers? And must not the memory of this stupendous self-wrong haunt us forever "in that lone land of deep despair" and cast upon the endless night a deeper and darker shade of gloom? Dead, because we would not live; lost, because we would not be saved; in hell, because we would not prepare to meet God and live in heaven. Listen to the voice Divine, "Turn, sinner, turn and live; for, why wilt ye die?"

General Conference 1886.

Mn. Editor: As this all important Conference of our church is soon to assemble for the purpose of making and devising laws and plans by which the church shall be governed at least for the next four years, I desire to call the attention of this body to a few items in our book of discipline. Not for the purpose of changing or making new laws, but to better perfect those we have. In the first place, I call attention to what seems to me to be a misprint. On trial of a traveling preacher, page

143, § 109, after "Provided," The so-called is allowed to challenge live out of a committee of nine, etc.—that is, a majority of the committee. Then page 151, § 120, on the trial of a private member, the accused is only "allowed" to challenge two out of five—that is, a minority of the committee. Is this not a mistake in regard to the challenge of a traveling preacher, that he should be allowed to challenge a majority of the committee, or why this difference? May not a trial be defeated altogether, as a minority of the committee could not proceed with the trial. As it takes a majority to find guilty, or should this difference be made in the trial of these parties?

We next respectfully suggest that some flexibility should be allowed in the law granting a supernumerary furlough to a preacher. As the law now stands, none can obtain this relation, unless he is disabled in his own person. This seems to me to work a hardship, at times, on some of our most faithful preachers. For instance, the brother's wife is afflicted so that it is impossible for him to leave her for a day. He can not do justice to a work because he is confined by the bed of his devoted itinerant wife, who with him has borne the burden of 25 or 30 years of itinerancy. Now in her helplessness she is deprived of the company and aid of her husband, unless he locates for the time, a thing he dislikes to do. Is she not due some consideration from the Conference? And if she is afflicted is she not to be made as to give the committee on Conference relations some latitude on all cases of this kind. It seems to me would be much better than to force a preacher to locate in order to care for his companion in the work of the ministry for it may be, a short time. A supernumerary draws no pay from the Conference fund. Bishop Paine permitted me to ask this relation for a brother on account of the affliction of his wife. While he said it was not law, it was just.

"Once more and I am done." Why should a supernumerary preacher be responsible to the Conference in whose bonds he may live? Might not this create great confusion in the passage of a brother's character. Let us see, a brother belongs to the North Mississippi Conference and lives in the bounds of the Memphis Conference. The North Mississippi Conference, upon whose roll his name appears, and from whose Conference he receives his "pro rata," annually passes his character, to which Conference he is certainly amenable. Now can the Memphis Conference, in whose bounds he lives consider his case and refuse to pass his character. It seems to me they have that right, and therefore the brother is amenable to two Conferences. Would it not be less complicated to have him wholly responsible to the Conference to which he properly belongs. If he is amenable to both, let him draw on both funds for his allowance.

Now you see I am not opposed to our laws, but desire to more thoroughly perfect them. I am a Methodist by birth, education, and most of all by inclination, and will endeavor not to mend but keep the law as it may be, for conscience's sake. Let us examine these little defects (as I think) in our law and apply the remedy.

K. A. JONES.

A Pastor at Work.

Mn. Editor: While the itinerancy is a grand and an efficient means of carrying the gospel to "every creature," yet it is sometimes very inconvenient and expensive. While this does not happen to all, it does to many very worthy brethren.

On the sixteen of last month I took passage on the steamer Texas, whose sign was a circular saw with the No. 10 cut in it, and suspended between the chimneys. We were cooling at Baton Rouge, Sunday evening at 7 o'clock, I heard the Methodist bell calling the people to the sanctuary for the worship of the living God, but when I remembered how I suffered at Conference with cold, I had no desire to attend. Though the Conference passed Bro. Manley's resolution concerning traveling in public conveyance to our appointments on the Sabbath day, yet, immediately after our adjournment, from necessity and from the fact that the boat on which I was traveling would lead me on my circuit, I was found violating it. I was on the Lord's business, and therefore felt no compunction of conscience. Extremes of legislation, sooner or later, prove the impracticability of the measures.

On Monday we passed through a region of country I traversed years ago. On the west bank of Black River, at a certain point, stands a gin-house where I once held a protracted meeting. Trilby, which derives its name from the junction of Texas Bayou, the Ouachita and Little rivers, was passed in sight. At this point I preached for a year. Texas chapel looked as if it had recently been painted. The people there care for their church, if the external appearance is any evidence of it. This is more than can be said of many others.

The effects of the war and overflows 1882-83-84 are visible to a casual observer. Decay is written on the houses, gins and fences. The continued disasters have discouraged the people so that they do not have the energy they once had. Their struggle with the overflows have been unavailing. Destroyed houses, fields, whose fences have

been drawn in, or thrown out altogether and are now grown up with sedge grass or briars or both, and in which the people have been invited. Can we say that the people, even when the overflows have troubled them, are as energetic as they should be? We fear not. Could the water be kept in proper bounds, in ten years the whole country would be in a prosperous condition. No people, however, can succeed in agriculture while the must look to the commission in relation to advances, at the enormous rates of interest they are compelled to pay. Their most homes and crops ought to be on their places instead of in New Orleans, and until this is done they must expect to sacrifice their places, sooner or later. After having been near railroads and in a few years past, the country seems to be exceedingly quiet and under its influence would like to hear the locomotive whistle again.

About 2 o'clock on the morning of the twentieth, I was found delirious at Ward's Landing on Bayou Macon. The bank was high and muddy, the current was difficult. I met a friend, the person of the warehouse keeper. He took me to his home, gave me most excellent bed to occupy. My stomach was stiff and unsatisfactory. I dreamed that my host introduced me to his wife as a member of the Episcopal Church, but I found her a Methodist, and a member of my charge. It is a good idea to interpret dreams in contraries. In the afternoon I met a six mule wagon for Winnboro, six miles away. There was mud "enough and to spare." The jolting kept my mind and blood from stagnating. Variety is said to be the spice of life that trip was both in the saddle measure. A life thus tested, as I am not to stand it, is worth having. My colored fellow travelers were polite, thoughtful and happy. You also accepted the situations with cheerfulness, and without any apprehension of lowering my calling or dignity. One of my stewards, Bro. A. O. Moore, received me kindly, and gave me comfortable quarters.

I have preached twice in the town of Winnboro, and once in the country. Cold weather, had roads and uncomfortable churches, always make a "deed impression" upon church members, and upon the community at large. In these instances, the country appointment was not generally known. Having no horse I borrowed a mule, one of goodly parts, and easy walking. He seemed to be conscious of his mission was a more excited man than pulling a wagon. Why should not the mule bear the gospel message on his mission as well as horses and cars? His patience is significant of his docility and consideration, though when imposed on he grows stubborn, when coaxing and coercion are both ineffectual in enforcing obedience. My first introduction to him was pleasant and profitable, and I have not doubted upon a more intimate acquaintance, I shall like him better. They afforded me ample opportunity of meditation upon Baalam and his conversation with the donkey he rode, and upon our Lord's triumphant entry into Jerusalem. I can quote: "For I am not ashamed of the gospel of Christ."

The footprints of other preachers are soon here in church buildings, and organized societies. These are evidences of monuments which are to give tone to private and public sentiment, as well as to the morals and religion of the communities, where they are found. These churches are to be occupied, and these communities are to be preached to by your correspondent. The need of the houses, is plain, and that of societies more religion; if the latter is attained the former will be attended to in due time. One brother says, "The church here reminds him of an old field grown up with briars, with here and there a old rail rotting in its midst." An outpouring of the Spirit will remove the evil complained of. We trust to see revivals all over the circuit and before the year closes.

J. F. SCURLOCK.
WINNBO, LA., Feb. 4, 1886.

From Grenada, Miss.

Mn. Editor: By the grace of God we are here and are comfortable quartered in the town parsonage. There being no circuit preachers the stewards kindly secured this for us. We hope to have direct parsonage before the next Conference. Thus far we have done most nothing. The weather has been fearful. Thought we were doing well part of the time to keep warm. Bro. Bowen came down and spent ten days with us preaching prayer and visiting and won the love and sympathy of all good people, as he always does. He held service twice a day and thought it was almost impossible to do better. It will be good to be here if their promises are kept. Several were added to the church and \$500 raised for the college. He is the right man in the right place. Our Conference did wisely when it recommended the appointment of an agent for the "Grenada Collegiate Institute." The time has come when our zeal for the cause of Christian education should show itself in something permanent. Also we will get a rebuke from which we will not soon, if ever, recover. We can secure this property that is worth \$10,000 by raising \$1,000, we will have one of the best pieces of school

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
NORTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. O. DOMINICK.

THURSDAY, FEBRUARY 18, 1886.

Of Mr. Gladstone's beautiful Christian character and earnest religious sympathy and simplicity, Dr. Theodore L. Cuyler spoke as follows in a recent address to the students of Yale College. Such a man is worthy of being a Pastor:

"With my own eyes I have seen Mr. Gladstone kneel by the side of a common street-sweeper and pray for the salvation of his soul. I know of no grander sight than the Premier of England and the leading statesman of the world kneeling by the side of a common street-sweeper and pouring forth his eloquent appeal to God in behalf of his humble brother."

Dr. Prottman, president of the Board of Missions of the Southwest Missouri Conference, publishes a list of missionary anniversaries to be held at the District Conferences. It would be well if such meetings for the dissemination of missionary intelligence were held in all our Annual Conferences. The eleventh article in the Constitution of the Board of Missions authorizing them, reads as follows:

"The Conference Board shall arrange for holding anniversary meetings within the several presiding elders' districts of the Conference in the interest of foreign missions, and by such other means as it may choose, shall disseminate missionary intelligence among the people."

There has been a wonderful revival in Belfast, Ireland, conducted by the Rev. Thomas Wagh. He has a good Methodist name, and is worthy of a distinguished ancestry. The meetings continued seventeen days and resulted in over a thousand conversions. The Irish Christian Advocate says of the "mission":

"Never before has Belfast Methodism been so stirred, never before has she attempted so much for the seething masses around her, and never before has she received and transmitted so great a blessing. Day by day, at afternoon as well as evening services, thronging crowds filled the house of prayer, often to discomfort, and sometimes hundreds were unable to gain admission. A quiet power rested on the people, so much so that some have said it was almost impossible to attend the meetings without deciding for Christ."

The well-known Blair Educational Bill is again under discussion in the United States Senate and will doubtless become a law. This is an important measure and is fraught with great interest to the South. The bill proposes an appropriation of \$77,000,000, to be divided among the different States and Territories for educational purposes within the next eight years. The division is to be made according to the population and the degree of illiteracy as shown by the census of 1880. That pro rata apportionment will give the several Southern States named the following amounts: Alabama, \$3,370,348 45; Arkansas, \$2,503,170 97; Florida, \$993,548 70; Louisiana, \$3,945,051 48; Mississippi, \$1,644,339 33; Texas, \$3,920,913 78. These are the aggregate amounts to each State to be paid within eight years. We very much desire the passage of this great measure. If wisely administered it will prove a rich blessing to this section.

The Western Christian Advocate has given very full reports of Rev. Sam Jones' work in Cincinnati, and in the last issue makes cordial editorial mention of the great evangelist. Dr. Bayless says:

"We believe that no such crowds have ever attended the ministry of any other man in Cincinnati for the same length of time, and the remembrance of the time when the preacher has uttered have produced a profound impression upon the city. There are some persons who have been familiar with Cincinnati for many years, who say that nothing like the religious interest which now prevails has ever been witnessed here. The number of conversions reported is quite large up to this time, while the general impression made is very profound, and it is expected that fruit will appear, and in abundance, in the not distant future. We printed a most cordial welcome to Mr. Jones before he came, we have filled from two to three columns each week with reports of his meetings, and hope and pray that Cincinnati may be a better city, and the churches be more consecrated and influential because of the faithful labors of Mr. Jones and Mr. Small."

Our Foreign Missions Again.

The article of Dr. Garland on the administration of our foreign missions is commanding general and serious consideration. In that we rejoice. The success of our work in the foreign parts and its wise superintendence should concern every true church member, whether pastor or layman. In a recent editorial we gave quite fully our objections to the Doctor's plan for remedying existing "troubles." After more mature reflections and additional investigation we find no reason to revise any position assumed. It will be remembered that we doubted, first, its constitutionality and, secondly, its expediency or necessity. Some further thoughts on the general subject we wish to submit.

In advance let it be borne in mind that Dr. Garland's paper, though signed as "President of the Board of Missions," was not an official document. He expressed his own convictions as an earnest, active student of the great question, and not the concurrent opinion of the Board. Instead, it is quite probable that a large majority of that body dissents from his views.

An analysis of his article, which will be found on the third page of this issue, may be stated as follows:

1. There is trouble in our foreign missions.

2. These troubles are "inherent" in the very organization of the missions.

3. To remedy them there must be a "recast of the whole system," which is "anti-Methodistic"—not "according to the norm of Methodism."

4. This "recast" must provide for a resident Bishop as a substitute for the "local superintendent."

Now, on these several points we shall have a few words to say.

1. The "troubles," so-called, are not alarming. Indeed, we think they are too strongly stated. Difficulties should not be underestimated or ignored, nor should they be magnified. Both must be avoided. There is so much in the success of our missions to thrill the faith and hope of the church that the "troubles" are of small account. What wondrous things have been wrought on the Mexican Border and in the Central Mexican Mission! In China the increased force of evangelistic workers is reaching vast multitudes, the hospital at Soochow has more than paid its running expenses while bringing large numbers under the influence of the gospel, and the great educational movement is commanding the attention of all classes. We have much to encourage us in the cheering reports from Brazil. Our brethren there are unremitting in toil and are speedily building up self-supporting congregations. From a somewhat intimate acquaintance with our foreign mission work for the past eight years, we regard them as an inspiration to the church at home, and worthy of all confidence. What missionaries have been more self-denying or more zealous? And what missions can show greater or equal success?

2. We join issue with the Doctor that the "troubles," so-called, are "inherent in the organization of our foreign missions." What are the "troubles?" He answers: "Want of harmony among the missionaries themselves." But just what "inherent" feature of our system that causes the friction does not appear. Indeed, quoting the Doctor's own words in another place, we must conclude that the difficulties are incidental to the system. He says, in speaking of the missionaries themselves: "They are Christians—true Christians; but they are men, not angels." If so, we may expect personal differences until angels are substituted for men. Variance of opinion on matters of detail in administration among earnest workers is "common to man." It was not lacking in the apostolic age, and will hardly cease until the church is triumphant. Paul and Barnabas had a dispute about so small a matter as whether John Mark should accompany them on a missionary journey, "and the contention" was so sharp between them that they departed asunder one from the other." Surely this was not chargeable to the apostolic system of missionary administration. There may be radical defects in our methods and plans of work; but occasional personal differences of opinion do not reveal them. They are possible and probable under any system.

3. Upon the proposed "recast of the whole system" we have already spoken at sufficient length. We understand these words in their ordinary acceptance. They are strong words, and not of doubtful interpretation. As the Doctor says our present organization is "anti-Methodistic"—not "according to the norm of Methodism"—he must advocate a very radical change in our present plans. If our existing constitution admits of personal episcopal superintendence of

the several missions by annual, biennial or quadrennial visits, why the need of recasting our whole system? We have only to use the power we already possess to remedy present or prospective evils arising from lack of episcopal oversight. That point our friend, Dr. Potter, of the Wesleyan, makes sufficiently clear.

4. A resident Bishop as a substitute for the local superintendent we insist is a dangerous, doubtful remedy. There are constitutional objections to it. If not in plain violation of the Third Restrictive Rule, it is a manifest evasion of it. And for evasive legislation we have no sympathy, but well-grounded fear. Nothing so readily destroys the integrity of a government. If the proposed measure is the only or best remedy, let the constitution of the church be changed in the prescribed way. The election of a Bishop for a foreign mission and to reside therein, is beyond question an evasion, if not violation, of the law that defines our "itinerant general superintendency." But, it may be said, that was not the Doctor's view. Well, so his language reads. He says: "The Bishop elected to preside over a foreign mission would be elected and ordained in the same manner, and clothed with the same authority, as any other Bishop." Nothing could be more explicit. A Bishop is to be elected for a special work, and with the distinct understanding that he is to reside in the foreign field. Shades of William McKendree and Joshua Slocum! Such a doctrine ought to disturb the precious dust of those constitutional fathers on the Vanderbilt campus.

But if the election of a Bishop for a foreign mission is in violation of the Third Restrictive Rule, a resident episcopacy is an evasion of it. It necessarily restricts the field of the Bishop, and so far forth contravenes the spirit of the constitution. And if this precedent is once allowed, who can tell whereunto it will lead? If a Bishop be elected for China or assigned to residence there, why not one for Mexico, another for California, another for Texas, etc.? And then what becomes of our "itinerant general superintendency"? We do not claim or affect profound judicial discernment, but there is too much in this question to be waved aside as sentimental or hypercritical.

But if in accord with the constitution we think there is a more excellent way. A resident Bishop would not strengthen the bond of sympathy between the home and foreign fields. And yet that is the one thing needed, and the one announced purpose of this "recast." Annual or biennial visits of our Bishops to the different missions would absolutely assure this result. The history of the great and growing missionary operations of the Methodist Episcopal Church proves its wisdom. They have much larger missions than our church, and have administered them on this Methodist plan. With all deference to the able men who may advocate a resident episcopacy, we submit that it is an innovation upon Methodist usage, an anomaly in our history as a church, and assails the grand theory of the bishopric which made necessary the Methodist Episcopal Church, South.

Crime as the Patron of Charity.

Our neighbor, the Times-Democrat, in its issue of the twelfth instant, has something to say of the notorious "gamblers fund" of this city. It seems that the existence of such a fund has occasioned no little adverse comment upon New Orleans morality. Our confere admits the justness of the criticisms and advocates reform, but in a very singular way. There is no complaint against the fund itself, but the manner in which it "has been administered and expended." If expended for charity it can be tolerated without moral offense, but if used for municipal purposes it is a gross outrage against public decency. By what sort of casuistry our neighbor sustains that proposition is beyond our ken. The doctrine advocated is essentially at variance with every known law of good morals and is necessarily destructive of public virtue. In its last analysis it is the very principle that has kindled the fires of fanaticism and superstition. If it be true that the end justifies the means—that immorality is to be condoned and sustained if made to serve a temporary charitable purpose—then alas! for all manly honor or the imperatives of conscience. In the name of public morals and a true patriotism, we protest against such teaching. Whether the "fund" be expended in municipal administration or to support the aged and indigent of the Shakespeare House, it is alike morally wrong and a blot upon the fair escutcheon of New Orleans. Possible philanthropy is no palliation for crime against the law of the land and sin against the law of God. The whole thing is a dis-

grace, and the condonement, not to say administration of the fund, is an impeachment of official integrity. The collection of a tax from gamblers is without warrant of law. And the existence of gambling dens is in face of public decency. Yet they are allowed to ply their wicked business, policemen are said to be stationed near for their protection, in consideration of a certain tax that has no authority in law. Just how public officers can reconcile that thing to their consciences we confess our inability to explain.

But that no injustice be done our confere we quote his own words:

Money, so derived, should not and legally can not go toward the support of our municipal government; it is only when it is expended in charity that its source can be overlooked and the fund tolerated. Such, we feel sure, is the public sentiment of New Orleans on this question, in opposition to the habit that has insensibly grown up and been practiced, not by one, but by every mayor who has had this fund in his possession, of using it for other purposes than it was intended, for other expenses than the people will sanction.

And this from a public teacher—a watchman upon the walls—a guardian of the honor and purity of the land. We hope that the good people of this city will break their long silence and assert the supremacy of their moral convictions. It is only needed that the word be given, and a long-suffered public opinion will speak in tones of thunder. The gamblers fund is a disgrace to New Orleans. Its perpetuation will be an increasing stain and crying shame.

Moody and Sankey in New Orleans.

The Moody and Sankey meetings in this city began on Tuesday evening of last week and have continued up to the present writing with increased interest. The time of the evangelists' coming was most propitious. Everything was in readiness. There was marked unity of spirit among the several Protestant denominations of the city, an unprecedented heartiness of co-operation, and a general expectation of large blessings. For this happy coincidence much is due to the recent "mission" conducted by the Rev. William Hay Aiken among the Episcopal churches in the city. He reached large numbers heretofore untouched by a revival ministry and without sympathy with a religion of experience. It is estimated that scores were converted during his "mission," albeit most of them were members of the church. At the close of his labors he exhorted the Episcopallians of the city to co-operate with "Bro. Moody" in his approaching meeting and commended most highly his work in England. Many of them have been earnest sympathizers and wise workers in the revival services of the past week.

At the first services fully three thousand persons were present, and the crowds have continued to come. On several nights "overflow meetings" in the Carondelet Street Methodist Church have been held, in which Mr. Sankey took part, while Mr. Moody addressed the immense throng in Washington Artillery Hall. Hundreds have gone into the inquiry room after the preaching service as seekers of salvation, and up to this writing three hundred or more have been converted.

Mr. Moody looks like a well-to-do farmer. He dresses plainly, moves about quickly, and has all the expression of a thorough man of affairs. He is rather low of stature, has quite a round form, and is becoming corpulent. His voice is sharp, his utterance rapid and his enunciation often indistinct. He has none of the graces of the orator and never approaches popular eloquence. But he has elements of irresistible power. First of all, he has large common sense. He is mighty in the Scripture, and speaks as one having authority. His illustrations seem to be exhaustive and come readily at his bidding. He excels in the use of terse, pungent sayings. The narratives of the Bible are brought into frequent requisition by way of striking illustration. He employs the language of the people to clothe his clear-cut thoughts and powerful appeals. His expositions are original and so marvelously plain that one wonders why he never thought of that before. And, in addition, he is a great commander. Without any appearance of offensive self-assertion, he has the bearing of a well-poised, strong-willed, self-reliant leader. He speaks, and vast congregations obey.

Mr. Sankey is a handsome man, with an open, winning countenance and courteous manners. His voice is wonderfully clear and flexible. Its compass is only exceeded by its rare melody. We had heard that his exhausting labors in these gospel meetings had injured the tone and strength of his voice; but it is doubtful if he has ever sung with more thrilling effect. It is well known

that New Orleans is a liberal patron of music, and prides herself on her taste and critical judgment. That, possibly, has had much to do in drawing immense congregations. But no "star" on the boards has ever commanded such homage as the voice of Mr. Sankey in his rendition of his simple gospel songs.

The evangelists have conducted several meetings for the colored people with great success. Thus all classes are being reached, and the work of God goes on. In our next issue we may speak more definitely as to results.

Dedication of Carrollton Avenue Church.

The beautiful little chapel just erected on Carrollton Avenue was dedicated on last Sabbath afternoon by Bishop Keener. A large congregation attended the interesting service and gave material expression of their approval of another church extension enterprise in New Orleans. The Bishop preached, as is his wont, with great spiritual power. How remarkably fresh and suggestive he is, though nearing his threescore and ten! As a quickener of thought and an original expositor of the word, he is the Frederick W. Robertson of American Methodism. He has all the suggestiveness of the great Brighton divine, without his theological eccentricities.

At the conclusion of the sermon there was the inevitable collection, and a great one it was. Eighteen hundred dollars were raised in cash and subscriptions, and the house was formally set apart from all unhallowed or common uses. The building was presented by Rev. Beverly Carradine, and the sentence of dedication was pronounced by the Bishop. Nearly all of our city pastors were present and gave hearty support to this forward movement.

The church is quite a model of modern architecture—"a thing of beauty"—and Methodist in all its appointments. To the Rev. Christian Keener all honor is due for the prosecution to completion of this temple of worship. He has been architect, contractor and collector. Starting without a dollar, he has built a \$4,000 house, and was present to see the capstone brought forth with rejoicing.

Six new members were added on the Sabbath, and the zealous young pastor, Rev. Fitzgerald S. Parker, is now in the midst of a revival meeting, with prospects of good results.

The Sabbath-school numbers over one hundred scholars, and is well organized with Bro. John Randolph as superintendent. The following comprise the Board of Trustees: Bishop J. C. Keener, chairman; Rev. Beverly Carradine, R. F. Jones, John F. Randolph, A. H. Atkey, J. W. Weeden.

From Ruston, La.

The first Quarterly Conference of Ruston station has been held, and this began our second year on the Houser district. It was an occasion, we trust of spiritual benefit and the indications are that a very prosperous year of church life is before our people here. All speak in high praise of the pastor of last year and regret that his health forced him to superannuate, there, thus being removed from the pulpit one of our most instructive and eloquent preachers. Bro. J. H. Stone is most tenderly loved by all and they sympathize deeply with him in his bodily ailment. The new pastor, Rev. Dr. T. B. White, was well received and doubtless is delighted, as well he may be, to find himself in possession of so noble a flock. As he ought, we are inclined to think he will, do the best year's work of his life. We can not write at length of the Quarterly Conference, but we wish to note that we found the Ruston Woman's Foreign Missionary Society alive and at work. We are edified and helped by attending their meeting. The wide awake president, Mrs. W. A. J. Lewis, conducted the meeting with grace and wisdom, ably assisted by the very efficient recording secretary, Mrs. Sallie Ashley. The report of the corresponding secretary, Mrs. Harris and that of the treasurer, Mrs. Guthrie, were made in a business way that showed very clearly that our ladies, when occasion calls for it, can be as methodical and practical as any of the boasting lords of creation. For my part I am in no way loathe to endorse fully our Southern sisters in all their glorious work in the missionary field and in the temperance field as well. When it comes to endorsing the daughters of our own Sunny South, that awful bugbear—"the woman suffrage question"—need not be begged in from the frozen North to keep any man back from doing full justice to the fair workers for God and humanity. As I now write, I feel like I was a whole Conference in myself and to myself, and so I take a part of delight in endorsing, guiltless of even the most harmless

amendment, the Woman's Foreign Missionary Society and the Woman's Christian Temperance Union of the Pelican State. I take off my hat and make my best bow and say to all women workers for Christ and for fallen men—Go on and do the work God has given you to do. Whether men endorse you or not is a very small matter, for Heaven smiles approval and God's full endorsement has been given.

Ruston, La., Feb. 1, 1886.

Death of Gen. Hancock.

The whole nation was shocked on Tuesday of last week to learn that Gen. Winfield S. Hancock was dead. There had been no previous intimations of serious illness and no thought was entertained of his demise. He passed away in the vigor of a splendid manhood and amid the sorrow of a great nation of fifty millions of people. Had he lived until Sunday last he would have been sixty-two years of age.

Gen. Hancock was a superb soldier, brave in battle, skillful in the command of armies, able in planning campaigns, courteous in personal bearing, and the very soul of honor. No knightly captain ever led his legion into battle. But when the war was over and the flag of the nation waved undaunted in the breeze, he recognized the supremacy of civil authority and never sympathized with the doctrines of extreme reconstructionists. To the Southwest he greatly endeared himself by his patriotic, non-partisan course as the commander of this department during the years immediately succeeding the war. He persistently refused to tarnish his soldierly honor by making the army an engine of party oppression. To him the profession of a soldier was far above the schemes of the demagogue or the domination of the party leader.

In 1850 he accepted a nomination as President of the United States from the hands of the Democratic Convention, but was defeated at the polls by Gen. James A. Garfield. But he came out of that canvass with increased popularity. The fierce fire of a desperate political struggle did not a scorch on his garments. From that time to the day of his death he devoted himself quietly and industriously to the duties of his position as commander of military division of the Atlantic, department of the East. He died on Governor's Island, near New York City, where his headquarters had been established for some years.

Church Extension Anniversary.

The fourth anniversary of the Board of Church Extension of the Methodist Episcopal Church, South, will be held at Memphis, Tenn., February 26-28, 1886, with the following programme of

EXERCISES:

Friday, February 26, 7:30 P. M.—Two parlor Conferences at private residences.

Saturday, February 27—Church Extension Conference at First Methodist Church. First session, 9 o'clock A. M. Bishop McTyeire in the chair. Work Done—Rev. J. J. Morris, followed by general discussion. Second session, 3 o'clock P. M. Bishop Hargrove in the chair. Methods of Working—Rev. David McTyeire, D. D., followed by general discussion. Third session, 7:30 o'clock P. M., Rev. W. T. Harris, D. D., in the chair. Summary of Years Work by Secretary of Board. Address by Bishop McTyeire and Hargrove and Rev. H. C. Morrison, D. D.

Sunday, February 28, 11 o'clock A. M., in all the Methodist Churches of the city.—Sermons by visitors in collections for church extension. 3 o'clock P. M.—Church Extension in Relation to Denominational Interests, address by Rev. C. B. Galloway, D. D. 7:30 o'clock P. M.—Night services at all the churches arranged by the pastors.

The following note from President Elder Norsworthy is after our best will. He has no snb-Bishops doing wise. He says:

"I heartily assent to your report that presiding elders inquire into the circulation of the Advocate. I have done so in every instance since I began the work, with one exception. I will not report another exception. The pastors on this district are all in place, and are addressing themselves earnestly to the work assigned them. We are dependent on the Advocate for help in our work as preachers."

—This whole hope of human progress is suspended on the ever-growing influence of the Bible.—William Seward.

—"In no subject, perhaps," said Dr. Robert Richardson, "except that of religion, would men depart more from sense and common sense than in the matter of a fact, or a devotion to make a fact subordinate and subservient to the figures which it is presented."

N. E. GRACE, Professor.
MANFIELD, LA.

Christian Advocate.

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THE GRAY DAYS.

BY ROBERT J. BROWN.

Remember all the days are long, and the cheerful

days are few.

Unhappily wander the fading winds that scatter the

blowing spray.

And the drifting currents come and go like serpents

across my way.

Words like these evening dim, drearily weave the

life.

Torpidly mists and the hurrying clouds and the

breakers' crest of white

have faded the stars from the desolate sky—have

vanished them from my sight.

Feeling alone, my wave-bossed bark encounters no

passing sail.

Unknown friend nor challenging foe answers my

call.

Only the sobbing, moaning waves and the wind's

unending wail.

Deeply still my sails are bent, my pilot is faintly

lost.

Exiled to my course although the expanse and the

mirrored skies were blue.

And the port of peace, where the winds are still,

is evermore in view.

After the gray and the rain and the clouds

pass the eternal sun.

Through long stars in the curbed dome still

glow when the day is done.

And the mist will be kissed from the laughing

eyes when the port of peace is won.

—Brooklyn Eagle.

"Doctrinal Journalism."

MR. EDITOR: I like the idea suggested by Bro. Cogdell, in the Advocate of January 25, on the above-named subject; but I would like to add, by way of amendment, the words, "and ecclesiastical," between "doctrinal" and "journalism." Great is the need for doctrinal as well as ecclesiastical drill as much as Methodists need it. Practically, our views have dwindled down to a sort of sickly sentimentalism, in which our people feel, and often say, "Any church is as good as ours." I know that I would offend some of my brethren if I were to write it down (even though I do not understand it) that the Methodist Church is far better than any other church. I like your idea—no open field for a wide community. Let every church have its meetings and bounties, and let those lines be clearly drawn and accurately marked at the corners and all along the lines.

If Bro. Cogdell means by "doctrinal" all those peculiar views in matters of belief and polity which differentiate Methodism from all other ecclesiastical organizations, then we are agreed; but if he means the word, "doctrinal," in its technical sense, I insist that the most selected part of the whole field of journalism is overlooked by him.

Yes, the St. Louis Christian Advocate furnishes its readers with a great deal of doctrinal reading, more, I think, than any other member of the Advocate family. From memory, I recall a number of articles in the Advocate on our doctrines during the last few months, but I can recall scarcely anything which appears in the constitution of the church.

When we remember the fact that there are three other organizations in this country, each of which claims to be the church—the only church—and each of which openly affirm that the Methodist Church (so called) is not a church, we certainly must see the necessity for more doctrinal in our church organs.

It seems to me to be a reasonable proposition that when a person pays money for a Methodist paper, he does so because it is a Methodist paper; and should it turn out to be an organ of infidelity or of Romanism, he would be disappointed and

dissatisfied with his investment. True, the case is never so, and doubtless never will be; yet, when we turn to our Methodist papers for Methodist food, we almost as often go away unfed. The article on your second page (January 23) on "Qualifications of Stewards" is a wholesome exception. Will it be read? Had the writer bled it down to half or one-fourth its size, it would have been, and much of Methodist polity would have been learned. Let "Rectus" speak again. We write of "Prerogative" of "Three Orders," of "Episcopal Succession," etc. What do the masses of our people know about these things? Nothing, absolutely nothing. Say "bab!" if you choose, but I tell you our people, when told that a church is not a church, "without a succession of ordained ministers," do not know what to say, because these are things about which they have never heard much, if anything, from one side of the question.

If any man will do as I have done—i. e., examine into the history and statistics of our church and ministry, he will find a decrease in the annual results strongly proportioned to the emphasis of our doctrines and polity by the workers.

There are no distinctions without differences, and if Methodism is different from other churches, it has its points of difference. These constitute its strength. To say that the difference is in its piety, is rather more than one would like to affirm. Its emphasis of this point is one of its points of difference.

The time is come for our literature to educate our people in church polity. It seems to me it would be a good idea for the managers of our church papers to send out "subjects" to their correspondents, to be written upon to such an extent as the room in the paper will permit; say from one-half to two and a half columns, according to the magnitude of the subject, etc.

What does the Bible teach concerning three orders in the ministry? How do Wesley's ordinations stand relative to those of the apostles? What is Calvinism? What is Arminianism? etc.

Articles as above, supervised and compressed by a judicious editor, could not fail to enlighten the minds of readers. Very truly,

J. A. PARKER.

Foreign Mission Bishops.

BY REV. L. G. JOHN, D. D.

MR. EDITOR: The importance of episcopal supervision will hardly be an open question with those familiar with the wants of the mission work. This necessity I regard, not so much the result of failure in this field, as the demand that follows its success and enlargement. When we take the peculiar difficulties of the foreign field into the estimate it will be found, if I mistake not, that our success there compares favorably with any other portion of the work.

While I fully accept the importance of episcopal supervision, I have serious objections to the proposed plan. With all due respect for the wisdom of the president of our Mission Board, and of Dr. Haygood, who has endorsed this plan, I must regard it as an invasion of our Third Restrictive Rule. The words "Itinerant" and "general" mark the boundary line between our "Itinerant general superintendency" and a diocesan episcopacy. This plan contemplates a "resident" superintendency. It proposes "to assign a Bishop to each of the fields, who shall reside in it, and assume the whole responsibility of the work." It proposes a local in the place of an "Itinerant," a "resident" instead of a "general" superintendency. It is merely the substitution of the present "local superintendency" by another local superintendency clothed with episcopal functions.

The arguments by which Chancellor Garland seeks to show that this is merely "a seeming constitutional difficulty" are not to my mind satisfactory.

He says: "The Bishop elected to preside over a foreign mission would be elected and ordained in the same manner, and clothed with the same authority, as any other Bishop." This does not meet the objection

that a "resident" superintendency is not an "Itinerant general superintendency." In no place does our constitution provide for a "resident" Bishop, while it distinctly declares the General Conference shall not "destroy the plan of our Itinerant general superintendency."

He says: "He would exercise the functions of his office wherever he might be. When here in America he would preside over an Annual Conference, and he might come early enough and stay long enough to do so." This concedes that, in order to the exercise of his functions as an "Itinerant general superintendency," the foreign Bishop must be recalled from the limits of his resident episcopal jurisdiction to the home field. Abroad, in a particular field, he would be a resident Bishop; in America he could exercise the functions of the "Itinerant general superintendency." We would then have two distinct episcopal systems represented by one man. These systems would be as distinct as the words "local" and "resident" are different in meaning from the words "Itinerant" and "general."

Again: As the special work of the foreign mission Bishop would be in his "resident" jurisdiction, the occasional performance of the functions of the "Itinerant general superintendency" would be incidental or subordinate to his chief mission. The tendency of the office might be to deprecate the Bishop into the "local superintendency," rather than to elevate the local superintendency into a Bishop.

He says: "The nature of diocesan episcopacy is this: That the Bishop has no power out of his diocese, and no other Bishop has power in it." But it has other characteristics against which the Third Restrictive Rule is designed so jealously to guard. Before we decide the precise powers a "Bishop resident" shall exercise in the bounds of his jurisdiction we must first ascertain when and where our constitution rests in the General Conference the power to create such an office.

The demand for episcopal supervision in the mission field, I believe, can be fully met without any modification of our "Itinerant general superintendency." It meets the demands of the home field, and will meet the demands of the foreign field when the General Conference shall equip it for the work. At least, let us let its powers fully before we re-constitute our system on another plane. Thus far the General Conference has considered only the wants of the home field when providing for the demand for increased episcopal labor. Our Bishops with full work at home have endeavored to meet this call, and the results have demonstrated the efficiency of their work. We find abundant proof of this in the Border and Central Mexican fields. Our mission work has long been on probation, and now stands waiting to be received into full connection. It is for the General Conference to supply this demand. It must take China, Japan, Brazil and Mexico into the account when it provides episcopal supervision and labor for the church. If, after trial, it is evident that the "Itinerant general superintendency" is inadequate to the demands of the foreign field it will be in order, by constitutional methods, to recast the "third restrictive rule," and adjust the legislation of the church to its fundamental law.

HICKSVILLE, TEXAS.

Doubtful Catholicity.

MR. EDITOR: I wish to call your attention to an article in the Advocate of January 14, headed "Tracts, Books and Colportage," in which the author takes occasion to say: "Manifestly it is the duty of the church to humanity to defend the way of life against errors such as Universalism, Campbellism, Mormonism, Spiritualism or any others that may come up. Let there be a Grub-Ax for every one of them."

Please ask him if he is acquainted with the doctrines of the Christian Church or of Campbellism, as he styles it.

It is apparent that he is not, or he certainly would not class it with Mormonism, Spiritualism, etc. His catholicity is not so broad as that of Archdeacon Farrar, which

you so highly commend in a leading article in the Advocate of January 21. It may be, and doubtless is true, that the Christian Church does not in all of its doctrines and practices conform to the views of the author of the article in question, but others think and believe that it is as orthodox as any Protestant denomination.

We protest as Protestants against the tone and spirit of the article referred to, so far as it relates to the Christian Church.

The Methodist Church is a grand old church, and its crusade is against sin and not to stigmatize other denominations who may not agree with it in every doctrinal point.

S. E. S.

North Louisiana Notes.

Leaving Ruston in advance of the late cold snap, it struck us at the residence of Bro. Sumner Rhinehardt. We were glad to be under a good Methodist roof during that fearfully dark and stormy night. The pastor of Douglas circuit, Rev. John L. Williams, had succeeded in reaching a neighbor's house around the turn of the road and in sight of our sheltering place. We enjoyed ourselves in the company of our brother and his interesting family talking until bed-time, when the best of books was brought. We read a Psalm, and then father, mother, children and the parson all joined heartily in the singing of "Come, thou fount of every blessing." Kneeling with our backs to the cheerful log fire, shooting upon us its generous warmth, and with the love of God filling our hearts, we felt in the spirit of prayer and the dear family and our own loved ones at home, the interests of Zion, and the well-being of "all men" were commended unto the loving care of the All-Father. Concluded to an adjoining room, we soon sunk into the embrace of a feather-bed, and, amply supplied with covering, we rested well, notwithstanding the fact that the wild winds came through the wide, convenient cracks and played at will upon our poor heads. In the morning the pastor in charge hunted up the presiding elder, and with Bro. Rhinehardt, being led about by that prince of guides, John Calhoun, we started for Douglas Church, where we were to hold our Quarterly Conference. No one being there we concluded to go for it, as after the officials, and gathering them up, held the Conference where best we could. Our good and thrifty brother, Amos Davis, was too full of business to leave his store, and so we rode off in search of Bro. Tom Pipes. Not at home, we were informed that he was helping a friend to build a lodge in the wilderness. Calhoun, not noting the fact that the presiding elder was mounted on Tige, Bro. Pierce Shepherd's famous jumping horse, that the eyes of the pastor in charge were watering and reddening under the bitter cold wind, and that all our ears and hands and feet were suffering intensely—unconscious of all this or not caring for it, our guide plunged us on, sometimes off and sometimes on the road, skimming along an occasional fence, into the ice and frozen ruts, a few times lost, and numberless logs and brush in the way that must somehow, by hook or crook or equestrian sleight of hand, be gotten over and through. Calhoun carried us relentlessly on and on until at last, deep in the "tangled wilderness," we found our man at work. As was the way with old England once, we became a "press gang," and taking Rev. Tom Pipes in charge, we made for the kindly residence of Bro. Hearn. There in a short while we had a tip-top dinner, eaten, as you may imagine, with a real relish after our wanderings. That fortified within, we proceeded to the company room to hold the Conference. The logs burning brightly, we gathered about, and with proper dignity and meaning business, we convened and carried through to the benediction the first Quarterly Conference of the brand new Douglas circuit. When Bro. Williams and the writer got back before dark to Sister Metcalf's, where we were to spend the night, we felt somewhat fogged by our possibly fifteen miles of riding up a Quarterly Conference on a cold February day. Bro. John Calhoun, our guide, goes

down on the tablet of our memory as one whom we shall not soon forget. Bro. Williams is conversing. The next day, on our way to Hugo, we took dinner with Bro. Stone, at Vienna. We found him very cheerful and improving. He thinks he will be able to do some work through the year. He preached the funeral of Bro. Hodge at Smyrna Church, and, in so doing, he laid in the grave the body of a noble man, a true Itinerant and a true Christian. We must meet our Bros. Parish, Baldie, Crowson and Hodge, all of the Homer district, in the bright morning of the resurrection. The Quarterly Conference at Harmony was well attended, and the outlook of the year encouraging. All the Conference assessments upon that church were fully met by subscriptions and cash after the eleven o'clock sermon. Bro. Davies enters with vim and hope upon his second year's labors on the Sumnerfield circuit. Bro. George Cox, a class leader, in answer to the presiding elder's exhortation on that subject, gave the writer to understand that his "class meeting had not gone into winter quarters"; that he and Bro. Driggers had determined to meet regularly, assured that God would be with them whether more came or not. It rejoiced us to learn this, and we are prepared to hear of a large and constant attendance at that church upon this glorious means of grace. This is a case where, not the class, but individual members have gone into winter quarters. A few determined and deeply pious souls in each church, resolving to meet regularly all the year round and actually doing so, can bring back the old-time prevalence of the class meeting in our beloved Zion. We are glad that the expense for Sunday-schools and prayer and class meetings going into winter quarters is being taken away, for we find as we move on over the district, that churches that have never had a stove, are now supplied with one or more, and are thus made comfortable in the cold weather. May the stove revival, a good illustration of practical Christianity, increase to the church's remotest bounds. We are spending the day at the home of Dr. Roberts, in Shiloh, and, preaching here to-night at the Baptist Church, we will go over, God willing, tomorrow to Farmersville to look after Bro. Wash Nicholson and his flock.

The new Methodist Church here has been ceiled and floored, and only needs to be seated and beltried and painted to be ready for dedication. The stove presented by Bro. Philip Hallahan, of New Orleans, is not the best, and it is understood, we believe, that Bro. W. W. Guthrie, of Ruston, intends to stand the cost of painting the church inside and out. Our people here will soon have a beautiful house of worship.

S. S.

Shiloh, La., Feb. 8, 1886.

Help for Ministerial Education.

MR. EDITOR: The Ministerial Educational Association of the Mississippi Conference has three young men at Centenary College at this time pursuing their studies with reference to the gospel ministry. The young men are doing admirably, and show a commendable spirit in every particular. Money could hardly be spent for a worthier object than to help them. The Ministerial Association has only four dollars and twenty-six cents in the treasury, and the board of each young man became due on the first day of this month. The board of each per month is ten dollars, and the washing is one dollar and a quarter. From February 5 to June 2, the end of the session, there will be needed to put all the young men through college one hundred and thirty-five dollars. It would be a very great pity for any one of them to be compelled to stop school. I take this method, therefore, of appealing to all lovers of young men and of the Christian ministry to aid us. Send money to me. I will acknowledge the receipt and forward at once to the young men.

C. O. ANDREWS,

Treas. Miss. E. L. Ass'n.

JACKSON, MISS., Feb. 15, 1886.

Slippery shoes may bring up the heels of great giants, and little temptations may overthrow well-grown Christians.—Lee.

Misapprehension of Prayer.

The following extract, from an excellent article in the Liberator, for March 15, is so well stated and makes so clear and important distinction, that we take pleasure in transferring it to our columns:

Prayer is made a sort of half-Savior. Persons regard it as a victorious work, by which sin is removed and God's favor obtained.

I do not mean that openly anyone would thus speak of it, but in the secret heart of many who are awakened to their lost condition, prayer is not seldom put in Christ's place, salvation is sought and expected from its practice.

I could tell of a lady who was once earnestly seeking peace. One of her afflictions was that prayer seemed such a burden to her. "If I could only utter one good prayer," she said, "I think I could get through." But the reply was made to her that if she could utter such a prayer she would at once trust in Christ instead of trusting only in her Savior.

The same thing occurs very often amongst the poor and illiterate. A friend went to see an elderly woman in Wales, who was very ill. She had worked herself up into a perfect frenzy of prayer. Half the night she had been crying out for mercy, and she began to hope that she should thus obtain it. "It is 'pray or perish,'" she said, "so I must go on praying till I die." But it was pointed out to her that salvation depended upon her union with Christ by faith, and the promise was quoted—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii, 16.) She was told not to fix her thoughts on her prayers, but on her Savior; and that when she looked to him in her heart she might know she should be saved. She learnt the lesson and found peace, and afterwards she regarded prayer as a privilege, but not as a work of merit.

Bear this point ever in mind. Never let prayer take the place of Christ. Nothing, not even prayer, must come between him and the soul. The eye of the soul waits evermore to be turned to him. Christ in his finished work, Christ in his office as Mediator at the Father's right hand, Christ in his willingness and power to save to the uttermost—here alone is the resting-place of every weary, anxious soul.

But there is a mistake sometimes made in an opposite direction. Prayer and faith are put in contrast one to the other, and prayer is somewhat disparaged because faith is the instrument of salvation. But it is not to be forgotten that prayer is the expression of faith, and no man is of any avail; but prayerless faith, if such were possible, would very soon wither and hide away.

Wherever faith is in the heart, prayer will be on the lip. The child that is newly born utters its cry, and the soul that is born again in faith must needs pray. Hence the two are knit together by St. Paul: "For the Scripture saith, whosoever believeth on him shall not be ashamed." * * * For the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved." (Rom. x, 11-13.) You can not separate the two. Where there is the one, more or less, the other will be found also. Nor must we forget that by prayer faith is exercised, and therefore grows.

"O help us, through the prayer of faith, here daily to abide." For still the more thy servant hath, the more shall he receive."

One great reward of believing prayer will be more and more confidence towards God. You pray in faith; God shows in some way that your prayer is heard, and thus you can go on to pray more joyfully and hopefully.

Centenary College, of Louisiana.

JOINT PUBLIC DEBATE, MARCH 19, 1886.

C. B. Carter, Franklin Institute, president; M. S. Standifer, Union Literary Society, secretary; O. K. Andrews, U. L. S.; F. R. Alexander, F. L.—lectors.

Question—Is the punishment of the details of crime as now conducted by the newspapers promotive of public morality? Affirmative—James H. Negley, F. L.; J. H. Ellis, U. L. S. Negative—L. L. Viers, U. L. S.; B. M. Drake, F. L.

Judges—Col. J. H. Stone, Dr. T. S. Jones, Mr. W. R. McKown.

Address before the societies—Col. J. H. Stone, of Clinton, La.

Note—The above programme is in lieu of that of the Intermediate Exhibition, and postponed on account of inclement weather. Visitors and public generally will be cordially welcomed.

T. A. S. ADAMS, Pres.

—Do not pray for crutches, but for wings.—Phillips Brooks.

Christian Advocate.

ORDER OF THE LOUISIANA, MISSISSIPPI AND
SOUTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. O. HENNING.

THURSDAY, FEBRUARY 25, 1886.

The sale of Bibles, religious books and magazines, through the co-operation of Mr. Spurgeon's church amounted to nearly \$15,000. Seventy-eight men were employed in the work, and fifteen hundred towns and villages were visited.

In the correspondence between King Leopold, of Belgium and President Cleveland, of the United States, with reference to the Congo State, very endearing official terms were used. The King addressed the President as "Very Dear and Great Friend," and the President in reply called the King his "Esteemed and Great Friend." Quite affectionate but slightly P-wickian, we suspect.

On our first page will be found an excellent article from the pen of Rev. Dr. I. G. John, of Huntsville, Tex., and for many years the able editor of the Texas Christian Advocate. In a private note accompanying the article, the author says: "I find, with a little tightening of the straps, the pastoral harness sits as comfortably on me as a score of years ago. You are making a noble paper."

The point made by our valued correspondent in his excellent article on "Doctrinal Journalism," on the first page of this issue, is good, but has no legitimate application to this Advocate. It is clearly understood, from each edition, that this paper is pronounced and positive in its Methodististic utterances. We believe in denominational loyalty. Our people ought to know the distinctive teachings and glorious history of their church. And through these years we have tried to contribute to that knowledge. We have had a few subscribers to complain of the Advocate's intense denominationalism, but none on account of its looseness of church loyalty. Our correspondent is on the right line. The more we indoctrinate the church the more diligent will it be for ecclesiastical marauders to steal our sheep. Special sermons and lectures by pastors will also avail much.

In a Nashville letter to the Southern Christian Advocate "West End," when we take to be Dr. R. A. Young, says:

"We are glad the missions have grown large enough to write about—by Drs. Garland, Galloway, Kelley and the others. The 'leader' in the Christian Advocate says truly: 'The church has never before made such rapid growth in its home work, or done so much for the work in foreign fields, as it is doing now.' This is no optimistic view. Within five years the names on the treasurer's pay-roll and the contributions for foreign missions have been doubled. The Mexican Border Mission has been erected into a Conference, and the Central Mexican will be set up February 25. No more superintendents, *eo nomine*, but a Bishop every year seems to be the trend. Write out, beloveds. You comprehend the situation. Our is an Episcopal Church. The annual meeting of 'the best equipped mission in China' ought to have a Bishop to preside at regular intervals. So of the young and prosperous mission in Brazil. But no resident 'general superintendent.' If you please. Let Bishop McTear go to China and return; let Bishop Granbery go to Brazil and return, just as they come home from any other Conferences when their work is done."

We are indebted to the Northern Christian Advocate, of Syracuse, N. Y., for this bit of news: "The name of Gen. Grant is to be adopted by a Southern Methodist college, and this is the way it comes about. It appears that when the college was organized at Athens, Tenn., in 1867, Gen. Grant was the first namesigned to the subscription paper. The trustees of the East Tennessee Wesleyan University, which is the name of that school, have decided to make use of that interesting fact and have named their institution the Grant Memorial University. At the same time they have adopted measures for greatly enlarging its usefulness. We will not say that the new name is greater than the old one, but it is more novel in connection with institutions of learning. We are glad that the first Grant college is in that section of the country that owes Gen. Grant most gratitude."

Sunday Laws.

The Sabbath question is becoming more and more prominent. With the increase of our population by immigration from all points of the compass, our national Sabbath is imperiled. It is sought to introduce the Continental holiday into our country and degrade the day of our fathers that has been the glory of this republic. Two years ago an effort was made in the legislature of Mississippi, to repeal the Sunday law so far as it applied to certain towns on the Gulf Coast. For years the people of Louisiana have endeavored to secure a legal Sunday, but in vain. It is high time for good citizens to awake out of sleep. When the Sabbath is abolished we may expect the overthrow of the great foundation principles upon which this government is established.

The objection to Sunday laws proceed from an entirely false idea that they are to protect or compel religious worship. That is a popular, but radical mis-conception of their sphere and purpose. Sunday is a civil day. With its religious observance, the State has nothing to do. A failure to make this distinction leads to a hopeless, helpless confusion of ideas. Against the enforcement of Sunday laws we hear the cry of "Puritanism!" "Religious persecution," and "abridging the rights of conscience!" But these are born of ignorance. Sunday is subjected to statutory regulation only for the moral and public ends of society. It is not to make men religious—not to compel attendance upon any church service—not to command the adoption of any particular creed—not to force anyone to spend the day in saying prayers and singing psalms—but to conserve the civil interests of government—its moral, commercial, social and industrial welfare.

On this subject, in order to enforce the important distinction made, some thoughts are reproduced which we had occasion to publish recently in another journal. The testimonies heretofore given from the great thinkers of the world, ought to suggest a little modesty to certain outliers against the unconstitutionality of Sunday legislation.

The necessity for a Sabbath is founded in the very constitution of man's nature. His physical life demands it. Its continued violation will greatly shorten human existence. This is also true of society and government. France tried the experiment of abolishing the Sabbath and inaugurated the "reign of terror" which drenched the land in blood. DeToqueville said to an American on one occasion, "France must have your Sabbath or she is ruined." The testimony of other eminent writers on this point might be valuable. Dr. Adam Smith, the great political economist, said: "The Sabbath as a political institution is of inestimable value, independently of its claims to Divine authority." The late Benjamin Disraeli (Earl of Beaconsfield), of Hebrew origin and sympathies, said: "I hold it (the Sabbath) to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization and its fracture might even affect the health of the people." Rt. Hon. William E. Gladstone, the present Premier of England, once said: "From a moral, social and physical point of view, the observance of Sunday is a duty of absolute consequence."

Ralph Waldo Emerson, the great American philosopher, said: "The Sunday is the core of our civilization."

The Hon. Thos. F. Bayard, Secretary of State in Mr. Cleveland's Cabinet, once said in a public address: "I most sincerely approve of the civil institution of the Sabbath. I heartily desire to see its observance under statute law, and the stronger laws of habitual and universal custom and popular acquiescence." Bishop, in his work on criminal law says: "It is a mistake to suppose that Sabbath keeping is a thing merely of religious observance. It is the corner-stone of public morality and happiness, viewed merely as a civil regulation; its observance contributes to the public repose, health, morals and convenience, as well as religion." And so these utterances might be multiplied a hundred-fold from law writers, statesmen, political economists, educators and divines. And yet some boldly assert that Sunday laws are unconstitutional, but we fail to discover a single argument or authority in support of the statement. It is rather a bold declaration in face of the fact that Louisiana is the one exception of all the States in the Union without a Sunday law. Unconstitutional! Who says so and where? Blackstone, the greatest authority on the fundamental principles of law, doesn't say so, but on the contrary asserts that it "is of admirable service to a State, considered merely as a civil institution." Justice Strong of the United States Supreme

Court gives a contrary opinion, as do also the Supreme Courts of Illinois, Massachusetts, Indiana and other States. Daniel Webster, the great "exponent of the Constitution," gave emphatic testimony in favor of enacting and enforcing Sunday laws. But the list of authorities need not be enlarged. These are quite sufficient to establish both the value and constitutionality of laws that guarantee to the people a day of rest and quiet. The desire of every good citizen should be to see them enforced without fear or favor.

Superintendence of Foreign Missions.

Dr. Garland's article on foreign missions continues to engage the attention of editors and correspondents. That is well. It is a great question and ought to be discussed in all its bearings. Of course all desire the best thing, whatever that may be. By a free interchange of opinions the wisest course will be secured. The Wesleyan Christian Advocate earnestly advocates Dr. Garland's plan after its own interpretation of the Doctor's language. Our conferees quote some paragraphs from this Advocate on the constitutional aspects of the question, and comments as follows:

As to the constitutional objection to Dr. Garland's proposition we wish our readers to see the views of others and therefore have quoted as above. We have only a few words of comment. Dr. Garland does not, we think, ask for the election of a Bishop to China—that is for the election of a man to the episcopacy with the understanding that he is to go to China.

2. The principle of itinerancy does not depend upon annual appointments as Dr. G. seems to intimate. In the early history of the church, appointments were made for six months only, the change to twelve months was not an attack upon itinerancy. It was only the adaptation of the principle to the changed condition of things in the church and country, and to make itinerancy more practical.

3. As a matter of fact the first Bishop in our church presided in the same Conference annually for many successive years.

4. The Bishops are not appointed to preside at all, never have been. They are all constructively present at every Conference. To say that anyone of them shall not preside at any Annual Conference at any time or any number of times is to break up the unity of the episcopacy and destroy its general character effectually.

5. While we then give our views we wish also to say that there has been no more observant and faithful member of the Board of Missions for the last four years than Dr. Galloway and his views are entitled to careful consideration.

On these comments we wish to say a few words. 1. The plain language of Dr. Garland settles the question as to whether he favored the election of "a Bishop to China"—that is with the understanding that he is to go to a foreign field. He says: "The Bishop elected to preside over a foreign mission would be elected and ordained in the same manner and clothed with the same authority as any other Bishop. By what canon of interpretation those words can be made to mean anything else we know not. Why speak of a Bishop being elected in the same manner as any other Bishop, if there is no other Bishop?"

2. The principle of itinerancy rests upon two things—An appointing power and a statute of limitation. As a matter of fact, appointments are made annually, and have been during the entire history of organic American Episcopal Methodism. And the rule of annual assignments to work applies to Bishops and all names on the roll of any Conference. If this rule is violated by one class, it requires no prophet's ken to foretell the downfall of our itinerancy. The Bishops wisely put themselves under the rule of annual assignments.

3. The fact that Bishop Asbury had all the work to do in the early years of Methodism in this country has no bearing on the question under discussion.

4. The duties of Bishops are plainly prescribed in our book of discipline. That they are not "appointed" to their work in the exact manner of other preachers is without significance. There is no need to play upon words. The case is made up and clearly stated. All desire more episcopal supervision in the foreign fields. Two methods are presented: one, for our Bishops to visit the missions more frequently; the other, for Bishops to reside in these missions. Against this latter plan there are no constitutional and other objections. The former is in harmony with the Constitution of the church, has been the usage of American Episcopal Methodism, and its success has been demonstrated by history. It is admitted that the General Conference can not elect a Bishop for a specific field, nor with the understanding that he is to reside therein. How then is the resident episcopacy to be secured? The General Conference might advise the Bishop to such a course, but what if they

should fail or refuse to comply? Just that question was raised when the "Finly Resolutions" were introduced in the General Conference, of 1874, in connection with the case of Bishop Andrew. And they brought out the two doctrines of Methodist Episcopacy. The one entertained and maintained by the Southern delegates yet obtains in Southern Methodism. The proposed measure implies upon it, and will hardly be adopted. We doubt not the General Conference will urge more intimate episcopal supervision of our foreign missions, and advise annual visits to each by the Bishops as to the Annual Conferences at home.

A Poor Book.

I have not seen Dr. Anson West's book, "The Old Man and the New." Was going to send for it, but when I saw a favorable notice of it, first by the NEW ORLEANS CHRISTIAN ADVOCATE and then by Prof. Tillet, I saw that I did not want it. Neither the Advocate nor the Professor can make me believe that a book in the late decades of the nineteenth century, that teaches that: "The world was created in six literal days of 24 hours each," has anything in it for an intelligent man to read except what may be copied from other books. When a book teaches that: "The chronology of the Bible establishes beyond all question the period of 4,000 years, as the length of time from the creation to the advent of Christ," I do not see how it could be expected of me to desire any further information from that author.

Now I respectfully ask the NEW ORLEANS CHRISTIAN ADVOCATE to publish this in one of its columns.

YALDO CITY, Mississippi.

H. ABBEY.

We give the above space in our columns as requested. It is hardly possible that our brother intended to say that the recommendations of Prof. Tillet and the NEW ORLEANS CHRISTIAN ADVOCATE are sufficient to condemn a book in his estimation. Prof. Tillet is the dean of the theological faculty of Vanderbilt University and a scholar of recognized ability and orthodoxy. The NEW ORLEANS CHRISTIAN ADVOCATE is supposed to be Methodist in its utterances and has been endorsed by three Annual Conferences, one of the reports being written by our brother himself. Besides this Advocate has spoken favorably of several of Dr. Abbey's own works and yet believes they are valuable contributions to our theological and ecclesiastical literature. But according to the doctrine announced above he condemns his own books.

The Advocate gave a respectful notice of Dr. Anson West's book, but did not endorse the entire argument. Indeed there are very few works we would accept without some modification, either of argument or arrangement. Nor are we prepared to say that Dr. West's book has nothing "in it" for an intelligent man to read except what may be copied from other books. Those who know the Doctor will testify that he is no copiest, but a man of strong individuality and clear convictions.

The idea that one objectionable position or doctrine should condemn an entire volume would deplete our libraries, and sadly decrease our source of knowledge. In face of such a canon of criticism, what book is able to stand? Dr. West's treatise covers a wide range and deals with many great cardinal doctrines. Whether all his arguments meet with approval or not, we repeat that the book has merit.

"Gilderoy's" Endorsement.

In a long letter to the editor, "Gilderoy" cordially endorses the position this Advocate on Bishops for the foreign field. We are obliged to our excellent brother for his kind words. Such letters have come from many sources—"Bishops and other clergy." That the election of a Bishop for China, Brazil, or Mexico is violative of the spirit of our Constitution, there can be no question. The proper plan to adopt is regular and frequent visits of our Bishops to all the mission fields. The objection that a month's visit to a mission would give a Bishop a very inadequate idea of its wants and condition, would also lie against his presidency over a Conference at home. To strengthen the bond of sympathy between the home and foreign fields our Bishops should reside here and go abroad. "Gilderoy" says:

"You are right, exactly right in your position on our foreign mission work. I only meant to attract attention to the subject, to elicit ventilation—to provoke investigation—to call out thought. This is often best done by taking, or suggesting the other side of the question, as Dr.

Garland has done, though the Doctor, with his character and in his position, has doubtless, expressed his honest convictions. I sent a squib to the Texas Advocate, more radical than the one to the Raleigh, hoping thereby to provoke the great West to thought and talk over our missionary work."

After the Meeting.

The special services conducted by Messrs. Moody and Sankey, closed on Friday afternoon of last week. Such immense congregations, for ten consecutive days, never attended religious worship in New Orleans. Hundreds were turned away from the building at the last service. The morning meetings for Christian workers at Carondelet Street Church last week were of special interest. Mr. Moody, always strong, appeared there to best advantage. In handling the word he is a master, and in practical suggestions to God's people, he has the genius of sanctified common sense.

We have not heard from other denominations, but our Methodist Churches reaped some substantial fruits of the meeting on Sunday last. We give the number of accessions in the several churches, not all of whom, however, are the products of the revivalist.

Carondelet Street, Rev. Dr. C. W. Carter, pastor, received nine members; Felicite Street, Rev. S. H. Werlein, pastor, ten; St. Charles Avenue, Rev. Beverly Carraidine, pastor, two; Louisiana Avenue, Rev. B. F. White, pastor, three; Carrollton Avenue, Rev. Fitzgerald S. Parker, pastor, six; Moreau Street, Rev. H. D. Kimball, pastor, one; Algiers, Rev. C. E. McLain, one; Craps Street, German, Rev. Dr. J. B. A. Ahrens, pastor, one; Dryades Street, Rev. P. H. Hensel, pastor, one. Special services will be continued during the week at Carrollton Avenue. We rejoice at the more hopeful outlook for our New Orleans Methodism.

The Quarterly Review.

We have received the January number of this periodical and given it a somewhat careful examination. There is a good variety in the table of contents and several of the articles have exceptional merit. We give the list of papers as follows: Washington Irving, by Prof. J. C. Hinton, of Middlebury, Vt.; The Image of God, by Rev. S. M. Hawley; Prize Fighting in the Schools, by Rev. W. L. C. Hunslett; Church Extension, by the editor; Moral Character of Doubt, by Rev. W. H. Anderson, D. D.; Mysticism, by Rev. J. Finkner, B. D., Scranton, Pa.; Faith and Works Harmonized, by Rev. J. M. Boland; Early Methodism Rationalistic, by Rev. William I. Gill, Lawrence, Mass.; Modes of Man's Existence, Rev. R. Abbey, and a good literary table, followed by views and reviews.

This table is quite appetizing and will certainly provide some viand for the most fastidious. The most practical article in the department of ecclesiastical administration is on Church Extension. We commend to all thoughtful readers. That is a great cause and needs emphasis just now in our Southern Methodism. Bro. Hunslett's discussion of Prize Fighting in the Schools, is timely and strong. He inveighs vigorously against the prize system in our schools, points out its evils and shows a more excellent way. Here is a specimen paragraph: "Away with such a system, with its selfish motives, its exclusive rewards, and its unjust standards of merit: and let a system of truth and equity, which appreciates and rewards the merits of all, take its place. As well punish only the worst, as reward only the best. Let duty be enthroned as the aim, the guide and the measure of effort; as the motive, the rule and the criterion of merit in scholastic, in all other life." Other articles we have not space to notice in detail.

Dr. Hinton announces the possible discontinuance of the Review. He says:

We are not unmindful of the possibility that our constitution, which has borne unharmed double service, may not always do so with equal impunity. Hence it is our purpose to abandon this *Review* at the General Conference, near at hand, if that body will assume the *Review*; but if not, then we will continue our year's engagement and retire. Any way, the *Review* will continue; our subscribers are assured of this fact.

Dr. Hinton has labored with great energy and ability to establish and sustain the Quarterly Review as an organ of higher thought in the church. While critics have been numerous and criticisms various, the general judgment is that he has achieved and deserved literary success. That the financial outlook is not better we regret. We favor the adoption of the *Review* by the General Conference and its publication at Nashville.

Cost of Administration.

In addition to the elaborate and explicit article of Dr. Kelley on our third page, to which special attention is called, we wish to republish another gratifying statement. There is complaint among the union formed, that the cost of administering our foreign mission funds is excessive.

A pastor in Virginia wrote Dr. Kelley that some Baptist preachers, in that State, were publishing that their church have had in the foreign mission fields thirty-four thousand more converts than all the other Protestant churches combined, and that each Baptist convert has only cost \$37, while each convert of the other churches has cost \$220. To which Dr. Kelley, made answer, quoting from authoritative tables in the Missionary Review, as follows:

The American Baptist Missionary Union (North)—Gains previous year in heathen lands, 4,684; foreign mission income, \$327,800 93; cost of administration, 16,399 per cent.

Southern Baptist Convention—Increase for year not given; whole number of communicants added these missions established in 1856, 1,290; foreign mission income, \$31,571 92; cost of administration, 22.47 per cent.

Methodist Episcopal Church, South—Whole number communicants, China, Mexico, Brazil, India, German, 12,748; income, \$184,260; cost of administration (including printing of Annual report), 4.5 per cent.

Such a showing ought to gratify all loyal Southern Methodists. No other Mission Board of our acquaintance conducted so economically, nor, indeed, any other business enterprise.

Writing from Scranton, Miss. Rev. J. W. Timin thus speaks of the good work in his charge:

We are moving on nicely on Scranton circuit. We have just closed a protracted service of five days, or rather, nights, resulting in fifteen accessions to the church, and the membership revived. Bro. W. G. Backus was with us and assisted in the good work.

Rev. Dr. T. C. Welr, of Sardis, Miss., in writing the editor a private letter on other matters, thus refers to a revival meeting in his town:

We are just now in the midst of a glorious revival season in Sardis. Rev. Dr. Hoyte, Presbyterian evangelist, has been conducting a meeting, for some two weeks past, of very marked interest and success. About one hundred persons have embraced Christ. The several churches participate in the meeting and share largely in its results. Twenty-five were received into the Methodist Church last Sunday, and others have signified their purpose to join. We hope this is but the beginning of the good work. A Baptist evangelist commences operations next Thursday, and when he is through the Methodist Church proposes, God willing, to take up the work. We thank God and take courage. Let the friends of Zion rejoice.

This interesting item will be read by all lovers of Methodist history:

"The jubilee of Methodism in South Australia is to be celebrated this year. The first sermon was preached in 1836; the first church was erected two years after. There are now in the Conference 33 churches and preaching places; 5 itinerant and 363 local preachers; 7,825 members, and about 19,000 Sunday-school scholars. It is proposed also to raise a jubilee fund of \$300,000, which will be used to remove church debts, to make some provision for a theological training-school, and lay the foundation for a college for women."

We find this pleasant item in the Pacific Methodist:

The pastor of Centenary Church, West, B. B. Riddick, was presented the week by Mrs. Kavanaugh with a beautiful souvenir of the venerated Bishop, a handsome, turkey-morocco case containing two medals of Randolph Macon College. Each medal contains, on one side, an excellent representation of the old college building as it looked, 20 years ago, upon the reverse side of the one is the likeness of Bishop Soule, and upon the reverse side of the other the likeness of Rev. Ezekiah G. Lee, the founder of the college. Mrs. Kavanaugh may be assured no one could have prized such an expression of her respect and affection more than Dr. Riddick. The association is a double one. The memory of the old college and of the venerable Bishop. They are both alike dear to him.

To the North Mississippi Conference.

"DEAR BROTHERS: I have sent this day to Dr. Kelley a draft on Bro. R. C. Clarke for the unpaid \$1,200, balance of the \$2,000 we pledged at Conference. Bro. Clarke generously offered to cover what we failed to meet, on condition that we pay it to him as soon as possible. Let all money collected from this time be sent to me, so that the amount due Bro. Clarke may be paid him. Any failure to comply with this request will create confusion. Do not fail to make your collection, and send to me at your earliest convenience."

T. B. MALONE,

Treas. Conf. B. of Miss.

—Violent rebuke is not always the best cure for violent disobedience.

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For the New Orleans Christian Advocate,
WHEN THE SUN IS LOW.

BY T. A. R. A.

When the sun is low in the west,
And the dusky night its herald spreads
On the eastern clouds and the mountain crests—
Gleams touched by the Titan's wheels and steeds—
Turn and gaze
Through gathering haze
O'er hills that are losing evening's glow:
I stand my eye
And seem to hear
A call to come home, for the sun is low.
There's a gentle hour on wintry days,
Through hazy air with snow or mist,
Or rain or sleet as the clouds grow gray,
And sounds grow faint in the field and street,
For the day is done
And sinking sun
Speeds homeward eagerly, though so slow;
Chilled and numb and
To fire and feet
In the home and still when the sun is low.
To a holy hour in the evening Spring,
When melting birds in swelling trees
Futter and twitter on softening wing
And a blayer "good night" on southern breeze,
I wonder then
If ever again
The longest loves from heaven will blow
A breath of life,
An angel kiss
To sorrowing wail when the sun is low.
The calm sun succeeding the storm
Ours the drifting of his one stage
To which in the cloud either hawks from
Of that, a word that comes and goes
In snow and gold,
In flash and fold,
In the pale with the glory is glow,
And with a gle,
He asks to die
Some summer day when the sun is low.
O'er a race some Autumn eve,
When fruit all ripe hangs over my head,
To find a thousand fancies weave
Of the wondrous tree from which are fed
Immortal fruits
In valley of life.
Earth struggled to light once, and so
Two Autumn, too,
When earth was new—
Will heaven not dawn on the sun is low?
O wandering fancies, cease your flight!
To my young heart, new yearning still:
Have back to your slumbers ere it be night
And something at dark beside us lie.
God's angels walk
In Eden's gate,
And angels will follow us our way,
And living, dying,
Striving, fighting,
Will be nearer there when the sun is low.
FEBRUARY 20, 1886.

"The Wise Men" Again.

In my reply in the ADVOCATE of January 21, to "J. W. M." on the subject of the *Magi*, I thought the matter might be properly discussed, and I volunteered my services in the discussion. But I had a right to expect that if the discussion should be continued your readers should know who were conducting it. For one party to be in plain sight and the other concealed behind a fictitious name, does not look to me in good taste; and, far more important still, it is not respectful to the readers of the ADVOCATE. So it seems to me, the following paragraphs are a reply to a rejoinder of the same J. W. M., or some one else, I don't know which, in the ADVOCATE of February 11. But I do not think they ought to be, or can fairly be published until both parties shall be in sight.

First, I distinctly disclaimed any knowledge of these so-called "Wise Men," what they were; but supposing them, on the one hand, to be Persian heathen men, utterly destitute of religious knowledge, fortune tellers and strolling neeromancers; or, on the other, highly educated Christian men, remarkably familiar with every paragraph of the Old Testament, anxiously alive and daily hopeful of a great divine advent then and there. These two parties were in plain sight; and the "Wise Men,"

in all likelihood, were one or the other of these parties. I signified my preference for the latter.

I represented these *Magi* as astrologers, fortune tellers, neeromancers, destitute of religious knowledge, etc., and I. W. M. has given not a word to the contrary. He says I will think differently if I will carefully read DeUpham on the subject. Quite likely. But among a dozen of the highest front-shelf authors now before me I see no material difference as to the general character of this class of superstitions, ignorances, spreading over hundreds of years and hundreds of miles—particular allusions to them are likely to differ, but there is no disagreement. No use to quote opinions.

The evidence that the "Wise Men" alluded to by Matthew were Persian soothsayers, is in this one word *Magi*. I know of no other. I have shown that "from the East" gives no information, but is rather against the supposition.

J. W. M. does not see the propriety of my calling the Grecian Jews a denomination, I will explain it. I use the term denomination just as we now use it alluding to the Methodists, Presbyterians and Baptists. The Grecian Jews, in their relation to other Jews, possessed all the material characteristics of a separate sect or denomination. They were so distinguished in the common parlance of that day. They were of Hebrew ancestry five hundred years back, but Grecian by nationality, and resided mostly in Grecian countries. They were in all likelihood the most numerous party; had their own separate churches, and particularly their own church government, church officers and temple for general conferences or festive worship. Their temple was far superior in magnificence to either of the others, that at Jerusalem or the one on Mount Gerizim. They never departed from the faith of their fathers. They were the most wealthy, quiet and religious of all the Jews of that age.

"But Jerusalem still continued their religious center and the source of their ecclesiastical authority."

No, sir! Many of the most pious for long centuries cherished a fond and proud remembrance of the ancient fatherhood and the old captivity temples of Solomon, and when civil conditions permitted many of them visited the ancient temple. Some carried this reverence so far as occasionally, perhaps once or twice in a lifetime and more or less, to send a small piece of money to the old treasury as a mark of respect for ancient memories.

There were official fraternal communications between the two churches. How frequent these communications were our researches into the history of those times since the revival of letters do not fully acquaint us. But the following from the first chapter of the second book of the Maccabees will throw light on the subject:

"The brethren, the Jews that be at Jerusalem and the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace."

"2. God be gracious unto you, and remember his covenant that he made with Abraham, Isaac and Jacob, his faithful servants."

"3. And give you all a heart to serve him, and to do his will with a good courage and a willing mind."

"4. And open your hearts in his law and commandments and send you peace."

"5. And hear your prayers and be about with you, and never forsake you in time of trouble."

"6. And now we be here praying for you."

Other such references, though not identical, are not out of reach. But notwithstanding all this, there was at times, perhaps generally, more or less sectional strife and jealousy between the two churches. The old Hebrew branch was the dominant church. It was the High Church. The Greeks were only Methodists. They didn't have the Apostolic Succession, and so were "Gentiles," or semi-Gentiles. And so, because of such allusions, some of our late copy-righting communicators consider the Greeks (Greek Jews) to be "Gentiles."

Again, J. W. M. is surprised that I

speak of the Pharisees as "A little knot of religious fanatics infesting Jerusalem and vicinity." Such is my understanding. To disprove this Dr. Horne says: "The Pharisees were the most numerous, distinguished and popular sect among the Jews." Well, both things are true. Dr. Horne uses the word "sect" in the sense Josephus uses it. A "philosophical sect" or school. Yaxoo City is ten times as large as any other town within five miles of it, but that does not prove it to be a very large city.

Now, how large was this sect? I know of no better information than is derived from Josephus' history. He was himself a Pharisee, and we know his disposition to exaggerate in numbers when writing about numbers with which he was associated. For instance, his eleven hundred thousand Jews killed at the capture of Jerusalem by the Romans!

Josephus says that in the time of the presidency of that great statesman, Hillel, and the reign of that wonderful woman, Alexandra, both of whom were Pharisees, the "sect," under their patronage and influence, increased greatly in numbers and rapidly rose in strength. So wonderfully rapid was this increase just then, that they reached numerically to "above six thousand." Ant. B. 17, ch. 11.

Now, six thousand among seven millions is not a handful—certainly not more than a very small one. And as to their chronological existence, it might well be compared to Jonah's gourd. Hillel was born B. C. 112. His death is uncertain (its date), but it is said he was eighty years old in the prime of his influence as President of the Sanhedrim. This would place this great swell in the numerical strength of the Pharisees at about twenty years before the birth of Christ. And Hymenaeus, who was high priest from 156 to 166 B. C., invited the Pharisees to dine with him, and they behaved very well at the table! So says Josephus. The length of the table and number of sittings is not given!—See Ant. B. 13, ch. x. 5. And yet they were the largest "sect." Perhaps they numbered 50 in 110 B. C. Perhaps 20.

While there is some very doubtful historical allusion to the existence of some literary school supposed to be something from which the Pharisees sprang as early as 200 or 250 B. C., there is no reliable history that I know of that would give them a score of numerical strength, or not much more, until the time of Hillel and Alexandra's rule, about twenty years or so before the birth of Christ.

Now, partly to repeat what I said in my former article, The statement of Matthew authorizes the belief that God commissioned some men to announce the incarnation of Christ to the world. No living man ever exercised ministerial functions so transcendently responsible, sublime and vital to mankind, except Moses in the first of Genesis. And that for this service the whole church should be passed by and some ignorant strolling idolaters selected, would seem to require some proof. The expression "in the East," throws some proof on the other side. The term "Wise Men" proves something also on the other side, for idolaters with no knowledge of God could not be called *wise* in a religious sense, as compared with enlightened Christians intimately conversant with every paragraph in the Old Testament. I do not know that the Wise Men were Grecian Jews, though it looks likely. But I am still unconvinced, and for the above reason, that the very first worshippers of Christ, right there in the middle of the church, were idolaters.

R. ANDREY.

There is an entire different theory of this passage in Matthew that has some plausible appearance, and has never been suggested so far as I know, and may possibly be looked at at some future time.

A Christian should never be troubled because he is asked to give, if he cannot give he may well be sorry; but if does not wish to give he ought to be more than sorry—he should be alarmed. Lack of money is by no means so bad as the lack of a disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence.—N. Y. Witness.

"The Old Mother Church."

MR. EDITOR: I presume that no intelligent and historically well read minister or layman of the Methodist Episcopal Church, North, will assert that it is "the old Mother Church" of American Methodism. Yet many preachers and laymen, for proselytizing purposes, ever since our separation from the Northern division of the M. E. Church in 1845, and especially since the war between the States, have been persistently talking, preaching and writing that the Northern wing of the M. E. Church in the United States is "the old church;" and have been constantly urging the less informed among us, and especially the Southern negroes, to return to the "warm bosom of the Mother Church;" and this has been, in many places, their most successful plan for misleading and proselyting the less intelligent of our people, and especially our once large colored membership. But whether this misrepresentation of facts is the result of ignorance or malice, it is nevertheless a gross misrepresentation. Methodism was successfully introduced into Maryland between 1760 and 1765, and soon overspread the colony. It also soon penetrated into Virginia, the two Carolinas and Georgia, so that by 1780 we had many strongholds of Methodism in all these colonies. In 1783 it went westward through the Holston country to Middle Tennessee, and soon after into Kentucky. From and after 1766 there was Methodist preaching in New York, New Jersey, Philadelphia and Delaware, but its success was limited as compared to its success in the Southern colonies above mentioned. All the annual conferences previous to 1787 were held in Maryland, Virginia and North Carolina, and the colonies further South, until May 25th, 1789, one was held in New York. At this date New York had only 200 white and 70 colored members. Beyond New York, up to 1790, there were no Methodists in the New England States. Mr. B. Andrus, one of the early Western missionaries, had once visited Boston, preached a few times and formed a small society, but he left and had no successor until his little society became extinct. Freeborn Garretson, traveling to and from his mission in Nova Scotia, preached a few sermons in Boston, but formed no society. With these two exceptions there was no Methodist preaching in all New England until 1790, when Jesse Lee, with four colleagues, went from Virginia and thereabout as missionaries to the land of the Puritans. In the face of greater opposition than they had ever met in the South, they were soon successful in forming numerous strong churches among the Puritans. On June 26, 1790, in the city of Lynn, the first Methodist Church ever built in Massachusetts was dedicated. On August 28, 1795, the corner-stone of the first Methodist church in Boston was laid. The first Methodist society formed in Connecticut was in Stratford, and consisted of three women. Soon after the first Methodist church in the State of Connecticut was built at the same place. This was in the fall of 1788. From these beginnings Methodism began to spread in New England and continued prosperous to the present time. But, Mr. Editor, I ask your readers to notice the fact that Methodism was in a prosperous state all over the Southern colonies and States for twenty years before it got into New England, and the Southern churches had to send all the first preachers to establish Methodism in New England.

In no capricious spirit I will conclude by asking the question, Which division of the Methodist Episcopal Church in the United States of America has the preference right to be called "the old Mother Church?" I will not answer my question. I am opposed to all such foolish, invidious distinctions. As Methodists our work is, I trust, fully in hand and before us; and as we are brethren beloved in each of the grand divisions of the great American Methodist family, let us dwell together in unity and be true yoke-fellows in pushing forward the triumphs of the gospel of peace. I have written the above historical facts with the printer's minutes from 1773, and other au-

thentic histories of our church before me.

J. G. JONES.

Hazlehurst, Mississippi.

Grenada Collegiate Institute.

MR. EDITOR: Let me second and emphasize some words from the pen of Bro. W. S. Lagrone, in his note published in the ADVOCATE of February 18. "Our Conference did wisely when it recommended the appointment of an agent for the 'Grenada Collegiate Institute.' The time has come when our zeal for the cause of Christian education should show itself in something permanent, else we will get a rebuke from which we will not soon, if ever, recover."

Bro. Lagrone does not over-estimate the value of that property at \$40,000. It can be secured to fee simple to our church for \$1000. We have more than thirty thousand members on the North Mississippi Conference. Say that ten thousand of these are of legal age and pay. One dollar from each of them would pay the debt, put on some valuable repairs, buy needed apparatus in physical science, and put in the school a useful collection of books. That would make a centre of educational force which would radiate its powerful influence to all parts of the Conference in all forms of our Christian life and work. The school is one of the instruments in the hands of the church for saving the souls of men, and for lifting them to the plane and the conditions of the only consummate civilization. The church must never surrender her right or her efforts to have her own schools. We are all agreed on this. Our sentiments are good enough, but what of our actions? We have an opportunity now which we cannot afford to let slip. This is not a school on paper, but in actual operation, under a management which has achieved valuable success and shown the school to be a practicable enterprise. Two of our most active, earnest men are given to that work—one as president, the other as agent. Why not rally at once to the support of this cause, and sweep away the debt which must hinder the free course and full energy of the enterprise? We can do this without any breach of interest or consistency towards the valuable school under our care at Aberdeen. The two schools are not rivals, but co-laborers. They are located in separate centres of influence and patronage, and will each serve an imperative demand in our educational work. A ready response to the opportunity and the duty now upon us will bring invaluable good in many ways. It will give us the happiness of having done something for a noble enterprise; it will quicken love and energy to do more, for the more one works in free effort the more he wishes to work, and vice versa. It will give us a school that will grow with the growth of a section of the State and of the Conference which no other school can so well command, and for which we must efficiently care. I forbear now to mention many facts which make the present call one of grave importance to us in the development and thoroughness of our work. We must escape that "rebuke from which we will not soon, if ever, recover."

W. T. J. SULLIVAN.

A Good Thing.

MR. EDITOR: You are always glad to give notice of good things. It is for this reason that for once I go out of my usual line. I wish to say that Mr. W. S. H. Wallis has a good thing in the way of stereopticon scenes. He has two sets of views particularly interesting, viz: "Scenes in and around Jerusalem," and "A Thousand Miles up the River Nile." I think one who has never seen either the Holy Land or the land of the Pharisees can hardly get a better opportunity of seeing at least a score or two of the most notable places in each. The views are photographs remarkable for their clearness and softness of tint.

Mr. Wallis is a gentleman of fine and generous character, open and free from every kind of clap-net. Our people were delighted with his entertainment, and many regretted that on the first night they failed to attend. I heartily say to any people

where he may exhibit, Go to the exhibition the first night, and I think then you will attend the second without any insistence.

T. A. R. A. ADAMS.

JACKSON, LA., Feb. 20, 1886.

Rev. Sam Jones.

This remarkable man continues to be an extraordinary sensation. He shows no lack of resources to meet the growing demands upon him. Those who prophesied his early eclipse are studying anew the secret of his strange power. His papers are full of him and his words. His sayings are on every tongue from the newsboy on the street to the dignified jurist on the bench. He continues to draw. His last meeting, conducted in Cincinnati, was the most successful of his evangelistic career. Hundreds were converted and the great city was moved. It is reported that fully 40,000 persons sought to hear his last sermon after preaching there every consecutive day for three weeks. He is now in Chicago, with every prospect of great success.

Dr. Arthur Edwards, editor of the Northwestern Christian Advocate, Chicago, was recently in Cincinnati, heard the great evangelist, and thus graphically describes him:

"The Cincinnati sermons we heard were marvels of simplicity, directness, yearning tenderness, and manifest sincerity. The most ignorant adult and a child could understand every word and sentence and the trend of discussion. Nobody ever saw a more devouring, eager audience. Men were convinced of sin and trembled in the presence of the truth preached with suchunction. It was almost palpable that God was present. We could not perceive new that the word of God was compelling the people to silent conviction. Between sentences the house was as still as death. Men seemed to be speechless though helpless as sent as the earnest speaker—now by exposition, now by appeal, now by citation of the record, now by droll but pungent humor, now by denunciation, and now by tender invitation and beseeching—presented the case as between God and the sinner. The service was indeed wonderfully effective, and at its close many sought Christ. It was clear that the results might easily be greater. Mr. Jones does not seem to be a general in gathering fruits from among the tormented and impressed crowds. Some better system of after-meetings is needed, and we believe our Chicago preparations will have respect to that need. On every hand we heard of Mr. Jones' utter refusal to flatter his zeal with solicitude about money. He said repeatedly in Cincinnati that he had no anxiety or care as to dollars, and that he simply wished for enough for daily bread for himself and family. He has, we understand no merchandise or partnership in hymn books or 'lives,' or printed sermons, save that as to the sermons, his friends print them, and that the moderate proceeds benefit the evangelist's family. Even the card about the alleged pirated Chicago edition of sermons was just about compelled from Mr. Jones by those who assume reasonable care of his family. Those who have been repelled and almost shocked by some of Mr. Jones' sermon passages, will not, we think, be shocked when they hear such expressions from his own lips. 'The most pungent, unusual, and terrific remark seems to fit exactly into its place in the speech of this earnest and direct man. We can but hope that the coming Chicago meetings may forward the church's work throughout the northwest. We can not escape utter conviction that the two evangelists are men of God, raised up to work which is genuine and vital, even if unique and sometimes startling. With this permission we open our hand, heart, and constituency to them. Whether men will heed the truth, or not, is not our concern. Having heard the truth, shocked are, put upon their own responsibility and our souls are delivered. God will care for his messages to men. Our sole duty is to cry aloud and spare not."

—If you can not be great, be willing to serve God in things that are small.—S. F. Smith.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND
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CHAS. B. GALLIWAY, D. D., Editor.

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REV. W. L. C. HENNINGTON.

WEDNESDAY, MARCH 4, 1886.

Conservation should not abate with the waste of years. It is the strength of youth and the crown of age. Nothing is more beautiful, or helpful to the cause of Christ, than an aged Christian sweet-spirited and full of zeal for the Master.

A vain man's motto is: "Win gold and wear it," a generous man's: "Win gold and share it," a miser's: "Win gold and spare it," a prodigal's: "Win gold and spend it," a trader's: "Win gold and lend it," a gambler's: "Win gold and lose it," a wise man's: "Win gold and use it."

The Churchman credits the late Earl Shaftesbury with this utterance: "If I, indeed, did not have five hundred city missionaries, it would require forty thousand more police." Thus the testimony of the world answers to that of Christ, the church and the word is for the betterment of all men.

Hon. William E. Gladstone, the Premier of England, not only looks after the interests of State in a manner that attracts attention to his masterly statesmanship, but is also using his vigorous brain and pen in a way to make the disciples of the Huxleyan school realize that all wisdom is not incarnated in the meshes of a sickly disbelief in the plain teaching of God's word. May the Spirit of the Highest guide this honored soldier of the cross to victory in this contest with the Philistine Goliath.

A correspondent to the Watchman from Montreal says: "No Carnival here this winter! This is one of the few good things we owe to the small-pox." If indeed, the Christian men and women, who spend their money attending the Carnival and absorbing its evil effects upon a sound morality, will give the same amount to the spread of the gospel or to its support at home, they will realize that the Lord has brought out of this affliction of a single city a blessing for the world. It might be well, in this regard, if a few of the elites in the Southwest could boast that Christians would not spend the Lord's money this season, witnessing their sinful follies.

This item is going the rounds of the religious press:

"Since the year 1833, the Presbyterian Church has received into its ministry two hundred and thirty ordained ministers from other churches; sixty-four in 1833, eighty-five in 1834, and eighty-one in 1835."

A more alarming statement of the condition of the Presbyterian Church we have not seen anywhere. Where is the spiritual maternity, of that grand old church that she no longer bears and trains prophets for this Lord as in other days? Is it marital infidelity or sad sterility that afflicts the "Lamb's wife"? Alas! for a church when she ceases to bring forth and nurture children. There ought to be fasting and prayer on that subject. If the figures above quoted be correct there is reason for deep humiliation before God.

Rev. Joseph Arch, recently elected to the House of Commons and appointed by Mr. Gladstone a member of his Cabinet, is a local Methodist preacher. At a dinner, given him as the representative of the agricultural laborers, Mr. Chamberlain in introducing him said:

"The natural gift of eloquence marked him out as the leader of a popular movement, but it was the possession of higher and nobler qualities which gained for him the affection, the confidence, and the support of the great mass of those whom he has sought to serve, and which have placed him now in the proud position of the first representative of the English peasantry in the House of Commons. * * * Is it not a singular thing that, of all the great movements which have abated the claims of privilege or destroyed the power of tyrants, which have freed the nation or classes from servitude and oppression, or raised the condition of the great mass of the people, there is scarcely one which has owned anything to the initiative or encouragement of the great ecclesiastical organization which lays claim to exclusive national authority and support?"

Editorial Correspondence.

We have had the pleasure of spending several days in the city of Memphis attending the anniversary of the Board of Church Extension. En route thither we stopped at the charming little town of Omo and paid a promised visit to our excellent friend, Dr. W. T. J. Sullivan, the pastor of our church there. He lives in a beautiful parsonage home, and preaches in a tasteful church to a cultured congregation. By previous arrangement and engagement, we rode out five miles to "Hollywood," the delightful, palatial home of Mrs. Dandridge, during the day. That place wears a fresher and more emphatic expression of the far-famed Southern residence than any we have seen for a decade, and more, of years. Mrs. Dandridge is a member of the large family of McTee's in that section, and a niece of the late Judge Edward McGehee, of Woodville. We shall long remember the pleasure of that day, and hereby thank Dr. Sullivan for his thoughtful kindness. A talk on temperance at night and much agreeable communion with the parsonage household filled up the measure of a pleasant day. At eight o'clock on Saturday morning our journey northward to the "Bluff City" was resumed.

We arrived in time to attend the first morning session of the anniversary meeting. Bishop McTee was present and presided; but, much to the regret of all, Bishop Hargrove was absent, having been detained in Colorado on important business of the church. The day was exceedingly inclement and the attendance small, but the proceedings were full of interest and profit. Bishop McTee recalled the fact that fourteen years before, almost to the hour, a smaller company, on a drearier day, met in that same room, and projected an enterprise that developed into the Vanderbilt University. The fruits of that day's deliberations will long bless the generations of Southern Methodists. Besides the resident pastors and some prominent laymen, the following were present from abroad: Rev. Dr. Morton, secretary; Rev. J. C. Morris, Dr. Morrison, of Russellville, Ky., Dr. W. T. Harris, of Union City, Tenn., and the writer. The subject considered was "Work Already Done," which was presented with clearness and force by Rev. J. C. Morris, followed by general discussion. We will not anticipate the full and more accurate report of the secretary, which will be presented to the General Conference, by giving any figures or detailed statements, but we feel assured that the church will rejoice in the grand achievements of the Board's first quadrennium. Besides the direct aid to churches by loans and donations, the administration of the Board has awakened interest in all departments of church work and developed a more intelligent denominational loyalty.

The afternoon session was devoted to "Methods of Work," at which time Dr. Morton explained at length the careful and correct business plans and principles the Board has adopted. We were glad to know that the "loan fund" had grown so rapidly and that it was being handled so skillfully. It is kept actively at work, only a small amount ever remaining in the treasury for any length of time.

At the evening meeting Bishop McTee made the leading address. He made some timely points on the church as an educator of reverence, and presented them in a forceful, suggestive way. We shall look for that address to appear in tract form before long. It will prove wholesome reading. Remarks were also made by Drs. Morton, Mahon and Steel, after which the following resolutions were adopted unanimously, and at the request of Bishop McTee, by a rising vote:

Resolved, That we have heard with great gratification the reports of work already done by the Board of Church Extension. It has rendered timely and valuable aid toward the erecting of churches in many parts of our wide connection, and has already signally demonstrated the wisdom of its organization. It has awakened a spirit of enterprise in the general church, and has encouraged more careful, accurate methods of securing titles to all our property. We take pleasure in bearing testimony to the great work already achieved by this youngest of our Connec-tional Boards, and commend the cause to the confidence, prayers and liberality of the church.

Resolved, That the affairs of the Board have been conducted with eminent satisfaction and according to the best business principles and methods. The administration of its chief executive officer, the Rev. David Morton, D. D., deserves special commendatory mention. To his organizing ability and judicious, untiring labor, the church is largely indebted for the marked success of this important enterprise.

C. B. GALLIWAY,
D. D., Editor.
J. C. MORRIS,
R. H. MAHON.

On the Sabbath the pulpits of our churches were filled by visiting ministers. We worshiped at Hernando

Street in the morning and heard an edifying sermon from Dr. H. C. Morrison. In the afternoon there was another general meeting, with an address on "Church Extension in Relation to Denominational Interests," by the writer. Having to exhort for Dr. Mahon, at Central Church, in the evening, we failed to hear Dr. Morrison's address at First Church. It was reported to us as most admirable and eloquent.

We shared with Dr. Morrison the delightful hospitality of Sister Cochran, on Poplar Street. That is a Methodist home worthy of the mother of the Wesleys. And it is doubted if the children of this "matriarch of Methodism" showed her more reverence than do the sons and daughters of this household.

With many thanks for courtesies extended by the brethren, and regrets that our stay should be so brief, we started southward on Monday afternoon.

"A Little Sectarian Unfairness."

The Nashville American of February 23, contains an editorial article with the above heading. It is an arraignment of this Advocate and our Texas conferees for some recent references to a swell wedding at Bishop Quintard's home at Sewanee. This account of the affair—wines, "carpet dance," and all—we saw in the columns of the American, and from the pen of its own correspondent. After quoting from the Texas and New Orleans Christian Advocates some extracts, the American proceeds to say:

The wedding above referred to was that of the daughter of Bishop Quintard. The report of it, from which the above quotations are made, was published in The American of the twenty-third ultimo, from a correspondent at Sewanee. The report was well prepared, barring certain exaggerations to which society chroniclers are sometimes addicted. We were subsequently apprised of one or two careless misstatements on the part of the correspondent and were requested to correct them by the friends of that city, but, concluding that they were not likely to be misunderstood by intelligent readers, we took the responsibility of not giving further publicity to them by correcting so obvious a misstatement. The uncharitable comments of the two Christian editors of Louisiana and Texas render it necessary now to say that the American's correspondent was in error. There was no "carpet dance" (whatever that may mean), or dancing of any kind on the occasion. Neither were there any "rare wines" at this wedding dinner, but only the very common native wines of the Cumberland Mountain vineyards, purchasable at the very rare price of one dollar per gallon.

We regret that the inventions of the American's correspondents should have subjected Bishop Quintard to such Pharisaical criticisms from "brethren of the cloth," of another sect. The secular press, with all its badness is freer from that sort of narrowness.

A few words of comment may be in order:

1. We supposed so republish a paper as The American would not misrepresent a Bishop or carelessly misstate facts. Of course we concluded that there was wine drinking and "carpet dance" at Bishop Quintard's or The American would not have said so. And the mors were satisfied of the accuracy of the statement because the kind of dance was specified—it was a "carpet dance." None of our ordinary dances.

2. We quite agree with the American that the facts stated "were not likely to be misunderstood by intelligent readers." Of course not. A reputable journal published that there was a "carpet dance" with accompaniments at Bishop Quintard's residence. A misunderstanding was impossible.

3. How The American can charge us with "uncharitable comments" and Pharisaical criticism, we can not understand. Is it uncharitable to obey the scriptural injunction, to warn a brother and not suffer sin upon him? Is it uncharitable to expose error and thereby save the church from open shame? The American certainly knows the distinction between a sickly sentimentality and Christian charity. And as to "Pharisaical criticisms," our conferees must have used those words because they were handy. It is so easy to call one a Pharisee and then it sounds so very broad and liberal! O no, the secular press is not chargeable with "that sort of narrowness." It is free from "the narrowness" of the gospel. We haven't made this way any narrower than did the Savior himself. But this trouble with some of the "secular press," and secular Christians as well, is that the narrowness of the Bible annoys them.

4. The American says its correspondent was in error—betook himself to "inventions." There was no "carpet dance." Wears delighted to hear it, on the Bishop's own account, for the sake of the church he represents, and the gospel he preaches. And The American farther says there were no "rare wines" at the wedding dinner, but, only the

Cumberland Mountain wines, purchasable at a dollar a gallon." So it's all right for a Bishop to drink wine if it costs only a dollar a gallon. Is that The American's casuality? Despite the charge of uncharitableness and Pharisaism, Christian ministers must plead for gospel temperance, which is total abstinence. Men can not preach a pure gospel and tipple wine. That day has past. The Christian sentiment of the hour demands a ministry that tastes not the unclean thing.

Young People and Church.

The relation of the church to the young is manifestly that of teacher to those taught. "Go ye into all the world and preach the gospel to every creature." But they can not be taught unless they place themselves within the reach of the appointed teacher. It is a lamentable fact that among the millions of the young, especially young men, a very small proportion attend church. They have largely drifted away. According to recent statistics furnished by the Young Men's Christian Association it is estimated that but 15 per cent. of the young men of this country attend church with any regularity, that only 5 per cent. are church members and that 75 per cent. never go to church at all. They are rarely seen at the weekly devotional services and early graduates from the Sunday-school into all but total indifference. It certainly appears from this statement that the church is waging a very unequal fight against the competitive establishments which open wide their doors to welcome the great army of these young men, who turn with impatient resistance from the divine influences and sacred associations of the sanctuary.

The saloons, billiard rooms, gambling dens and other places even worse, do not suffer for want of patronage. These are the festive places where congregate the vast majorities of the young men of the land. What is to be done? Is the church to retire from the field altogether or is it to resort to some other expedient by which it possible to resist the current which is carrying so many into ruin?

The New York Independent, never at a loss to say something, and always sufficiently independent to be beyond the domination of prevalent has this to say concerning "the great failure of our churches, ordinarily, to find the people." "This we may safely say, that, if the church does not reach the masses, it is from a lack of enterprise. When old methods fail, instead of seeking new ones, it is the church's business to apply Christ's teaching to the new social problems of the day which common people are interested in. If there is a new infidelity or social philosophy coming up, it is the duty of the pulpit to be in haste to grasp what is true in it, which it is misusing and to show how this may serve, rather than oppose Christ. How little enterprise is shown in hundreds of evening services held in our cities before empty pews! The streets are full of people who want to go to an interesting evening service. * * *

The fault is not all with the street people, but in good part with the lack of enterprise in the churches, which do not take pains to make their services attractive." We have recently had the opportunity of witnessing the character of religious services which attracts the multitudes. When an audience of three thousand men assemble ostensibly to attend a religious service, it means there must be something present which arouses a much deeper interest than is easily felt. It may be the man that draws them or the method which enthralls them. It is doubtless both. It must be remembered, however, that these services are generally preceded by widely extended public notices that such meetings are to be held. The best available singers are secured and the most inspiring, popular, sacred songs are employed. There is a service of song preliminary to the preaching, which is itself delightful and attractive.

The Christian workers are ready, by sympathy and prayer, to counsel those who, by personal solicitation, in most instances, have been induced to come. The singing is hushed and fervent, short prayer is offered for the blessing of God upon the service. Again the voice of song catches the ear and listlessness is gradually worn away. Another prayer and yet more singing. Now man of God rises. In a minute he is into the very heart of the theme. Time is precious. The objective point of the sermon is apparent to all. To win souls for Christ is the inspiration of the song, prayer and preaching. Worship does not seem to be the object of the hour. The Spirit of conviction is there. The inquiry meeting follows. It is informal. The awakened ask for

light, and the experienced Christian is there to tell whences it cometh. In all this there is a lesson to the churches. Methods are good only as they accomplish the objects designed by their use. It is unfortunate that they should ever become inflexible or stereotyped.

The best teacher adapts methods to the nature and capacities of the one taught. The church must reach the young. It needs them, and they need it. May not some way be discovered of interesting them in the truth? Why not announce a weekly young people's meeting, and give them something to write and talk about? Let them sing for their own entertainment. Intersperse the exercises with music, instrumental and vocal. Appoint some one gifted with elocutionary talent to recite or read. To another, who is thoughtful, religious and ready of pen, assign a spiritual topic. Select a subject which will be sure to excite attention. After a ten minutes essay, invite impromptu remarks. Some visiting Christian may accept the invitation and lead the thought into the channel of personal experience. If not, effect an arrangement in advance with two or three competent speakers, male or female, to speak upon the subject. Let the remarks be brief and pointed. Then let the pastor follow in a short address, bringing the subject to a personal application. Drive the nail in a sure place. This becomes a rare opportunity. Every ear is open. The spirit of inquiry has become excited. Some word or truth may be lodged in some heart that will bring forth precious fruit. The irreligious will be attracted. Some who never attend distinctively religious meetings will become constant attendants and will be among the most pleased listeners. Some of them will be caught for Christ. A word of comfort, of warning, of hope—who knows?—may be the key-note of a new life. The writer has demonstrated the success of this method and, therefore, speaks with no hesitation concerning the large benefits which may accrue. To diversify the exercises, and still further intensify the interest, select a question for debate. Let it be moral or religious. Always have some great moral point at issue. This stimulates study, and gradually interests the young in questions about which they would otherwise have no thought. From such meetings many find it an easy step into the Sunday service. Thus the desire after a religious life is unconsciously begotten, and many of the young who had been supposed beyond the reach of religious impressions, are brought to a consecration of themselves to Christ.

"The children of this world are wiser in their generation than the children of light," said the Master. It may be true concerning the methods of winning the young which largely obtain. The church must be made attractive to them. It must show itself in sympathy with their needs and youthful minds. It does not help the matter to say it is not the province of the church to please or supply amusements to the young. If they are to live in the church, then the church must environ their social, business and religious life.

S. H. W.

The minister of education in Canada has prepared a book of Scriptures lessons for the common schools. When we reflect on the relation of the Scriptures to education and literature, this wonder is that the book of books is not more extensively used in our own schools, both Church and State.

The London Times gives out that our mother, across the waters, is in hearty sympathy with Senator Edmunds' Mormon Bill, and other efforts on our part to rid this Christian age of the foul blot of the Utah spirit and practices. The heaven of Christian purity is rapidly taking possession of the heart of the world.

A London evangelist declares that, "If ninety per cent. of the Christians in London were to die at once, they would never be missed in church work, except in the matter of pew rents." Alas! how many there are in our own communion, who never helped a soul to Christ, and have no definite mission of soul saving before them.

Mr. Spurgeon says he has suffered many things because of the deceptions practiced on him by his brethren in the use of "To conclude, finally, lastly, one word more and I am done, another blessed thought, etc." He says one speaker said, "one word more and I am done," and the reporters found, when the word was written down, it contained fifteen hundred syllables. The same speaker would say, "a single remark," and then talk fifteen minutes. Those English preachers must have queer (?) ways.

Evangelical Repentance.

BY REV. J. B. A. ADAMS, D. D.

Papists erroneously hold that repentance is a sacrament. 1. The sacraments were instituted by Christ and hence constitute a precious peculiarity of the new covenant, whereas repentance was equally obligatory under the old as well as under the new covenant. 2. Repentance is not a means of grace for the upbuilding of faith, but the ground-work for it. 3. Repentance has no outward sign and seal of the inner, spiritual grace. That man found no place for repentance, though he sought it carefully with tears, should not induce us to believe that Calvinistic speculations are founded in fact. The meaning is, that man could not prevail upon his father to revoke the blessing bestowed on Jacob. Tenderly he entreated his father to do so, but without avail.

The Greek words which in English are translated "repentance" do not mean the same thing. The one signifies—painfully learning better after the commission of the deed; hence, sorrow on account of sin, i. e., contrition of heart. The other word adds to this reversion of sentiment, the conversion—turning away from sin to God. In II Cor. vii, 10, both words occur. Godly sorrow, a synonym for contrition of heart, results in repentance to salvation. Here the word is used which expresses turning away from sin. At this stage of repentance salvation is ensured and hence, "not to be repented of." Here the word is used expressing reversion of sentiment. Nay, no one ever regretted that afflictions, together with the word of God, caused a reversion of sentiment and revulsion of feeling in regard to sin, enlivening in turning away from sin to God; for right there and then the light of the other world shone forth into the soul, filling it with celestial splendor.

Like everything else of great value, repentance has its counterfeit. It is the offspring of the sorrow of the world. Anything which falls short of turning away from sin to God is not evangelical repentance. There may be spasmodic reversion of sentiment and even reversion of feeling in regard to sin, even reformation may ensue; yet, if said reversion, reversion and reformation were brought about by a sorrow because of sin *per se*; in other words, should said reversion, reversion and reformation be simply the result of apprehending and, perhaps, experiencing the dire consequences of sin, and not as sin affecting the righteous Judge, our heavenly Father, the outcome is not evangelical repentance, for it was wrought by the sorrow of the world. Many lament their want, but not the prodigality which led thereto. Thousands bewail their want of health, but not their intemperance and excesses which sapped their constitution of the necessary marrow. Not a few grieve over the loss of influence, but not over their lack of veracity, honesty and magnanimity which caused and pre-empted said loss. Such sorrow, on account of the grievous consequences, not on account of sin itself, is the sorrow of this world preceding eternal darkness and death.

Evangelical repentance sees sin in all its heinous hideousness. Soon the penitent soul laments: "Against thee only have I sinned, and done this evil in thy sight." "There is no soundness in me because of thine anger." Conscience sorely troubled, the penitent sinner confesses with David: "My heart is smitten and withered like grass."

Repentance is not, meritorious in itself. Though you should grieve yourself to death on account of your sin, that grief would not secure forgiveness for you. Judas Iscariot could endure the anguish of soul no longer; in utter despair he took his life. But, though not meritorious, it is nevertheless indispensable. It is the natural and fitting expression of our sorrow for having transgressed God's holy law. It indicates our abhorrence of sin. It manifests our compliance with the will of God, which makes repentance obligatory. It causes us to understand the plan of salvation. It demonstrates that our hope of salvation has its sole basis in Jesus.

The intensity of repentance is not in all the same, though, perhaps, equally genuine. Its duration also differs with different persons. Bold intensity and duration of repentance are dependant on the will of God, on the enormity of our transgression, as well as on our temporary mental make-up. It presses God, sometimes to allow a soul to wither in great agony for days and weeks ere forgiveness is secured; others find pardon without such exceedingly torture. It stands to reason that the Prodigal Son's brother, repenting, could not be agitated like the returning wanderer. Neither would, for instance, St. John, repenting, be demonstrative as St. Peter. You would like to repent of your

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Apportionments of Louisiana Conference
for 1886.

FOREIGN MISSIONS

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COLUMBUS DIST.—SECOND ROUND.	
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7	Stinkville station..... Feb.
14	Morran and Singtonak.....
21	West Point..... Mar.
28	Brooksville..... Mar.
7	Crawford.....
14	Columbus circuit.....
21	Yalobee.....
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81	Starkville circuit	APR 1907	APR 1907
8	Natchitoches	APR 1907	APR 1907
7	Louisville	APR 1907	APR 1907
10	Wallkill	APR 1907	APR 1907
14	Lafayette	APR 1907	APR 1907
17	Clarendon	APR 1907	APR 1907
21	Tamplin	APR 1907	APR 1907
23	Hebron	APR 1907	APR 1907
28	Salmon	APR 1907	APR 1907
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J. D. CAMPBELL, P.

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1	Water Valley, Wood Street	Nov.
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3	Old Town	
4	Camdenville circuit	
5	Camden station	
6	Charleston circuit	Apr
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Christian Advocate.

VOL. 32.—NO. 10.

NEW ORLEANS, THURSDAY, MARCH 11, 1886.

WHOLE NO. 1545.

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AMPLIFY.

BY REV. A. E. RUFFEL.

Do not say that the one that holdeth all
Who came to Jesus at his loving call,
Realized the words he spoke in days of old—
"I've other sleep which is not of this fold."

The Pharisee is narrow in his range,
Exclusive, as with him is never strange;
The golden rule, it seems, he never knew,
His breadth of knowledge only of the Jew.

Remove the bars that ring the gate;
Break down the walls, make wide your Lord's estate;
Make black and white your neighbor, friend,
Visit the poor, to lowly ones attend.

Have we not read our Master's sacred word—
"The one that serves is not above his Lord"?
Glad like him, and as he goes, say,
Forgive the wrong, walk in the better way.

Do not say that in narrow limits dwell
A few who shrink from their Lord's will;
Glad for their faith which makes a new world,
And black fresh blood in an open field.

Remove with care the treasure of the mind,
Glad will we in thought which comes of any kind,
And while we gather in from day to day,
Glad the good, and cast the bad away.

When trials come, and foes enclose you round,
Like an eagle's nest, and an eagle's sound,
And a voice like the whirlwind, and a voice like the rain,
And a voice like the storm, and a voice like the rain.

Out of the din there comes a call to thee:
"Do not say, I have a Lord and a friend,"
Glad by the way the peace and grace has given,
Till thou shalt reach the latter gate of heaven.

—Zion's Herald.

Notes from Kansas City, Mo.

BY REV. JOHN MATTHEWS, D. D.

Sir William Jones, a lawyer, one may suppose, had a broad moral outlook when he divided his hours so systematically and wisely—"seven hours to law; to soothing slumber, seven; ten to the world about, and all to heaven." This man did not live in Kansas City. Here there is so much vim and push men are like birds in a grove, hardly know on which limb to light—if light at all. Were one to describe the incessant business energy, many would regard the statements as the North Carolinians did Bishop Hargrove's California perambulation story. The Bishop felt impelled to prove his statement, and did so by sending on an immense perambulation. As we can not send our great activities, the subject will be dropped.

On church lines, for months past, our city has kept abreast with business energy. A large religious element has been kept under whip and spur. It must be confessed, no one can keep pace with the demand without losing sleep, neglecting prayer, and, in a sense, losing sight of heaven. One grows bewildered and is tempted to cry out: "Lost, lost, amidst a blaze of light!"

It is well to confess that a certain phase of religiousness may be overdone. An overdose of pound cake has a bad effect. It is said of Dr. Arnold, of Rugby, "He arose in his determination to make the young hearts around him as conscious of moral power as they were of other forms of life and being." Had he taught in this "great West," it is probable he would have failed.

The religious world is kept at about as high tension here as the business and political forms of movement.

Indeed, all over Missouri there has been fever heat in many churches, and that kind of heat is not always health giving. Notwithstanding the deliverance of the General Conference of 1885, the whole country is crying out for evangelists. The ordinary workmen are considered inadequate, and the coming of the

evangelist is prayed for. There is a church in my eye now, where at a class meeting for a year from one to eight persons professed conversion, and three hundred accessions resulted from the ordinary labors of the year; yet brethren were constantly in their public prayers and private talks intimating there was no revival of God's work. In this city churches are multiplying, and membership largely increasing in all the denominations. This is not satisfactory; evangelists were imported and a temporary fire created; but no extensive work has been developed. It is difficult to recall all the names of these celebrities. Varley, an English evangelist, was invited. He was nobody in the Scriptures. He called things by their right names. As a sermonizer he was a failure; but his Bible readings were valuable. He kept things stirring for a few weeks. He was unlike Sam Jones, who goes for the men tomahawk in hand, Varley had a mission to the sisters. Whew! how he slugged them! The for dew and filled the air. For a period things were at a white heat. We hardly had time to get back into the ruts when the cry was heard—Moody is coming! Moody is coming! Yes, he agreed to visit Kansas City on condition of union of effort upon this part of ministers. Time was spent in getting all ministers into line, committees at work and a place to contain the multitude. Money was expended, prayer meetings in a measure demoralized and ordinary Christian labor suspended in anticipation of a work being done on the wholesale principle. The expected day arrived and Moody appeared! He talked like the man of God that he is. There was no self-glorying, nothing but the spirit of Christ in his words and methods. Great crowds thronged to hear him. The religious community was under high pressure and at fever heat. On Sunday morning to secure seats some went so early that family worship was put aside and private prayer omitted. No one would fall to honor Mr. Moody. He gives forth no uncertain sound for Christ; but one is tempted to rise up, as did Dr. Wayland in an association of Baptists who had been discussing orthodoxy of work, and ask, "Is there any Holy Ghost?" Not one of these good men can do effective work unless supplemented by the Divine Spirit.

After a season a new evangelist appeared in the form of a woman—no doubt a good and useful one. Mrs. Richardson is the least objectionable female preacher I have met. Her labors covered weeks, and our Northern brethren of the Danvers Place Church had a number of accessions. Then the Southern Presbyterians brought an evangelist, who preached with mental strength and deep earnestness, wrestling with the deep problems connected with the atonement made by Christ. He did that church good, and some were added to the Lord.

Our Centenary Church, on Lyilla avenue, imported Louis Mysonbier, literally a boy preacher, aged twenty-two years, small of stature and delicate in structure. He carries a good face, and his manner is simple and unpretentious. His spirit and bearing impressed one that he sought to glorify Christ. His sermons, if we may call his talks by that name, did not create special interest. His urgency, coupled with his efficiency, added to his efficiency. He was not bolder in the least. During his twenty minutes' sermon he passed from one side of the platform to the other, with rapidity, and, without exhortation, abruptly closed; then a certain kind of generalship followed. When the meeting closed (the papers stated) one hundred and fifty professed conversions. His power is mostly over children, and of the one hundred applicants for membership one remarked the great number of little people.

The Presbyterians then imported Dr. McKee, of Kentucky, who labored in two of their churches. After this another Presbyterian, named Dr. Thayer, has opened here.

It seems these evangelists have not satisfied, only whetted the appetite, and the cry is, "Send for Sam Jones," and all along the line is heard the

cry, "Sam Jones! Sam Jones!" Our papers have announced his coming. Rev. J. C. Morris, of Walnut Street church, was given as authority for the statement. Do these facts indicate a morbid or a normal religious condition?

Do not infer that I am opposed to evangelists. When the General Conference pronounced against them, some years ago, my judgment stood over against the united wisdom of that General Conference. However, as usual, I kept my mouth shut. Evangelists are not only useful, but necessary. True, I have never had one, by invitation, to assist me, but stand ready to employ one when the way is open. They draw special attention to the subject of religion by novelty of style or method, as did Wesley and his co-workers. It is to be hoped that our people will not put the poor pastor with things and cuts while waiting for the special messenger.

To change the theme, let a statement reach the eye of your readers. Letters from Missouri are frequently found in our Advocates in reference to the movements of our church. Chapman and Bolling write largely; so do others, and readers wonder why nothing is said about St. Louis and the other extreme, Kansas City. Writers from our section say nothing about the centre. The readers must remember Missouri is an empire. Our own church has three Conferences in the State, and each writer represents simply his own Conference. So far as my information extends, our church is prospering in each Conference.

If you ask after our work in Kansas City, the answer is to this effect: The churches are doing well. The new preachers sent to us are doing well and long for great results. The growth of the city is still a marvel. We could build one or two more churches with advantage to our cause. The pastors in our leading churches are expected to move in new enterprises. The writer no longer stands where he is expected to launch a new enterprise, having been appointed in charge of what Mrs. Watkins, of Mexican fame, calls "Washington Street Mission." It takes all of one's time to keep a mission well in hand. During my long and roving ministry no one ever congratulated me in writing on an appointment until this Conference year. One of our wisest D. D.'s applauded me for taking a back seat!

Dr. Cottrell's profile pen is still touching the "change of name." The Annual Conference by a large and decided majority have settled that question, and in the opinion of your correspondent, by that act, settled the fate of the church. In the heart of the South the trend of things is as apparent as in the West. Quite a number voted against any change in our church name on the basis that such a change would hinder the union of the two wings of Methodism. This statement is virtually made by one or two writers in the Texas Advocate. Last fall an article was outlined with accompanying facts urging our friends to vote for the change of name. My purpose was to go upon the record, in the belief that the only hope of our continued existence lay in that direction. Three members of my family were stricken down, and for weary months the angel of death hovered over my household. Sickness seized me, and I did not get to our Annual Conference. That article was never finished. My conviction now is deeply rooted that our leaders have been struck with judicial blindness. This is a deliberate view after nearly five years in this border-work. The minority have a right to be heard. It is well known that certain rights must not be encroached upon. Here is where the moral nature is required to step in and decide, as against mere numbers or power.

At a recent meeting an evangelist said: "An aged Christian woman asked, 'Are you never troubled by the devil that you are always so cheerful?' 'O yes, he often comes to the door, but I never let him come in, nor give him a stool to sit on.'"

He perceived at length that the man who is able to look down and see that part of him capable of disappointment lying beneath him is far more blessed than he who rejoices in the fulfillment of his desires.

Items from Sardis.

For several weeks past religion has been at the front in Sardis. The whole town has been moved, and almost, if not quite, every one has been impressed by a deep, pervading religious influence. Rev. Dr. J. W. Hoyt, Presbyterian evangelist, began a meeting on the last Saturday in January, and continued two weeks—two services each day. The people turned out notwithstanding the bitter wintry weather, large congregations being in attendance day and night. Dr. Hoyt has intense earnestness, magnetism, great plainness of speech and evangelical doctrine to commend and give him success. His methods of work differ from our plan of altar work. With him the front seat is one of decision, to which all persons are invited who are prepared to accept Christ as a Savior. All the other seats are his "anxious seats." While I prefer our methods, the old plan of mourner's bench and altar work, yet many were moved by the Doctor's earnest preaching and methods to come out on the Lord's side and publicly confess Christ. Many children and young people, some of our leading citizens and some hard cases have made profession and united with the church. Christians of the several denominations participated in the meeting, working together in great harmony and reaping a spiritual harvest. About eighty persons have united with the different churches as a result of the Doctor's labors. Forty-one have been received on profession of faith into the Methodist Church, and others are expected to join. Soon after Dr. Hoyt closed his meeting, Rev. B. W. Hatch, a Baptist evangelist, began operations, and still continues with good results. On the close of the meeting of our Baptist brethren, it is our purpose (D. V.) after a short rest, to hold services in the Methodist Church, and so improve the season of gracious visitation with which God has favored our community.

Mrs. M. L. Wells, a cultured Christian lady, has been on a lecturing tour in Mississippi in behalf of the Woman's Christian Temperance Union. She delivered two lectures in the Methodist Church in Sardis: one on Saturday night, January 24, and the other on Sunday afternoon following. The lecture on Saturday night was well attended, considering the fact that the weather was bleak and wintry, the ground being covered with a sheet of sleet and snow. The attendance Sunday afternoon was much larger, although Boreas still held complete sway over the face of nature. On both occasions, the faces of persons unused to such places were seen in the audience.

Mrs. Wells spoke in a dignified and impressive manner, and yet with easy womanly grace, touching upon the work of woman in her efforts to put down the liquor traffic, and making earnest appeals on the general merits of temperance.

Both lectures were deeply interesting, free from bitter invective against the liquor dealer, and listened to with marked attention.

At the close of the lecture on Sunday afternoon, a Woman's Christian Temperance Union was organized for permanent work in Sardis. This Union has steadily grown in numbers, and promises to do a good work for prohibition in the community. Will not the mothers, wives, sisters and Christian women of Mississippi organize for earnest work throughout the State, and enter upon a determined crusade against the liquor traffic?

The prohibition sentiment grows apace, and even now "the purple rim of the morning" betokens the dawn of victory. I take pleasure in endorsing the work of Mrs. Wells, and in commending her to the friends of temperance, as in every way worthy of their confidence and co-operation in the noble cause in which she is engaged.

T. C. WIER.

Mrs. Goodale in Texas.

Mr. Editor: Mrs. Mary Read Goodale, of Baton Rouge, has been with us. Her visit and work was much appreciated by our people. On Sunday afternoon, the twenty-first instant, she addressed a mass meeting of the children and young people in the Methodist Church. A Band of Hope was organized of about eighty members. On Monday night following a large audience greeted her in the opera house. For more than one hour she held them by her eloquence and tender appeals. A typical Southern woman of culture, modesty and refinement she came so well endorsed, that she commanded much attention and excited profound interest. Our little city has been visited by many other consecrated women workers in this field who were more demonstrative and emphatic in manner and utterance, but by no one who leaves a better impression for good or who has more completely won the tender sympathies of the good and the refined. Mrs. Goodale leaves largely the beaten track in her addresses, and none who listen to her can but be impressed with her culture and her consecration. She carefully eschews politics and appeals to the conscience and sense of right, as in the discussion of a great moral question. On Tuesday afternoon, in the Methodist Church, there was a meeting—ladies only—and at night another fine audience gathered in the church, which was well entertained. The local union here was largely increased, and the children and young people are enthralled on the subject.

Our sympathies and prayers follow this good woman, and we predict for her a wonderful career of usefulness.

JOEL T. DAVIS.

TYLER, TEXAS, FEB. 24, 1886.

A Pleasant Occasion.

On February 22 a considerable number of invited guests assembled at the residence of Mr. George I. Pitts, near Mansfield, to celebrate the birthday of himself and his elder brother, William Pitts, of San Marcos, Texas, now on a visit to his relatives here after a separation of forty-two years. The latter was born on February 22, 1803, and the former on February 21, 1810, the one being now eighty-three years of age and the other seventy-six. Of the invited guests, numbering some fifteen gentlemen only, two or three were under fifty, the others ranging from that age to seventy. Younger people might be surprised to learn that these elderly men, representing the pulpits, the bar, the medical and mercantile ranks, were all as happy as good cheer and genial conversation could make them. But evidently the happiest were the oldest, and conspicuously our octogenarian brother from Texas, who was received into the church by Dr. J. J. Vick Pierce, in Georgia, heard George Pierce preach his first sermon, and, after fighting in the Indian wars in 1836, emigrated to the Lone Star State in 1846. His good health, fine sense and sincere piety made him the center of interest in the large assembly, and both the old and the young were entertained by his wisdom and his wit.

The dinner was elegantly served by Mrs. J. W. Pitts, a bright and cheerful younger lady of the family, and all returned to their homes admiring the beauty of a pious old age.

F. M. ORADE.

MANITOWA, LA., FEB. 22, 1886.

Louisiana Conference Minutes.

Mr. Editor: I observe several omissions in the printed minutes of the Louisiana Conference. The Homer circuit should be credited with \$21 for church extension instead of nothing. The Farmersville circuit paid in \$35 for foreign missions instead of \$15, and the Andrus Chapel Woman's Foreign Missionary Society should be credited with \$8.60, and put to the Brushwood circuit report. In making these statements I find no fault with the accomplished secretary, for Dr. Evans has certainly sent out a very neat pamphlet.

JOHN T. SAWYER.

HOUMA, LOUISIANA.

\$500,000 for Missions.

Mr. Editor: One-half million for missions is no more than their importance to the church, our ability and obligations demand.

An earnest effort, after an hour with the agonizing Christ in Gethsemane, by every pastor in our Southern Methodism, would secure this amount. I think that the greatest want of our people is correct information and intelligence on the subject of missions and our missionary operations in foreign fields and borders and Territories. Never has there been a time when facilities for learning and disseminating missionary information was better than the present. Our Missionary Advocates, Christian Advocates, quarterlies and other periodicals are teeming with facts and figures—records of what the church is doing toward evangelizing the world—and it would seem superfluous to presume to give our people any more information, or attempt to enlighten them on the subject of missions.

But how many of the laity read the reports and keep pace with our advancement and aggression in foreign fields? Not over ten per cent, sir. It is presumed that the pastor is well informed on missionary lines. With all the facilities for knowing and keeping posted, he is inexperienced if he is not informed. Let him preach a few sermons setting forth the gospel claim for missions and give the people the statistics of the general church, and of our own church especially, and ask the people for their contributions, keeping the fact before them always and prominently that the assessment is the minimum of their obligation, and not the maximum. If this course is pursued, I verily believe that that which now seems an impossibility to many will be realized in cash.

H. C. BROWN.

Three Ordinations, but Two Orders.

Mr. Editor: Several years ago I heard this question asked, viz: "Why are our Bishops given a separate and distinct ordination?" To me the question was unintelligible, as I had not carefully studied the polity of our church on the subject of orders in the ministry. I am now reading Powell on "Apostolic Succession," a book of the fourth year in the course of study, and the question comes up again. I am puzzled to see the consistency in three ordinations when we recognize only two orders in the ministry. If a Bishop and elder or presbyter be the same scriptural order—a fact clearly established by Mr. Powell—why should we have anything more than the simple election of an elder to the office of a Bishop?

Three ordinations and two orders appear somewhat misleading. I know it might be answered that the ordination service of a Bishop may be considered a ceremony, or form of recognition of our Bishops as such; but why this apparent recognition of a third order? Will you please publish this inquiry, and answer yourself or let some of our church polity brethren do so? I would be glad to hear from any one of the committee of the fourth year.

MEMBER OF FOURTH YEAR CLASS.

Mississippi Conference Brotherhood.

We have eighty-one live, active members who will respond to any call for the good of the order. Six new members enrolled. Ten have forfeited their membership. This ought not to be the case. Number of honorary members—four, including one elect lady. Why can we not find one hundred laymen in the bounds of the Mississippi Conference who will become honorary members? Why can not every Band of Stewards secure an honorary membership? Disciples of Christ, here is an inviting field for you to do good with your money.

Since the resignation of our beloved president—Rev. J. M. W. em—owing to the many duties and cares of his present work, Dr. T. S. West, of Woodville, becomes president.

Yours,

L. W. COOPER, Sec. and Treas.

WOODVILLE, MISSISSIPPI.

—In the best Christian there is enough of sin to make him the worst of transgressors if God should leave him.

Christian Advocate.

ORGAN OF THE LUTHERANS, METHODISTS AND
OTHER CHRISTIAN CHURCHES OF
THE MISSISSIPPI CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. ADAMS, D. D., Rev. J. T. SAWYER
REV. W. L. C. HARRIS, D. D.

THURSDAY, MARCH 11, 1886.

We are glad to learn that Dr. Felix R. Hill, of St. Louis, has regained his health, and is recovering the sight of his injured eye. This will be good news to many New Orleans friends. In a private letter to one of our publishers he gives account of a revival in his pastorate. About forty souls have been converted, and thirty added to the church.

The grand parade of the Fire Department in this city took place last Sabbath. It is a fact, that in this, the latter half of the nineteenth century, and in these United States, the Sabbath is desecrated by spectacular nonsense. We applaud the brave work of our firemen and approve a public recognition of their services, but these Sunday parades are a disgrace to our civilization. And some members of our Protestant churches were conspicuous in the ranks! Shame on such a compromise of conscience.

The bar keepers of Vicksburg, Miss., propose to boycott the clothing house of Warner & Scarles because one of its employees, Mr. R. W. Conway, is an active temperance man. Mr. Warner promptly refused the demand of the saloonists that Mr. Conway be discharged. Now let the blind see. If there are any people among us so innocent as not to know the desperate lengths to which whisky men will go they can be informed. We hope Mr. Conway, who is a member of our church in the Hill City, will stand by his temperance convictions. But in the meantime the friends of morality must organize and be more aggressive. Ours is a war of extermination. We propose to close every open saloon in the State.

The Blair Educational Bill, of which mention has been made in these columns, has finally passed the national Senate and gone to the House of Representatives. There was exhaustive discussion of the proposed measure in the Senate, as to its constitutionality, purpose, scope and feasibility. The whole question of public education passed under review and the relation of the general government thereto. We heartily approve the bill and hope it may soon become a law. And now that there is prospect of its passing the House some of its enemies are urging the President to intervene a veto. The South will largely be the beneficiary of the money to be appropriated, as it is to be distributed according to the degree of illiteracy. This lays great responsibility upon our section. These millions should be wisely spent. Our reproach must be removed.

Why not organize an Annual Conference in China, in Brazil, in Mexico or in any other place where we have a growing work? This would raise no constitutional questions would infringe on no restrictive rule. The foreign work would then be governed just as the home work is. The Bishop could go when needed, and if a Bishop were not present the Conference could elect a president just as we do here. Why not do this as the needs of the work require?

Our brother's suggestion has been anticipated. The Mexican Border Mission is already an Annual Conference, the Central Mexican was organized into a Conference, February 26, by Bishop Keener, and it was expected that a Bishop would go to China during the current quadrennium on a similar mission. That is the proper thing to do.

We are obliged to our young friend, Miss Bessie Watkins, of the State Female College, at Columbus, Miss., for kindly remembering the New Orleans Christian Advocate. A Young Woman's Christian Association has been organized in that institution, of which she is secretary. In ordering the Advocate she takes occasion to write some words of personal, which we beg pardon for publishing, hoping they may encourage other young Christians:

I told you last summer of my intention of spending this vacation at the Mississippi Industrial Institute and College, and so here I am busy at my studies and work for the Master. He has given me much of this work to do and many wondrous labors. He is showering his blessings abundantly upon us in this work, and many sin-weary souls have already found rest at his feet.

Local Option in Mississippi.

The passage of a local option law by the Legislature of Mississippi last week will mark an epoch in the history of temperance reform in that State. For years the heroic friends of the cause have been unremitting in their efforts and have accomplished much in arousing public sentiment to the enormity of the liquor traffic and in reforming the drinking customs of society. In this latter respect gratifying progress is everywhere evident. The old "sideboard" with its rare wines and brandies, has been removed. It is no longer a breach of hospitality not to invite a visitor to drink. Indeed these are the very rare exceptions who adhere to the old custom that was once as tyrannous as it was rational. And it is no longer respectable for ministers to tipple wine on social or festive occasions. The reform sentiment is too wholesome and strong for the clerical indulgences of even a decade ago. Society demands that God's ministers shall be men of clean hands and pure hearts.

The law which has been on the statute books of Mississippi for some years, provided that no place for retailing liquor could be opened without the endorsement of a majority of the legal voters of a supervisor's district or municipality. That endorsement was secured by a petition certifying that the applicant was a sober and suitable person to conduct such business. That petition was filed and published in a county newspaper for three weeks. If a counter-petition signed by a majority of citizens was filed within thirty days license could not be granted. And if the same name appeared on both petitions it was counted against license. In addition to that general law there were a number of special statutes prohibiting the sale of liquor in eleven entire counties, thirteen supervisor's districts, and thirty-three towns and neighborhoods.

The law which has just been passed retains the general statute described above with a slight amendment, and superadds an election by counties. Upon the petition of one-tenth of the qualified voters of a county the Board of Supervisors shall order an election to be held at a time when no other issue is before the people. The election is to be conducted in all respects like a general election for county or State officers. If the majority vote against the sale then no liquor can be sold within said county for two years. But if a majority favor the sale, then before license shall be granted to any applicant he must file a petition before the Board of Mayor and Aldermen or Board of Supervisors, as the case may be, signed by twenty-five freeholders. That petition must lie over for thirty days, and if in the meantime a counter-petition signed by a majority of legal voters of such municipality or supervisor's district, is filed, license can not be granted. Thus the friends of temperance have a double chance for prohibition. If they do not succeed in the county at large each locality can petition against the matchless evil. Certain manufacturing and college towns are exempted from the provisions of the law and remain under special prohibitory statutes.

We are especially pleased with the section requiring an applicant for license to secure a petition signed by at least twenty-five freeholders. There are many little railroad towns in the State and the very worst for drunkenness and outlaws, because lacking adequate police force—that can not show twenty-five real estate owners. Of course all such places become absolute prohibition towns. Others have more than the required number, but all will not favor an open saloon. Freeholders, generally, are not signers of liquor petitions. With some exceptions, they are saloon strikers and ignorant colored men. Under the operation of this law the low doggerly will necessarily be banished from many places hitherto untouched by our reform.

We have only hope from the elections by counties. All political and personal complications will be eliminated from the contest, and the sovereign people will decide the simple question of whisky or no whisky. In such an issue we can but think a majority of the counties will declare for God and home and native land. But every friend of freedom must be up and doing. We have a subtle, mighty foe to combat. No soldier can afford to slumber on his post. If the contest in each county is managed discreetly we have no doubt but that fully three-fourths of them will declare for prohibition within the next eighteen months. There must be no divided counsels. Let the ranks close up and every comrade prove a hero.

These are the salient features of the new statute. It is doubtless defective in some particulars, but, upon the whole, is the measure the prohibitionists have been demanding for four years.

Symposium on Bishops for Foreign Mission.

We give below some of the more recent utterances of editors and correspondents on this great question. We are rejoiced that our honored preceptor, Dr. Garland, wrote his article. Something is needed and his paper has led to earnest thought as to what that best something shall be. Our own opinions have been given at length. We believe the plan of a resident episcopacy fixed by the General Conference is unconstitutional and unwise. That view seems to be the voice of the church.

"John Merides" in the Baltimore Methodist, who came out first in support of Chancellor Garland's plan, thus writes:

I can not undertake an analysis of the arguments pro and con, nor attempt a synopsis of the diverse opinions already advanced upon the subject. This only I would say, the thought of the church thus far gravitates toward a plan which would provide for an annual episcopal visit. It is held that a Bishop whose service would be only interrupted by a return to the parent church once in four years would, in a short time, be beset by the difficulties and embarrassments now suffered by a superintendent; that the tendency would be to separation from the home church, that the arguments which would justify a Bishop for one field would justify it for all; that in case a resident Bishop should be provided for all, the expense would be necessarily very heavy; that the experience of the Methodist Episcopal Church is decidedly in support of the plan of annual visitation, in preference to any other hitherto tried; that this plan will raise no question of constitutional authority; that the expense of an annual visit will be so much less, that in this fact alone is found a weighty argument in its favor. Under divine guidance the church will doubtless be led to wise conclusions.

The Arkansas Methodist speaks its mind as follows:

But how do the views of Dr. Garland strike you in comparing a four years' pastorate to a four years' Bishopric. You see he is advancing toward low church episcopacy by the way of the diocesan. We are glad to see such a healthy tone in all our Conference organs. Our future general superintendency must be preserved as well as our hierarchy itself. No infringement must be allowed in either, and we must never elect Bishops for special places. Our episcopacy will never stand that. We would soon have Bishops as common as other folks. Bishops may act as scape goats, but they are not the panacea for all of our Methodist troubles and missionary failures. We will augment our misfortunes if we undertake the line indicated by Chancellor Garland.

The Alabama Advocate closes a calm discussion of the whole question with these words:

The constitution of the church at home will permit either the present plan of superintendents or the plan of resident Bishops; or, what perhaps is best, the plan of annual or biennial visits by the Bishops living here. What is needed is more prayer for success, more money contributed, and more men devoted to the work.

The Holston Methodist says the Chancellor's plan has grave constitutional objections and is "asquinting at diocesan episcopacy." It concludes as follows:

It is evident that we can not have foreign Bishops proper without a change of our constitutional law. We can do nothing but require our Bishops to make occasional visits to our foreign fields. These fields should be set off into autonomous as soon as they can be self-supporting; and they should elect their own Bishops. We hope it will not be long till a self-supporting Conference can be organized in each of our three leading mission fields. Then we should favor independence.

From a clearly presented argument in the Nashville Christian Advocate by the Rev. Dr. W. T. J. Sullivan we make these extracts:

Still less can I yield to his urgent plea for a local Bishop in the missions. There is, under the view of such Bishops as a provision for episcopal presence in the mission field, a very strong, prudent if not a constitutional objection. Say what we will it would be the initial step to diocesan episcopacy. That none of us wants, even in the dim distance or in a shadowy form.

Every important end can be met by having the College of Bishops to arrange their work so as to include annual visits to the mission fields. Let the Board of Missions retain its managing function as well as financial, though modified to suit the exercise of episcopal presence and authority. The Bishop will then go in his full, not quasi-connectional character. The church will have a healthy complement of checks and balances giving a happy mean of forces in her mission work. The Bishop will be a constant medium of living intercourse between the mission and the church at home; carrying thither an informing and molding power drawn from his knowledge and experience in the freshest life and work of the church; and bringing back the facts most needed to arouse the zeal of the church for her missions. As he goes up and down holding conferences, preaching, talking, writing, mingling with his colleagues, he will do far more good than any returning missionary, for he will be all the missionaries returned and speaking through him, while he holds a powerful grasp on the confidence and reverence of the connection as one of

its chief pastors and unconfined evangelists. The Bishop will report his mission work and the state of the mission to the Board, and will include these items in his report to the College of Bishops and to the General Conference. Here will be ample opportunity for review and correction. The Bishops making their visits in turn to the missions will have a common and equal interest in those fields, and will both be helped by one another in the work, and inspire a stronger confidence and broader interest in this vital enterprise of the church.

The Baltimore Methodist in a leading editorial on "Shall we Elect Missionary Bishops?" speaks to the point in these paragraphs:

We do not believe that the election of a Bishop for each mission field is either desirable or demanded by the needs of the case. An annual episcopal visitation to each field will meet all the demands, and as the Bishops in rotation visit these fields they will be better prepared to fire and enthuse the church at home on the great question of foreign missions.

The Rev. Dr. R. N. Sledd, of Virginia, in a letter to the St. Louis Advocate thus refers to the question. He states the difficulties clearly, but we dissent from his proposition to set off the China mission, as premature:

With all deference to Dr. Garland's superior wisdom, we have no need for resident Bishops in our mission fields. Nor do we believe that we can create them without an infraction of our constitution. We are not prepared for a measure so radical. But let our episcopal force be increased by the election of two or three Bishops, and our missions may be visited regularly. Such visitations will be little less effective, and more acceptable to the laborers than an episcopacy essentially diocesan. In so far as China is concerned, the easiest and most complete solution of the difficulties of the situation is the union of the two Methodisms, or all the Methodisms there, and the organization of the united body into an independent church.

The Raleigh Christian Advocate expresses some decided convictions as follows:

Simply because the missionaries have a little personal trouble occasionally does not require a resident Bishop among them. Nor would this remedy it. The Bishops themselves sometimes have personal difficulties, as we all know. Abraham and Lot, and Paul and Barnabas, had a few words and separated. Putting resident Bishops in our missions will not remedy these evils. Our present plan of episcopal supervision is the best. Elect enough new Bishops and require one of them to visit our missions annually just as they visit the Conferences.

The Pacific Methodist endorses the position of this Advocate, and in reproducing entire one of our articles, takes occasion to say:

Among all the reviews of that article we have seen none that so clearly and thoroughly answers the argument as the following from the New Orleans Advocate. The editor, in a former article, discussed the constitutionality of Dr. Garland's scheme and in this he takes up the general subject.

Young Converts and Religious Papers.

With the growth of church membership there should be an increased circulation of church papers. Those who come into our fold ought to acquaint themselves more thoroughly with the teachings and usages of Methodism and keep informed as to its current history. If every new convert could become an intelligent reader of one of our church papers, one revival season would mark an epoch in the ecclesiastical history. In the Central Christian Advocate we find an article on this subject so timely and well-stated, as to justify a liberal toleration to our columns:

"They (the young converts) are probably not very familiar with the doctrines and discipline of the church, which, however, they ought to understand as a means of stability and usefulness, and the weekly paper is a constant teacher of these things. In order to make them broad and sympathetic in character and experience, and stimulate them to benevolence, it is vitally important for them to be familiar with the great movements of the Christian forces of the age; and the Christian periodical is the only vehicle by which such information can be carried to them. They have entered upon a new life, and into a new environment, and no one human agency can do more to put them into sympathy with that environment than the religious newspaper. It makes them familiar with the names of the best people, and with the record of the best deeds of these best people. Whatever of good is being accomplished in this world, the convert can read in his religious paper the story of the blessed progress. It enlarges his sense of brotherhood to the great cause, and strengthens him with facts from the best side of the world. He has probably read the tragic and criminal as published in secular papers, until he has grown weary of it, and it will refresh his spirit to read a paper which shows him that the world is not quite full of crime, cruelty, and despair."

"Is it not clear that pastors will do a kindly service to all concerned—to the converts, to the churches, to the pastors themselves, and to the cause of the true, the beautiful, and the holy throughout the world—by leading converts, at the earliest possible moment to become readers of at least one first-class religious paper. Of course, we would be much pleased to receive a large number of such subscriptions to our own paper; but our plea is not for this alone. The Western is not the only good religious paper published, though it is as good as we can make it, and is made as to be helpful to souls that are trying to live for God. But our aim is not simply to enlarge our own subscription list. Our argument and plea are for the sake of the converts themselves, and for the cause of our Lord. We do not hesitate to say that if all converts could be led at once to become regular and interested readers of Christian literature, the question, 'What becomes of the converts?' would lose very much of its significance. Ignorance still destroys many of God's people."

Success of Our Foreign Missions.

The discussion of our foreign missions happily initiated by Dr. Garland, will cause many things to transpire helpful to the church and our work abroad. The suggested "recast" of our methods of administration was born of two considerations—inadequate success of the missions and personal inharmonious among the missionaries. These were charged to the organization—were supposed to be "inherent." The first is a question of fact easily ascertainable by reference to the annual reports. In our first article we objected to that statement and again repeat the objection. Our work in the foreign field has been abundantly successful considering the men and money at command. That the statement to the contrary has been harmful we have reason to know. Some have determined to withhold their usual contributions for that cause and apply the same elsewhere. But the facts are at hand to show how graciously the Lord has blessed the labors of our hands in the mission fields, and with what hope we should renew our efforts to enlarge the work. In the Nashville Advocate of last week Dr. Kelley, the treasurer of our Board of Missions, publishes some interesting statistics which we gladly give space. Read and ponder them:

To answer the call for evidence that our mission fields are not the least productive of all our church work we have taken time to look up a few figures and work out a few comparative results, which we hope, under the circumstances, will be read and pondered until they have their full fruition. They will be given fuller and more accurately in tabulated form in the annual report to be published next May. The table in the report of 1885 is the least accurate of all our tables heretofore published, having been compiled during my illness by another, out of materials we had only partially gathered. As the general minutes for 1885 are not yet published, we take general minutes of 1881, the period is about identical with that covered by mission statistics.

At the close of the mission year, June 1, 1871, the first year of work under the present plan, the annual report (Dr. M. Ferrin, secretary) gave the status of our work among non-English speaking people.

1871. Indian and Chinese, total—

Preachers, 19; members, 3,849; Sunday-schools, 14; Sunday-school scholars, 391; collections, \$386.95; church property, \$13,000.

Annual Report May 1, 1885—non-

English speaking works redried: Chinese, Indian, German, Mexican Border, Central Mexican, Brazil, total—

Preachers, 162; members, 11,745; Sunday-schools, 203; Sunday-school scholars, 7,657; collections, \$7,689.15; church property, \$32,658.

Beside this the Board has done much work among our English-speaking population of Florida and the great West as well as among the people here tabulated. The whole number of missions on the pay-roll of the Board among non-English speaking peoples in 1871 are reported as about 15; in 1885 as more than 223. We will not foot up results for the present year before April 1. We are sure they will detract nothing from the rate of advance in previous years.

The following table shows relative increase in mission fields, non-English speaking, and in home church:

Missions Among Non-English Speaking People.

1871. 1885. Increase per cent.

Preachers, 19, 162, 750

Members, 3,849, 11,745, 305

Sunday-schools, 14, 203, 1336

Sunday-school scholars, 391, 7,657, 1934

Value of property, \$13,000, \$32,658, 153

Collections, \$386.95, \$7,689.15, 1988

Home Church.

Preachers, 3,67, 4,711, 128

Members, 61,194, 91,327, 49

Sunday-schools, 6,9, 10,324, 49

Sunday-school scholars, 10,935, 610,655, 56

Value of property, \$10,000, \$10,852, 8

Collections, \$10,000, \$10,852, 8

In a private note to the St. Louis Advocate, in one of our patronizing Conferences, writes: "The New Orleans Advocate shall visit our household, as long as it abides in the land. It is first in every way. In fact it nourishes our souls. The Lord bless more and more to the glory of Zion, its heavenly minded editors."

From Ruston, La.

At Farmersville we had a glorious time, and found that Rev. Washington W. Nicholson, the new pastor, had met with a most cordial reception, and that he was taking hold of the work with heartiness and hope. Some excellent material was received into the church, and young and old seem disposed to work. We could expect that the class and prayer meetings will flourish, and that the Woman's Foreign Missionary Society organized last year, will, under the kindly interest and frequent presence of the pastor at the meetings, thrive mightily this year. A faithful Methodist pastor is ever ready to help the sisters in all their missionary, and temperance, work. The Farmersville people subscribed the full amount of their six Conference collections. It was positively delightful to the presiding elder to have them, when he took the collection, respond so generously and so promptly. He had no urging to do, but the giving was done as fast as he could write the names down. Surely that is just the way that God's people should everywhere do when the call is made in behalf of missions, church extension, education, etc. At Downsville, Saturday and Sunday at the four services and at the love feast, we had large numbers in attendance. The experiences at the love feast were many and rich unto the edification of all. The assessment for missions and church extension for the Downsville Church was more than realized in the collection taken on Sunday. They have a stove in the church, and have kept the Sunday-school alive through the winter. As at Ruston, so at Downsville there has been begun a ladies' prayer meeting with every indication of accomplishing much good. The newly elected officers of the Downsville Woman's Foreign Missionary Society are as follows: President, Mrs. E. L. Collier; first vice-president, Mrs. N. J. Pardue; second vice-president, Mrs. O. J. Raley; corresponding secretary, Mrs. A. G. Hammond; recording secretary, Miss Dehila Gunby; treasurer, Mrs. N. Reynolds; solicitor for Woman's Missionary Advocate, Mrs. Lou Mosely.

The ladies did a fine work last year, and very much more is expected of them during this year. May the Holy Ghost fire up the Home district on missions, temperance and all else that tends to the glory of God and the good of man.

Ruston, La., Feb. 10, 1886.

Yesterday we held the Brushwood Quarterly Conference, and, notwithstanding the severe rains and heavy roads, a goodly number of officials were present. Our glorified brother, Rev. C. W. Hodge, had charge of this work last year, and had been re-appointed to it by Bishop Keener. The answer to Question 5—"What were the estimated claims, and what the final settlement of the same, in the charge the past year?"—disclosed the fact that this circuit had made a very fine record, and that financial perfection had been attained at most every point. We believe that Mt. Zion Church had met in full every claim, and this is not to be wondered at, for she has a model steward in Bro. James M. Miller, who mixes sound business sense and practical methods with cold piety, the natural result being at the end of the year—nothing unpaid. Many a circuit and church, for lack of just such a man, allows year after year to its preacher a very small salary, and pays year after year somewhere from twenty-five to seventy-five per cent, under which slack-twisted style of financial management the ministry is made to suffer. It is strange it is so, but most any where you can see it that a man noted for his business capacity, and supposed to be pious, is elected a steward and he straightway seems to be unable to plan and execute in the matter of church finances, so as to have his pastor paid his exceedingly small allowance. Oh, how many faithful men of God are made to suffer at the hands of stewards, who, in the matter of their own private business, are eminently successful, and yet can not get, or do not get, rather, from five hundred members the sum of \$500 for their preacher! Verily there is much muzzling, official and otherwise, of "the ox that treadeth out the corn."

I see, by a circular sent me, that Rev. Rufus E. Travis, of the Tennessee Conference, has written a book entitled "The Steward; The Member."

It can be bought at the Nashville House for fifty cents, and might prove of value to our stewards and members could they get to read it.

Ruston, La., Feb. 25, 1886.

(From the German.)

I always feel like pulling some body's ears when I hear a preacher in the pulpit name infidel scientists, advancing some of their vagaries, in order to refute them. Such proceedings are levagary itself.

MISCELLANEOUS

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THE SILVER CLOUD.

BY JOHN PHILIP FARLEY.

I saw a silver cloud at eventide,
A gentle little silver cloud;
With outstretched, motley wings, a pale dove,
She sailed toward the west, and thus she said:

"Ah, joy was mine! He bled me in his beams,
He bled me in his beams, and all day long
O'er a thousand fields, a thousand groves,
My happy shadow flitted like a dream."

"Kiss, kiss once more my lips, my pillowed lips,
Bring me once more the bliss I knew at morn;
Cuddled in his arms, and all day long
O'er a thousand fields, a thousand groves,
My happy shadow flitted like a dream."

While yet she spoke her cloudy pallor changed,
And she became a wreath of flaming fire
That did to scorn the silver evening star,
But she had faded like a dream.

How she darkened, slowly, till she was
Whiter than ashes on the face of death,
Then came a cold, low wind, and breathed on her,
In a mist of tears did melt away!

—Atlantic Monthly.

A Temperance Revival.

MR. EDITOR: In this metropolis of "the mighty East," we have just passed through a glorious temperance revival, concerning which I desire to say a few words to your readers. Before entering into the details of this recent movement, however, it may be proper for me to say a few words concerning the temperance work that preceded this and in some measure prepared the way for it. The temperance idea has been emphasized here for some time.

We have had within the last twelve months lecture upon temperance, Galloway, Gambrell, Marshall, Benson, St. John, Mead, Hopkins, Brooks, Mrs. Wells, Mrs. Erwin, Mrs. Goodale, Mrs. Kells, Mrs. Chapin, have all been with us. And the local pulpit have not been idle. The clergy in the main have given forth no uncertain sound on the subject. Through these various agencies a very strong anti-temperance sentiment had been created. But this sentiment was lacking in effectiveness for want of proper organization.

Some weeks ago, having learned through Mrs. Mary T. Lathrop something more than I knew before of the methods of Dr. A. S. Reynolds, I induced our W. C. T. U. to write him to visit us. He came, and remained about a week, lecturing every night. His audiences were good all the while, and part of the time, our spacious church was inadequate to the demands made upon it. The results of his labors may be thus partially summarized: Large accessions to the W. C. T. U.; four hundred persons signed the total abstinence pledge; a reform club of 185 male members was organized. Each member of the club is pledged to total abstinence, and to work for the propagation of total abstinence principles. The club continues to grow. It now numbers largely more than 200 members and has plans on foot for vigorous work.

Through this club many pitiful victims of the drink habit have been placed on their feet and started in the pathway of sobriety and happiness. Dr. Reynolds' visit was a benediction to this city. It garnered the results of previous seed sowing. It gave to the temperance sentiment the marvelous power that accrues from organization and concentration. It has created temperance sentiment where there was none. It has wrought a wonderful change in the community. It has given the temperance cause an

impetus such as it has never received before—an impetus which in my judgment is destined to give us an ultimate victory for the right. I wish, therefore, Mr. Editor, through your columns to commend Dr. Reynolds to all lovers of the temperance cause. I wish he could spend a week in all our principal towns. Though not what the world calls an orator, he talks in a way that reaches the judgment, the consciences and the heart. He is, moreover, a consecrated, godly man. He is needed all over the State. In those places where rum rules he is needed to create temperance sentiment. In places where temperance sentiment is strong, he is needed to organize that sentiment and set it to work along the line of moral suasion and in other ways. To these brethren who may see fit to solicit his services, I wish to make a few suggestions.

In the first place, advertise him well, rally your forces, and if possible give him a good audience to start with. Then don't fail to get him a good choir. If possible, have an organ in the lecture room. If not, then surround with him the best singers of the different churches. This helps him and helps the cause amazingly.

That Dr. Reynolds will accomplish as much everywhere as he did at Meridian it would be unreasonable to suppose. Sam Jones has failed at a few places; and our Saviour in some localities did little "because of unbelief." But my judgment is, that "Old Benne," as Reynolds is called in the West, is doing more solid and permanent work than almost any one of the numerous lecturers now in the field in these parts.

W. C. BLACK.

A Bishop for Foreign Missions.

MR. EDITOR: Doubtless you will be burdened with many communications both from the aged and young, pro and con, relative to Chancellor Garland's article on a change, or reorganization in the management of our Foreign Missions. As I am classed with the old men, and having been a member of the Methodist Church near seventy years, and a preacher over fifty years, and all the time a conformist to the doctrines and government of the Methodist Church, I trust it will not be considered presumption in me to give my opinion on Dr. Garland's suggestions.

As to the organization and government of the Methodist Episcopal Church South, it would be well for the General Conference to "let well enough alone," and legislate but little, except it be in relation to the publishing interests, finances and missions.

As to our Foreign Missions, the General Conference, doubtless, in the united wisdom of that body, will adopt some plan for perfecting the organization of the mission work, so as to establish a perfect unity of effort, doctrine and government, and thereby lay a sure foundation for our mission to become self-supporting conference at an early day.

In rebuilding the walls of Jerusalem, after the return of the Jews from their seventy years' captivity, there were in Jerusalem priests, Levites, rulers, and elders many; but it required a Jeremiah to bring about a unity of purpose and action in our great work before them. Without the superintendence and oversight of Jeremiah, the walls of Jerusalem, the city of God, would not have been built up. So we have a great work to accomplish in our foreign missions, and we need a Jeremiah there to superintend the work—to appoint each laborer to his portion of the work on the walls of Zion, so as to render them impregnable to the assaults of heathenism and infidelity.

Dr. Garland's plan is to elect a Bishop for the special work of presiding over Foreign Missions. He said, "The Bishop elected to preside over Foreign Missions would be elected and ordained in the same manner, and clothed with the same authority as any other Bishop." According to the third restrictive rule, the General Conference could not elect and ordain a Bishop for a special place or work, or say to a Bishop you must go to this place or that.

There is a plan, however, by which our missions for four years at a time can be supplied with a Bishop, without infringing upon the third restrictive

rule, or even a show of evasion; and that is, for the General Conference to elect as many Bishops as may be necessary for the work required; the Bishops then in their council can assign one or more of their number to China, Brazil or Mexico.

WM. SPILLMAN.

The Missions.

FACTS BROUGHT OUT.

We have belonged to the Board of Missions most of the time since 1850. We served the Committee on Missions at the General Conference of 1870. Then the present plan of conducting the enterprise was adopted, and Dr. McFerrin was elected Secretary. Nothing has pleased me more than the present discussion, which has grown out of Dr. Garland's article on the Foreign Missions of our Church. Our younger brethren can pick up the facts brought out here and there, and light up many a missionary discourse.

For example: "Methodist Episcopal Church, South—Whole number of communicants in China, Mexico, Brazil, Indian and German Missions, 11,748; income \$184,200; cost of administration, including the printing of Annual Report, four and one half per cent. Such a showing ought to gratify all loyal Southern Methodists. No other Mission Board of our acquaintance is conducted so economically, nor, indeed, any other business enterprise."—N. O. CHRISTIAN ADVOCATE.

Again: "The whole number of missionaries and assistants on the payroll of the Board among non-English speaking peoples in 1871 are reported as about 25; in 1885 as more than 225. Whole collections in 1871 \$40,000; in 1885 for Foreign Missions alone (including W. B. M.), \$236,552."—Christian Advocate, Nashville.

Again: "Non-English speaking members in 1871, 3,859; in 1885, 11,748."—Christian Advocate.

Once more: "Within five years the names on the Treasurer's payroll and the contributions for Foreign Missions have been doubled."—Southern Christian Advocate.

We publish these few facts and figures with pleasure, and with the hope that no fair writer will base an argument on any supposed failure in our missionary enterprise. There has been a forward movement from the beginning.

But we sat down to write about these "resignations." The wife of the elder Dr. Lambuth cannot hope to regain her health in the city of Shanghai. It has been declining for years, so that removal to some other place is absolutely necessary. But she and her husband are at the service of the Board of Missions, and ready to inaugurate a mission in Japan. The wife of the younger Dr. Lambuth cannot live in Soochow any longer. Her strength is nearly gone. She must be removed. However, they are both willing and anxious to accompany their father to Japan. If we do not establish a mission in that empire, our opinion is that the whole family will return to the United States. The other "resignation," alluded to by Dr. Garland is that of the Rev. J. J. Rameau; but he is heartily willing to remain in South America, if the Board should establish the North Brazil Mission. We look favorably on this undertaking.

Bishop Granbery. When the Board of Missions requested Bishop Granbery to make an episcopal visit to our Brazil Mission he did not hesitate, but went home and put himself in readiness immediately. According to the best calculation we could make, he had time enough to make the trip there, remain ten days, and get back for the General Conference. But a letter from a missionary seemed to deplore the fact that the Bishop's visit would fall in the month of March—the worst time in the whole year for a stranger to be in that country. Then, the steamer on which he had engaged passage was delayed one week, making the time of his stay in Brazil too short. So, in the very nick of time, we arrested his movement by telegram, and followed it by letter the same day, giving all the reasons for the postponement. The Bishop will go immediately after General Conference. On his return, we hope another Bishop will move out for China.

N. A. YOUNG.

Note from China.

MR. EDITOR: Some three months since, the native Christians of Fochow determined to send the gospel to Corea. They selected two men who had expressed a wish to go and preach the gospel of Christ to the people of the "Hermit Kingdom." They soon made arrangements, and in the course of time they came to Shanghai on their way to Corea, and met with us in our missionary prayer meeting at my house; and there one expressed a strong desire to work for the Master among the Coreans. After a few days they left for Corea via Japan. We heard nothing of them until yesterday, when a letter came from Fochow saying, one of the two men who went to Corea, had returned to China, saying he was sick. He was ashamed to show himself to the native Christians for some weeks. Before it was known that he had returned, quite a large number of native Christians met to consider what they could do to help those who had gone to Corea. When it became known that one of the men had returned and that it was fright which caused him to return, they at once called for some one to take his place. Immediately seven or eight men rose up and said they were ready to go. They selected two of the number and are now adding them to prepare for the journey. They will be in Shanghai in a few days on their way, and we shall hope to see them and bid them God-speed in their good work. These men surely need the prayers of all Christian people in every land that they may find an open door for the preaching of the gospel of Christ.

On the 2d of this month, Mrs. John, of Hankow, was buried in Shanghai. She was formerly Mrs. Jenkins, and a member of our Mission. She came to China in 1854, when we came, on the same vessel and around the Cape. She has for years been a great sufferer, but she at last gone where there is no more suffering.

I remain your brother in Christ,
J. W. LANRUTH.

SHANGHAI, CHINA, JANUARY 19, 1886.

From Homer, La.

The Quarterly Conference held at Arcadia was most satisfactory. We found that Bro. Miller, the pastor, had been hard at work during the month since his arrival and had gathered in by letter and on application, nearly forty members. Sunday night the altar was crowded with mourners, and there being so many conversions and so much religious interest in the community, Bro. Miller very properly concluded to protract the meeting. We presume that Rev. Dr. Thomas B. White, of Ruston, is helping him now, and we trust the good work may go on until scores of souls are soundly converted. The Arcadia Circuit, like Bro. Caradine's "Zionne," is "looking up," and as Bro. Miller seems disposed to "walk her around" in the prayer and class meeting drill, (sister Sadler's remedy, we believe,) we suppose she will do more this year than open her eyes and yawn a bit. Life is beginning to course through all her limbs, and under the magnetic manipulations of the new doctor, she will doubtless become by the time of the Ruston Conference, one of the Homer District's most active and fruitful daughters. We easily raised, Sunday, at 11, more than enough to meet the assessment for Missions and Church Extension, our good brother, J. H. Jackson, Esq., leading the list with a handsome subscription. All church divisions have been healed, and in the bonds of love and in the unity of the Spirit the Arcadia dock are moving up to this year's work for God with courage and hope. The ladies there expect soon to organize a Woman's Foreign Missionary Society and, as Bro. Miller is a devoted missionary pastor, the matter cannot be long delayed. The Sunday school is flourishing, and the fact is, that the foremost elements and even Ruston Station will have to bestir themselves or this reviving circuit will lead the Homer District. Notwithstanding the unpropitious weather, we have had good congregations at Homer, and the attendance of officials was large from all over the work. The year opens well with Bro. Medlock and his people. Bishop Keener, at our late Conference, took occasion to especially praise this circuit because

of its very fine report. The people are determined to do ever so much better. Well, that is according to God's own plan—churches and people should be getting better and doing better every year. We should be careful in our church life and in our individual Christian life to avoid the down grade. We must mention the fact that the Lisbon church quite astonished us by reporting the pastor paid up by them nearly one-third of their assessment—quite in contrast to another circuit where not a church had paid a single nickel though they had enjoyed their pastor's presence and labors for some weeks. The Lisbon style ought to be adopted all over our District, and thus, with a one-third running start like theirs, by first quarterly conference, it is quite certain the pastors could have the very rare experience of reporting their allowance at the end of the year paid up, and may be, some dollars over. However, Bros. Jas. McClelland and L. W. Greer are stewards of solid piety and of faith of the kind that shows itself in works. We go from here to Bro. Godfrey's quarterly conference at Mt. Zion.

S.
HOMER, LA., MARCH 4, 1886.

A Suggestion to the General Conference.

MISSIONARY SECRETARY. MISSIONARY TREASURER.

After four years of experience and observation the President of the Board of Missions has published his reflections and conclusions. They have created "normal stir," because they concern administration. Now, after twenty years of observation and four years of hard work, we propose to give our opinion on the duties of the Secretary and Treasurer of the Board. Just here we say, once for all, that R. A. Young and D. C. Kelley have worked together at home and abroad in unbroken harmony up to this date.

"1. The Missionary Secretary ought to write all drafts on the Treasurer. To make this his duty would require an addition of seven words to the Discipline, on page 183. Then Article VII. of Chapter XI. would read thus:

"The Secretary shall be a minister of the gospel, and may be a member of any Annual Conference, but shall reside where the Board is located. It shall be his duty to keep a permanent record of the proceedings of the Board and to publish an abstract of them in the Church papers; to conduct its correspondence; to write all drafts on the Treasurer; to attend to all its legal business; to prepare its Annual Report, and to publish monthly, (either in a missionary paper, or in the Church papers, as the Board shall direct) statements of the condition, needs, and prospects of the various missions. The salary of the Secretary shall be fixed by the Board, and all his necessary traveling expenses shall be allowed."

The words in *italics* are those we would add. It is not necessary for our Bishops to write any more drafts. We are sure the Bishop in charge of the China Mission will agree with us. The Bishop in charge of Central Mexico writes no more drafts for that work—we have written them regularly for one year. We think the other Bishops would agree to have all drafts written at the same desk.

The Secretary of the Board, at the close of each Annual Meeting, knows exactly what has been appropriated to each Foreign Mission and Mission Conference. The record is constantly before him. He knows exactly when to write the drafts, and for what sums. And, forasmuch as he now writes most of the drafts, make it his duty to write them all. It will give unity to the business. The draft of the Secretary will be the ultimate warrant on the Treasurer to pay money.

Furthermore, every month or every quarter, when he sits down to write, all the mission fields, and persons, and institutions, and objects will pass in review before him; and will, so to speak, be photographed on his brain and heart. The regular official reports from the missionaries are before him, and he knows who is in place and at work, and who is not. When these drafts are written, scheduled, and sent, he knows the very day when the next are due. Thus, responsibility binds him over to regular work.

The Bishop holding a Mission Conference knows the amount of money appropriated to it, and, with the aid of his counselors he can make an equitable division of the sum among the preachers and teachers. Just here, let him not write the drafts on the Treasurer, but send the Secretary a list of his apportionments. The Secretary will immediately write the drafts and send them to the persons designated. By this method all the Mission Conferences will be brought before his mind and heart monthly or quarterly.

Let no one suppose from what we have written, that our Bishops have ever given us any trouble with their drafts. They have not. Let no one suppose that our object is to lighten the office-work of the Secretary. It will be nearly double what it is now. Our successor will have the pleasure

of staying at home much more than we have done. Or, if he should attend fifteen Conferences a year, he will have to employ a competent clerk at his own expense.

"2. Let Article VIII, Chapter XI, defining the duties of the Treasurer, stand just as it is. Even if he should never attend the session of the Annual Conference there is work enough in the office to demand his attention every day, and a large part of the day. Renditions come in by the dozen every morning. These letters have to be opened, acknowledged, and replies returned; accounts have to be kept and deposits made every day. Hence, a heavy correspondence. But then the Secretary's drafts are constantly coming in from the foreign fields and the Mission Conferences. These are all to be attended to. More correspondence here. So it is idle and useless to talk about an unpaid layman or a hired clerk to attend to all this business properly. The unpaid layman can not be found, and the hired clerk does not know how. While we are quietly writing this sentence Dr. Kelly and two assistants are as busy as bees in the adjoining office, and have been for weeks.

But you say the salary is too large. Well, then, cut it down—but the work in this office must go on, and none but a superior man can do it properly. A quarter of a million dollars from a thousand and one sources coming into an office, and the same amount going out to hundreds of persons, and not enough work! Be candid, brethren, be candid. Give us a superior man, and we will add, let him be a minister of the gospel.

We have written this article from a sense of duty. Our age, training and experience entitle us to express an opinion on business matters and methods. We have written our honest convictions. We have spent our life in the service of this Church. There is not a fringe of the tabernacle that we would not take up tenderly if we saw it trailing. And we beg the General Conference not to be influenced by any one who supposes that an unpaid layman or a hired clerk can be found to act as Treasurer of the Board of Missions.

R. A. YOUNG.

The fourth annual convention of the Louisiana Woman's Christian Temperance Union will be held in Baton Rouge, La., April 22 and 23, 1886. All local unions are earnestly urged to send delegates, each union being allowed two delegates. Officers of State W. C. T. U. and Superintendents of Departments are delegates ex-officio. Friends of temperance and Christianity will be cordially welcomed.

Delegates will please send their names at once to Mrs. Mary Reed Goodale, Corresponding Secretary Louisiana W. C. T. U., Baton Rouge, that arrangements may be made for their entertainment during convention.

Mrs. Sallie F. Chapin, Superintendent of Southern W. C. T. U. work, and Mrs. W. L. Wells, one of the national organizers, are expected to be present.

CALDWELL F. NERBICK,
President La. W. C. T. U.
MARY REED GOODALE,
Corresponding Sec'y La. W. C. T. U.

—You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And, then, some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and, if you will not do it, how your oil is split! How flat and thin and null! Undusted your sentiment about the martyr runs out over your self-indulgent life!—Phillips Brooke.

—Happiness is the desire of all, and the universe is full of divinely appointed means for making us all happy. The reason why so few possess it is that we throw away or neglect the wisely appointed means for obtaining it, and seek for it where it is not to be found.—Methodist Recorder.

—Do you imagine that the Lord will be satisfied with what you can spare? The "strack" of your full measure? Has it never occurred to you that God demands not what you can spare, but what you will miss; that he requires a real sacrifice at your hand?

—Steady is like the winter's sun, that shineth yet warmeth not; but meditation is like blowing up the fire where we do not mind the blaze but the heat. The end of study is to hoard up truth; but of meditation, to lay it forth in conference or holy conversation.

—"One never mounts so high as when one does not know where one is going." This unassuming high was sublime trust forgetful of self; but the man who is blinded by vice does not see his rapid and fearful descent, and so does not know where he is going.

—It is good that we sometimes have trouble and crosses, for they make a man enter into himself, and consider that he ought not to put his trust in any earthly thing.—Thomas à Kempis.

—What a man is, lies as certainly upon his countenance as in his heart, though none of his acquaintance may be able to read it.

Christian Advocate.

TUESDAY, MARCH 18, 1886.

BY THE ASSOCIATED PRESS.

AT THE NEW ORLEANS OFFICE.

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I think my venerable brother has also misapprehended the point made by Bro. Abbey, about an expression in one of Dr. Allen's papers. He is correct in his position. It is a point he has made frequently in his books and newspaper articles and which he has endeavored to get the church to recognize. If his position is not tenable, let some one prove it to be wrong. It is his child, and he is watching it with a "jealous eye." We do not know who blunders at this point. But Bro. Abbey will doubtless attend to his own position.

I sometimes find it difficult to distinguish the shades of meaning in words of similar sound, and errors are committed for want of proper information. I am not a scholar, and I am not a linguist. I would be a pleasant and profitable recreation for our young brethren to pay attention to this branch of literature. Either Crabbe's or Graham's synonyms would serve as a text book. Words such as seems and appears, privies and vanities, enough and sufficient, truths and deceptions, accurately and precisely, character and reputation may serve as examples, and though words seem to have the same meaning, there are no two words in the English language identical in meaning. It is a very great accomplishment to be able to put the right word in the right place, and thereby express the idea desired to be presented. Grammarians inform us that words are the signs of our ideas or the means by which our ideas are expressed. But it has been said, that words are frequently used to conceal ideas; and the non-committal politicians in their letters of acceptance or of diploma possess the faculty to write in such a manner, that their language may admit of several constructions, just as circumstances may require.

There is another book which I would recommend to all who desire to improve in the derivation, and in the analysis of words. It is "Town's Analysis of the English Language." It supplies in a great measure a want to those who have not studied either the Latin or Greek language. If they are literary graduates, and have not paid special attention to this branch of study, they will find it refreshing, and will add much to their stock of information. There is one other thing to which all our young preachers should pay special attention. It is orthography, and though they may have been graduated at a college, they have used of application. A college course furnishes only the tools and the manner of using them in further progress. A young man may complete the prescribed course, but he can not say his "education is finished." The proper pronunciation of words is a fine accomplishment in anyone. I would advise all to have a dictionary always convenient when writing or studying, to be consulted in doubtful cases; and should they hear a word pronounced in a manner differing from that to which they have been accustomed, it should be noted and examined.

I heard Bishop Palmer give the word coadjutor a pronunciation which I had not heard before, and I asked myself the question: Have I been pronouncing that word wrong? He was correct in the pronunciation. I will give your readers a few, and ask them, how many they have been pronouncing correctly? Theodasenia, Hosea, Ballah, gun arabic, finance, toward, only, often, progress, process, arena, vehement, cement, discipline, were, are, extraordinary, demonstrated, peremptory, lycium, museum, disputable, irrevocable, artificer, coadjutor, celiacy, bade, exquisite, recess, acorn, photography, bronchitis, recreation, oasis, theatre, leisure, therefore, Rucala.

More unusual words might be given, but these are sufficient for my purpose.

Well, I must pause here without reaching what I intended for this "paper."

Fraternally,
J. M. P.
MARCH 1, 1886.

Delayed Correspondence.

MR. EDITOR: One eventful year has passed since I visited the Crescent City, where I enjoyed eight weeks of the World's Exposition. The time has passed when a description of the various and multifarious exhibits would be of interest to your readers. Other pens gave a far more interesting and accurate description than this writer could hope to give. By your permission I will mention some pleasant interviews with acquaintances of former years, together with the formation of new ones.

First, allow me to say, the first day I reached your city, after securing a boarding house, I visited the Advocate office and made the acquaintance of the genial publishers. Not long after you, Mr. Editor, was at your desk, I found you a younger man than I had supposed, judging your age from your full-grown editorials. Since making your personal acquaintance, I have read the productions of your brain and pen with more interest than I otherwise would have done. Shortly after my arrival I was presented with a ticket, from Mrs. S. L. Hill, to attend a festival held in a building adjoining the St. Charles Avenue Church. Here I met with the new sainted Bishop Parker and his bereaved companion, with many others enjoying the social entertainment. The Bishop introduced me to the friends, as "one of the veteran itinerant preachers of Texas." At that time the Bishop was enjoying his usual health and vivacious spirits. He inquired after the preachers in Texas, for whom he felt a warm attachment. I might here remark that this brotherly feeling was fully reciprocated on the part of our preachers.

The first Sabbath I attended St. Charles Avenue Church, expecting to hear a sermon from their favorite pastor, Bro. Carruth. The pulpit was occupied by Rev. H. B. Johnson, D. D., who delivered an excellent discourse, after which the sacrament of the Lord's Supper was administered. I realized that it was good to be there. This day I dined with Bro. Hill, 22 St. Charles street, after which, listened with much interest to the singing of the sweet voices of Zion, to which his sprightly children responded. The evening was pleasantly spent. I also dined with my friend and brother, Rev. Dr. J. B. A. Abrams. I was well acquainted with the doctor during his sojourn at St. Luke University, Carroll Hill, Texas. I remember, to have been elected an honorary member of the Omega Society, after hearing the young German discuss the question debated by the members, I remarked to the young man who was bearing with me: "Mark what I say, young Abrams has more brains than any of you, and, if he lives, is destined to make his mark in the world," and so he has! I rejoice in his perseverance and success. Now in the prime of life, a thoroughly consecrated minister of the gospel; no false eulogy to say, that he is a good preacher, pastor and writer, moving quietly on in the front ranks of Methodism.

I was also pleased to meet with my old friend and brother, Leonard Pash, with whom I had not met since I received the hospitality of his house, in 1879, then a leading commission merchant of your city. If since then he has sustained financial losses, he has not lost favor with God, but is still striving on life's last decade to make his "calling and election sure."

The second Sabbath, I heard a sermon from Rev. Dr. C. W. Carter, pastor of Carondelet Street Church. I was all the more anxious to hear him from the fact of reading and preserving his "Bible Address" delivered, January 1, 1882.

After spending ten days of pleasant sojourn in the city, not regretting the expense incurred, I was homeward bound. Judge of my sad surprise when I reached Marshall, March 5, at a telegram announcing the sudden death of our beloved Bishop Parker! Little did he or the writer think when we parted, and he spoke of his intention soon to leave to hold the Baltimore Conference that his next Conference would be with the angels in heaven and his departed episcopal colleagues in "that house not made with hands eternal in the heavens." In the wise dispensations of Providence, so it is, and we must submit to the church's loss and heaven's gain.

DANIEL MOHSE;
MARSHALL TEX., March 1, 1886.

A Hearty Welcome.

"Better late than never" is a wise adage. It is always well to start in time even though one may be late. I entered upon my new work, January 6, in time to preach on the second Sunday. During the month of January I filled appointments as best I could, exposure to the inclement weather impaired my vocal organs, and compelled me to return home. I returned to the circuit in February for the third Sabbath to attend quarterly meeting, and with it came the assurance that our temporal wants would be supplied. At the parsonage gate we were met by quite a number of our ladies, who received us so cordially that we were made to feel at home at once. After seeing that we were comfortably installed in the parsonage, the ladies quietly withdrew and left us to discuss our new work and home over a nice warm supper. After supper we found that there had been provided a full set of kitchen utensils. The table set also was complete. In the storeroom we found flour, sugar, coffee, molasses, ham, and canned goods in great variety. In short everything necessary for housekeeping. We have been greeted at each service with a large congregation. At our first quarterly meeting, on Sunday, the fourteenth instant, after a missionary sermon by Rev. J. M. Weems, our presiding elder, the writer took up a collection to raise the assessments ordered by the Conference, to which the people responded very cheerfully. In about ten minutes \$161 was raised. Eighty-five dollars amount in full of our foreign missionary assessment—has been sent to Dr. Kelley. Three hundred and forty dollars has been reported thus far for repairing our church and parsonage. Our people have literally, as well as figuratively, passed through the fire, and we think, under the circumstances, they are doing nobly. Already the Spirit has been felt in power and demonstration, and we hope soon to see times of refreshing from the presence of the Lord.

FEBRUARY 26, 1886.
J. T. NICHOLSON.

LAKE PROVIDENCE, LA.

MR. EDITOR: As I am not in the habit of troubling you with laudatory articles, I know you will bear with me while I tell all the readers of the Advocate of the princely provision made by the generous people of Lake Providence for the comfort and happiness of their present pastor.

The stewards have provided for us the most commodious, comfortable and convenient house to be obtained in the town.

Bro. Woodbridge was seventy-one years of age, and had been preaching fifty-one years. He has been pastor of this church fourteen years. He was a man of extensive learning, deep piety and great pulpit power. His was one among the sweetest Christian spirits I have seen my good fortune to know. I thank God that I ever knew him. I feel better for having been associated with him. He loved his church and was a strong advocate of the doctrines of his church, yet he was free from bigotry and sectarianism. His love for Christ and immortal souls overleaped the narrow confines of denominationalism, and sectarianism, and while he offered the hand of Christian fellowship to all, he exhorted all to follow Christ. Not men nor creeds, but Christ, faith in Christ, love to God and man, were prominent elements in his character. In his walk and conversation, he exhibited the excellency of the gospel of Christ.

The burial service was conducted yesterday, by Rev. W. B. Bingham, of Hazlehurst, who preached an excellent and appropriate sermon from 11. Timothy iv. 7-8. The writer and Bro. Purser, of the Baptist Church assisted in the service. His remains were followed to the cemetery by weeping parishioners, and a host of sorrowing friends.

He leaves a wife and seven children. Three of his sons are honored ministers of the gospel—one is stationed in Chicago, one in Rodney, Miss., and one is a missionary in China. It is a high honor God has conferred upon him in calling three out of five sons into the gospel ministry. We will miss him here. I feel that a comrade in the Lord's host has fallen by my side.

May the same grace that supported him, sustain his bereaved family. "Mark the perfect man, and behold the upright; for the end of that man is peace." Yours fraternally,
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WISCONSIN, March 1, 1886.

From the Work.

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MR. EDITOR: The people of this charge gave us a warm reception. On our way to the parsonage we were met by one of the stewards of the church, who handed us a purse which contained about two months' quarters, and with it came the assurance that our temporal wants would be supplied. At the parsonage gate we were met by quite a number of our ladies, who received us so cordially that we were made to feel at home at once. After seeing that we were comfortably installed in the parsonage, the ladies quietly withdrew and left us to discuss our new work and home over a nice warm supper. After supper we found that there had been provided a full set of kitchen utensils. The table set also was complete. In the storeroom we found flour, sugar, coffee, molasses, ham, and canned goods in great variety. In short everything necessary for housekeeping. We have been greeted at each service with a large congregation. At our first quarterly meeting, on Sunday, the fourteenth instant, after a missionary sermon by Rev. J. M. Weems, our presiding elder, the writer took up a collection to raise the assessments ordered by the Conference, to which the people responded very cheerfully. In about ten minutes \$161 was raised. Eighty-five dollars amount in full of our foreign missionary assessment—has been sent to Dr. Kelley. Three hundred and forty dollars has been reported thus far for repairing our church and parsonage. Our people have literally, as well as figuratively, passed through the fire, and we think, under the circumstances, they are doing nobly. Already the Spirit has been felt in power and demonstration, and we hope soon to see times of refreshing from the presence of the Lord.

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2. The kind and energetic ladies have amply supplied said house with all necessary furniture from kitchen to parlor, including beautiful window shades and matting for floors.

3. They have also supplied the lauder generously with almost every article of provision the market affords, and on the arrival of my family they had the table set and a beautiful supply of excellent provisions elegantly prepared, and a right royal feast we had.

4. Not satisfied with all this, they have provided a good cow for us, that we may have milk and butter, and knowing the loneliness of Methodist preachers for chickens, are supplying us with quite a number of them. In fact, Mr. Editor, you can hardly conceive of a want that has not already been anticipated by these ladies, nor a recurring one that is not immediately supplied.

This kind of treatment more than counterbalances the inconvenience of itinerant life, and makes me feel like recommending myself to the great work of the ministry. I pray, Mr. Editor, that the Lord, through my instrumentality, may supply them with spiritual blessings as they have supplied myself and family with temporal things.

Yours truly,
THOS. J. UFFIN.

MARCH 4, 1886.

HATTIESBURG CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Since my former note of things, the publication of which was delayed (necessarily, no doubt), the situation has materially changed, greatly improved. We are in the parsonage at home once more. With some additions and improvements, which are being provided for, this will be a comfortable home for the preacher. Our people are poor; the church is weak, but with a revival of spirituality will come other good things—consolation, liberality, etc.

Our prayer meeting and Sunday-school interest is growing, and with pleasant weather I have no doubt we will see a better time generally. We have not had the "pounding" that some preachers' families have enjoyed, but we have not been forgotten. A few good friends anticipated the wants of the "inner man," and rations for several days were generously provided. A good sister, whose kindness we will not soon forget, superintended the preparation of the parsonage and acted as a committee of reception for my family on their arrival.

Our people are taking a lively interest in the temperance reform. We have here at Hattiesburg a Prohibition Club, made up of both sexes, and a Woman's Christian Temperance Union beside. Our women are working nobly in this good cause. Next Tuesday evening we expect a visit from Mrs. Wells, and anticipate a good time. Pray for us.

J. J. GARRIS.

A Church Needed.

MR. EDITOR: We are but "a feeble folk," yet we hope by the help of the Lord and our friends to build a church at Pearl River station, on the Norfolk and Western Railroad. This is a new appointment in the Poplarville circuit. Our young pastor, Bro. Selby, is endeavoring himself to the people, and is trying to make his flock appreciate the fact that they can not "be carried to the skies on flowery beds of ease." So he has set them to work.

Last year we talked about building a church. This year (D. V.) we will build one. A committee of young ladies, who believe in success, have been appointed to carry it through. They are at work in earnest.

We want to build a church "plain and decent with free seats," as advised in the Discipline. If that means a barn we have not so read the Discipline. We wish to build a church that will not make us ashamed to ask any of the "preachers" who "desire the office of a Bishop" (if any such there be), to come and preach for us. With all expected means we will only be able to build a very common "plain and decent" one, so we thought as others that were, perhaps, no more needy or deserving had appealed to the generosity of the readers of our Advocate, we would do the same. The church will do much good at this point. It is the junction of Messrs. Poltovent and Favre's private railroad from Abita Springs, now completed or nearly so, and the church will have a work to do in the future.

We would be thankful for any sum that would enable us to go on with our good work. We do not want to hang "our harps upon the willows," or have to weep with Nehemiah because Zion is desolate. Any one feeling able or willing to send us any aid will have our grateful thanks, and I will also acknowledge the same through the Advocate, and hand all sums to the young ladies Building Committee. For their comfort let all who send read Nehemiah xiii. 11.

MRS. L. GRARY SAILER.

Resolutions of Regard.

The Woman's Missionary Society met the first Monday in February, 1886. They appointed a committee to draft resolutions in regard to the removal of our much loved Sister Weems to another field of labor.

The following resolutions were adopted:

Resolved, That we, as a society, regret her removal so sincerely. We miss her presence more and more as time moves on. Her kind, tender and loving sympathy, her worth and merit we highly appreciated. While exerting an untiring energy in behalf of

heaven, she was ever ready to aid suffering humanity in every way possible. With her intuition she could divine plans and execute them, while the thought would have lain dormant with others. How often has she spoken words of encouragement to the allotted sisters, advising them to do their duty, that God would comfort, sustain, and strengthen them. She was ever ready to work for the church and Sunday-school. As a society, we feel that our brightest light has been removed, and our most faithful worker taken from our little band. Let us pray that the star that shed its brilliancy over our society may also as beautiful and bright in some other society. We feel our loss deeply. None knew her but to love her.

Resolved, That we commend her to the love and sympathy of the women of the Brookhaven district, trusting that she will prove a blessing to them, as she did to us.

Adopted. That a copy of these resolutions be placed on the minutes, and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. DELLA DAVIS,
For Committee.

ENTERPRISE, MISS., Feb. 8, 1886.

A Work for Women.

MR. EDITOR: Women may not be called to preach, as some of our good brethren just now are saying, but if you will allow me, I think I can suggest a work which none will deny them the right to do with all their might. That work is in the Sunday-school. Call it preaching, or prophesying, or what you please, it makes no difference as to the name, so the work is done; and in my judgment, backed by long years of experience, there are none so fitted, called, if you please, to it as women. The only difficulty is to make them see their duty in the matter. That there is a work, a great work in this field for some one to do, let the thousands of children growing up without any sort of Christian influence answer. Whose hand should lead them, whose tender, loving heart should guide them, whose sweet voice should cheer them, but woman? Who knows the pitfalls along their life's way better than woman, and who should be more ready than women to draw them into the sure way? Whose heart throbs with stronger pulsation for the little ones than mother's, and who should be more willing to forget self, ease, comfort, in the effort to save these dear ones from mother's? Then why is it that so many Sunday-schools drag along in nominal existence with half or less of the young people in their neighborhood attending, and few, if any, mothers taking part? Why is it that so many neighborhoods are without Sunday-schools or anything else to take their place? The children are growing up; life, with all its duties and fearful responsibilities, is opening before them, while no one seems to care what will become of them. Oh, it is a dreadful to think of such a state of things, and of the mothers who can sit still and contemplate the terrible fate which awaits their children! Can it be that the contemptible arrogance of men so long denying to women the right and the duty of doing all, she can in God's vineyard so chilled her energies that she can sit down and see her offspring grow up around her in ignorance of God and all the civilizing and ennobling principles of the gospel of Christ, because some man can not be found who is willing to forgo his ease and take the trouble to work up the people to a sense of their duty. Oh, ye mothers and grown-up women all over the land, you have neglected your duty and are unexcusably failing in your obligations where you have not boldly come to the front in this matter. No man on earth has more obligations to train up a child in the way he should go than has woman, and man's failure here does not excuse her at all. Woman's duty here is as much personal as the exercise of faith, and I beg you, oh woman, to act well your part, for some day you will have to give an account of those perils entrusted to your care. God will hold you guiltless because your hands and some other man has not got the moral courage to pray in public and lead a Sunday-school, nor will you be excused when you try to avoid responsibility by turning over the religious training of your children to some other person. You can not delegate your work to another, no matter how good or faithful. Upon you alone rests this fearful responsibility. The Sunday-school is the best help ever offered a mother in this matter, and how can she fall to embrace it? It will not do to simply send the children. This, of course, is better than no effort at all, but is not enough. She must go in person, must be interested, must work in some way, must show the little ones her interest, and preach (yes, preach) by example, the best of all preaching, before her responsibility is fully met.

The New York Sabbath Comm
publish a few good tracts and elen
general Distribution. Address the
31 Bible House, New York. The
is true of the American Tract Soc
151 Nassau street, New York. T
are many within our borders who
believe that. Notation, be they Ch

despite the lack of an international copyright. They are said to be the first publishers who paid for manuscripts on acceptance, and Fitz-James O.'Brien was according to tradition the first man paid in this way. The present firm consists of sons of the original members. By a rule which the

gloomily, reserved, uncommunicative, afraid to open our lips, lest we should say something wrong, but that the contention of our lives should be by words to please him and advance his kingdom.—Southern Christian Advocate.

NO. 5 CATHOLIC STREET.
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Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. B. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. O. HOBBS, D. D.

THURSDAY, MARCH 18, 1886.

When whiskey men begin the day, cutting business, it is high time for the friends of morality to organize. We must help those who belong to the household of faith.

Rev. J. N. Tucker, of the Terry circuit, Mississippi Conference, has sent to Dr. Kelley two thirds of his assessment, and has the balance secured in good subscriptions.

The execution of Ford and Murphy on Friday last, ends the most remarkable case in the history of Louisiana criminal jurisprudence. From the day of the dreadful murder of "Cap. Murphy" until the hour these unfortunate men died upon the scaffold, the case has been ever present in the minds of the community. After conviction every effort was made to save their lives. At one time success seemed assured, but the Board of Pardons refused to recommend a commutation, and this condemned had to die. The night before the execution the two men took poison, and up to the hour when they were carried upon the scaffold had not fully regained consciousness. Our opinion upon the merits of this case has been freely expressed. It is a fearful thing for mortals to dictate the end of a hangman's rope, but the safety of human life demands a rigid punishment of crime. No doubt this execution will teach a much-needed lesson to this and other communities in the State. We believe in the enthronement of law as our only protection of life and property.

We had occasion recently to reproduce an item about this number of ministers received into the Presbyterian Church from other churches since 1883, and made some comments thereon. Having just listened to a discourse from Rev. Dr. Bunting, agent of the Southwestern Presbyterian University, on Christian Education, in which he lamented their lack of ministers and said for a number of years their candidates did not equal the deaths and removals, we made some observations on the general subject. Our remarks were certainly kindly in spirit and were not intended to be hypercritical. But to our utter amazement our near neighbor, the Southwestern Presbyterian, takes offense and resents our observations as an unwarranted impertinence. Referring to the ministers who leave other churches for his, Dr. Smith says: "We do not hold that these are as thoroughly qualified, in all respects, as ministers trained in our own schools, but we receive them as brethren and treat them as such." Complacent to be sure. And then the Doctor proceeds to discuss our "most extraordinary blunder" and to relieve our "lacerated sensibilities." All of which we submit is purely gratuitous. Nothing was said or intended to provoke such a display of temper. The Doctor has discussed Romanism so much until he has unconsciously become inoculated with her pet dogma. To use a paraphrase of Sidney Smith, we must say of our neighbor that his fort is theology, his foible, infallibility.

The Nashville American, of March 11, contains a two-column article about the Southern Methodist Publishing House and the books issued during the past year. It is certainly a very gratifying exhibit of the success of the House. The writer makes extended mention of several volumes now passing through the press. Of that one in which we have some special interest the following is said: "Still another rare volume will soon adorn the bookshelves, and will thence quickly find its way to libraries and center-tables. This is the life and writings of the late Bishop Linus Parker, by Dr. C. B. Galloway, editor of the New Orleans Christian Advocate. It is on a somewhat unique line—not so ponderous a work as that of the Georgians, it is true, yet replete with a fund of philosophy and criticism remarkable for its charming variety and its sprightliness of tone. The biography by Dr. Galloway is eminently faithful to the subject. He wields a most graceful pen. In the colloquial of the Bishop's writings he has evinced well-nigh faultless taste. Altogether he seems to have been the right man for this undertaking. Bishop McTear has supplied the introduction, which is a characteristic performance, bold, just, and sensible throughout."

A Resident Episcopacy.

The discussion of our foreign missions and their superintendence, necessarily involves some vital questions connected with our episcopacy. There is general agreement that the election of Bishops for a foreign field is violative of our constitutional law. It infringes upon the principle of "itinerant general superintendency" and tends to develop a diocesan episcopacy. That point is settled. But another question is raised of scarcely less importance—the power to fix the residences of Bishops. As a prudential measure, and in the interest of more thorough administration, the domiciles of our chief pastors should be arranged somewhat according to the geography. They ought not all to reside in the same locality, but in the different sections of our wide connection. This is important, and has been so regarded by the Bishops.

But is there compulsory power to specifically fix their residences? And if so, where is it lodged? These are questions of vital significance and invite the careful review of the constitution of the church. We have no hesitancy in saying that such a power is not delegated to the General Conference. That body may suggest or request a distribution of episcopal residences, but can not authoritatively command it. Such a doctrine is inimical to the Southern Methodist theory of episcopacy. One who has intelligently studied the great debates in the General Conference of 1844, needs no further argument to prove that proposition. The constitutional argument of Bishop Soule and the masterly state paper of Dr. Bascom, known as the "Protest of the Minority" clearly set forth the principle to which we of the South have jealously adhered. We have no patience with ecclesiastical lordship, but our integrity as a church depends upon adherence to constitutional and statutory law. If the suggested measure is desirable or necessary, let us change this constitution.

To sustain this position let us look at some facts of history. The discussion of Bishop Andrew's case, in 1844, developed two theories of Methodist episcopacy. That entertained by the majority, and which was most elaborately expounded by Dr. Hamline, made the Bishop a creature of the General Conference—a "mutual functionary"—to be relieved of office or deposed according to the will of a majority of that body and without form of trial. The minority held that the episcopacy is a co-ordinate branch of the church government, and is subject to the General Conference only within certain prescribed limitations. In support of that doctrine the "Protest of Minority" said: "The power to appoint does not necessarily involve the power to remove; and when the appointing power is derivative, as in the case of the General Conference, its power of removal does not accrue at all, unless by consent of the co-ordinate branches of the government, expressed by law, made and provided in the case. When the Legislature of a State—to appeal to analogy for illustration—appoints a judge or senator in Congress, does the judge or senator thereby become the officer or creature of the Legislature? Or is he the officer or senatorial representative of the State of which the Legislature is the mere organ? And does the power of removal follow that of appointment? The answer is negative in both cases, and applies equally to the Bishops of the Methodist Episcopal Church, who, instead of being the officers of the General Conference, are *de facto* the officers and servants of the church, chosen by the General Conference, as its organ of action, and no right of removal accrues, except as they fall to accomplish the aims of the church in their appointment, and then only in accordance with the provisions of law." By this doctrine our section has consistently adhered and on it organized the Methodist Episcopal Church, South. The logic of the above necessarily forbids the General Conference interfering with the itinerant general superintendency even to fixing their domiciles. That matter Bishops themselves should arrange, and we repeat, according to our ecclesiastical geography.

Holding the theory of the majority in the General Conference of 1844, our brethren of Methodist Episcopal Church assign their Bishops to residence in certain localities. Bishop Harris resides in New York, Bishop Foster in Boston, and Bishop Malleson in New Orleans, by General Conference appointment. That question of law was presented to their committee on judiciary in the General Conference of 1884, with the following response: "It is the opinion of the committee that the General Conference has power to fix the residences of any of its Bishops in any part of the territory occupied by the Methodist Episcopal Church."

That is entirely consistent with the theory on which they deposed Bishop Andrew. But our authoritative interpretation of the third restrictive rule forbids such an assumption of power by one co-ordinate branch of the church government over another.

On this subject our uniformly lucid and logical conferees of the Wesleyan Advocate is betrayed into some confusion. He concludes an article as follows:

It strikes us as very strange to see persons writing against a Bishop's going to live in China, as though his doing so would make him a resident Bishop. Suppose the General Conference should say by resolution, or the evident drift of debate, a Bishop ought not to live in Tennessee, would that be any more violative or evasive of our economy than to say by like action or debate that a Bishop ought not to live in China?

Did not Bishop Granberry move from Richmond to St. Louis? Might not Bishop Wilson move from Baltimore to Shanghai without violating or evading any law?

Of course a domicile does not make a resident Bishop in a technical sense. Certainly there is no violation or evasion of any law for a Bishop to reside in Richmond, Nashville, Baltimore or Shanghai. But when our brother intimates that the General Conference by resolution can fix these residences, we do claim there is legal objection. The Bishops can and should arrange this important matter themselves, but the General Conference can not do it.

We most earnestly approve the plan of our chief pastors residing in the different localities of our connection. Some sections have doubtless suffered for lack of episcopal service in consequence of the distant residence of the Bishops. This should be considered and arranged by them in view of the wants of the church at large.

Dr. Garland Speaks.

At the suggestion of the Texas Advocate Dr. Garland has written a short communication explanatory of his letter which has occasioned so much interesting discussion in the church press. We reproduce below from the columns of the Nashville Advocate, the Doctor's entire article. He states quite explicitly what his plan does, and does not propose. Had his first letter been as positive and clear in statement, many points discussed in the papers would never have been raised. This article is in accord with what we have advocated. That his plan does not look toward diocesan episcopacy he refers to his original communication. We are quite sure that this Doctor did not favor such a probability, but as to whether that would be the tendency of his plan is a question. The unexpected often occurs with the best laid plans of the wisest men.

It is matter of pleasure that while there has been free interchange of opinion, Dr. Garland's article has been fairly discussed and its distinguished author treated with profound respect. He certainly awakes the ecclesiastical slumbers of the church and stimulated inquiry along its most important lines. We rejoice at its publication and its thought-provoking suggestions. The merits of his plan may yet be considered. We have spoken at length on the general subject and continued investigation only confirms our published convictions. Read the article:

When I published a communication on "Our Foreign Missions," it was designed to provoke a discussion, out of which might emerge, first, a conviction that our foreign missions need re-organization; and second, a plan by which they may be rendered more efficient. My object has been fully accomplished. The subject is discussed in nearly all of our church papers; and I hope that the wisdom of the church, under the guidance of the Divine Spirit, may be brought to just conclusions concerning it.

I have no wish to enforce my opinions upon anyone. When I stated them I gave the grounds of them—the reasons which commended them to my own judgment. I expected them to be antagonized; indeed I preferred that they should be, for if they are unopposed no one can be more interested in knowing it than myself, and no one will be more ready to discard them. I have no desire for personal triumph in debate, but I feel a deep concern in the triumph of truth. Let me might mislead anyone, I desired my views to be settled to the bottom and candidly criticized, that they might stand alone upon their intrinsic merit. I expected, however, that they would be criticized fairly, by counter argumentation, and not by bald assertion. It was my purpose to make no reply to any thing that might be written concerning them. Having made my statement, as I thought, plainly, and having offered reasons to sustain them, I was willing to leave the issue, without another word, to the public verdict. But from this purpose I am driven by the direct appeal of the Texas Christian Advocate, which heads this article. My answer shall be brief.

My plan does not embrace the election of a Bishop for any field exclusively. It does not propose to elect any Bishop with localized functions and powers.

It does not propose to elect any one Bishop in a manner different from all the rest. But it does propose to use our Bishops, alike equal in office and general in functions, in a manner, in my judgment, best calculated to promote the interests of the church.

For proof that nothing in my plan looks toward a diocesan episcopacy, I refer to my original communication.

VANDERBILT UNIVERSITY, March 6, 1886.

General Conference Sessions—Where.

In a characteristic letter in the Nashville Advocate Dr. Lafferty discusses the propriety of holding the General Conference sessions at the White Sulphur Springs, in Virginia. It is argued that the body is becoming too large for comfortable entertainment in any of our large cities. The matter is also being considered by our brethren of the Methodist Episcopal Church. At their last General Conference a commission was appointed to devise a better plan for entertaining the great law-making body of the church. Of course this new suggestion of meeting at a great watering-place will involve largely increased expense. Such a necessity is not yet upon us. We have cities able and ready to provide for the General Conference and will be amply repaid in the personal intercourse and ministry of the members.

We suggest the old plan with shorter sessions. There is no need to consume three weeks or a month in the ordinary work of a General Conference. It is a business gathering and should be devoted to work. The afternoons should be given to committee work and the mornings and evenings to legislative sessions. However pleasant and desirable to hear much preaching, that is not the occasion for it. Let the business be transacted carefully but promptly, and the preachers return to their pulpits and the laymen to their professions and vocations.

We copy a few paragraphs from Dr. Lafferty's letter:

The month of May in Atlanta was hot to the men from higher latitudes. In Memphis Dr. Bond mopped his face and anatomized the mosquitoes. He wrote, "Everybody is sick." In Nashville the percentage of guests going around with Jamaica ginger in side pockets was surprising. New Orleans on the edge of June is as Nebuchadnezzar's furnace to the people from the Potomac and Montana. This soda water tickets and car fares would well-nigh pay a bill at the White Sulphur.

At the famous Virginia Fountain every delegate could dine at the same hour—not a moment lost. The grand parlor will seat five hundred—high pitched, airy, full of windows—no low basements, stifling and dark. There are no visitors in May. Rooms are ready for a thousand and more. Each delegate could "be at a hotel" and have his own quiet and elegant cottage. He could bring his wife. The miles of avenues under great oaks, amid acres of the blue grass campus, would exercise the sedentary and cool off the excited church statesman.

Mrs. M. L. Wells addressed the citizens of Moss Point on the night of the first instant, on the subject of temperance. The large and intelligent audience present were highly delighted and greatly edified by the remarks of this Christian woman. Deep impressions were made; the hearts of women and men, young and old, were stirred and fired, and the cause of temperance received an impulse that we hope will roll it on to ultimate success in this community. The women of Moss Point had organized a Woman's Christian Temperance Union and were nobly working in the good cause. The visit and lecture of Mrs. Wells helped them greatly and made a fine impression in their favor. Lingering prejudices against woman's lecturing were removed from the minds of good persons, and many warm hearts are grateful to God for her visit and lecture, and fervent prayers ascend for blessings upon her and her good work.

R. J. JONES.

MOSS POINT, MISS., March 8, 1886.

Rev. T. W. Lewis, of the North Mississippi Conference, writes us as follows: Yesterday I asked my Carrollton Church for all the Conference collections, the amount being \$61, and I got \$122. Two months ago I got \$21 for Bishops' fund and one-fourth assessment for foreign missions, making the total amount paid, \$143.

Rev. J. W. Honnoll, presiding elder of the Greenville district, North Mississippi Conference, and a delegate to the General Conference, thus writes on an important question: The NEW ORLEANS CHRISTIAN ADVOCATE, of March 11, has come, I think, to the correct conclusion on the subject of Bishops for foreign missions. Organize an Annual Conference in every mission and let the Bishops serve them as they do other Conferences, and in the absence of a Bishop let the Conference elect its president. This would certainly meet every demand and give satisfaction to all. This is the plan. Speak it out plainly and pass it around. CLARKSVILLE, MISS., March 14, 1886.

The Central Mexican Mission Conference.

BY BISHOP J. C. KEENER.

ITS FORMATION, STATISTICS AND FUTURE.

Mrs. Editor: The Central Mexican Mission Conference adjourned this morning. I send you herewith a list of appointments. In all, forty-five persons were appointed. During the last year we were put upon short allowance, and had to discontinue the employment of several valuable ministers for lack of funds. On the whole, the preachers endured patiently the restricted support; and the narrow income was not without its wholesome influence in eliminating superfluous expenditures. Good work has been done; many have been added to the church, and we have a membership of 1,810, as against 1,620 of last Conference, besides 22 local preachers; 65 Sunday-schools, with 1,369 scholars—a considerable gain; 22 day schools, with 736 day scholars; 451 adult baptisms and 240 infant. There were \$190 60 collected for missions, \$9 75 for education, \$71 39 for church building, \$384 35 for charitable objects, \$402 52 for Bibles and Testaments. Bibles sold, 1741; other books, 208; given away, 207. Raised for periodicals and books, \$74 83; subscribers paying, 696.

Received on trial—Francisco Mendez, Higinio Lezada, Apolo Rios, A. Blanco, Torrvio Rodriguez, J. Flores, Delfino Sandoval, Silvario Ocampo, Sacramento Vera, Agatio Portugal, Lazaro Hernandez, Sebastian de Tovar, Eulogio Gomez.

Remaining on trial—Feliciano Maya, L. A. Morales, A. V. Vega, Sothenes M. Reyes, D. O. Monsalvo, Primitivo Martinez, F. Gonzales in class of first year.

Admitted into full connection—Luis G. Prieto, Bruno G. Reyes, Antonio B. Lopez, Domingo Romero, Jose Oliva, Jose B. Alarcon, Margarita H. Cuevas and S. Gallegos are continued in class of third class.

Readmitted—Cruz Martinez.

Deacons of one year—Tranquillo del Valle, Donaciano Paz.

Elected deacons—Luis G. Prieto, Bruno G. Reyes, Antonio B. Lopez, Domingo Romero, Jose Oliva, Jose B. Alarcon.

Ordained deacons on Monday, March 1—Luis G. Prieto, Bruno G. Reyes, Antonio B. Lopez, Domingo Romero.

The next Conference meets at Toluca. The vote on a change of name stood—ayes, 0; noes, 17. Dr. Patterson was elected delegate to General Conference, and K. F. Aguilar, clerical alternate. There being no lay members, no laymen were elected.

The Central Mexican Mission Conference, though regularly formed at this session for the first time by the transfer of those missionaries who belonged to Conferences at home, and by classifying the Mexican preachers and helpers, was virtually working all during this past year in Conference system—that is, the several presiding elders were receiving, each one, his drafts for the support of his preachers and schools; so that now everything went off as promptly and smoothly as at any of our older Conferences. I believe that a large majority of the body would have been well pleased to continue indefinitely in the leading strings of a superintendency, simply because it was easier than to take the responsibility of walking alone. Dr. Patterson has certainly so managed the mission as to attach all its members strongly to himself. We have the most perfect harmony within. And it is but proper I should say, now that his superintendency closes after his seven years' work, that he has been quiet, wise and courageous in the development of the Central Mexican Mission from its narrow proportions in 1878 to its present breadth. The centres have been wisely selected, which now constitute the heads of the several districts. Should the Conference move forward in elements of strength during the next dozen years as much as it has since 1873, we shall have several Methodist Conferences, each as strong as the present one.

Our greatest need at present is a good Mexican biblical training-school. This we expect to locate permanently at Tacubaya—a delightful suburban town within fifteen minutes' car ride of the City of Mexico. It is on high, rolling ground, and the residence-place of many of the best citizens of the State. Property is cheaper there, and the site in every way is desirable for a school. Next to this is a demand for a larger paper to be published twice a month, at least, which shall maintain our doctrines and instruct our people in the Wesleyan theology. The Evangelista has done good work; but it has created a demand for more effort in the same direction. The Mexicans are a reading people. The word of God, tracts, religious periodicals are mighty agencies here in support of the missionary. They are all anxious to learn and willing to be taught.

The repressive policy of Rome, keeping the Bible from the people and discouraging the exercise of private judgment in the things of God, only intensified their desire to search for themselves the mine of spiritual truth to which their own Mexican Reformation has introduced them. It is either for books of saving truth in accord with Christianity—the religion of the Bible—to command their attention, or it is the literature of rationalism and sheer infidelity that will preoccupy and possess their minds. The church can not remain ignorant of the strength of this arm of Protestant Christianity—the steam press.

During the year the Holy Spirit has set his approving seal upon the labors of our preachers at several points, and souls have been clearly converted. The mob has been quieted, and numbers have filled the house and stood about the door and heard patiently the discussion of Protestant doctrine as compared with Roman dogma. In places where no one could preach without peril of life a few years since, now we have the fullest access to this people and are protected by the authorities.

It seems to me that the missionary work in Mexico, both in the bounds of the Border Mission and of the Central Mission of our church, has had as large favor of God and genuine success as the most hopeful and sanguine Christian could have possibly conceived at the opening of these missions, now fully thirteen years ago. What missionary work in the world could have done more than to have developed into two full-orded Annual Conferences from one single Mexican convert—Alcio Hernandez!

APPOINTMENTS.

President of the Mexican Biblical Training School, and editor of the Evangelista and Spanish publications, W. M. Patterson.

DISTRICT OF MEXICO.—F. F. Aguilar, P. E. Ciudad de Mexico—San Andres, P. E. del Valle; circuito de Texcoco, to be supplied; circuito de Xochimilco, D. Romero; circuito de Amecameca, L. A. Morales; circuito de Tepetitipa, to be supplied; circuito de Chapulaco, Jose Oliva; circuito de Huachapa, to be supplied; circuito de Tulyahuacan, para proveer.

DISTRICT OF SAN LUIS POTRER.—J. W. Gomez, P. E. Ciudad de San Luis Potosi; Santiago W. Grimes; ciudad de Leon, D. Paz; ciudad de Aguas Calientes, L. G. Prieto; estacion de Rio Verde, to be supplied; estacion de Lagos, to be supplied; estacion de Mexquillo, Cruz Martinez; estacion de Matamoros, to be supplied.

DISTRICT OF PUEBLA.—David W. Carter, P. E. Ciudad de Puebla, S. M. Reyes; ciudad de Orizaba, A. V. Vega; estacion de Tlaxiaco, M. H. Cuevas; circuito de Tehuacan, P. Gonzalez; circuito de Acapulco, P. Martinez; circuito de Cholula, to be supplied; ciudad de Oaxaca, A. B. Lopez; circuito de Oaxaca, to be supplied (by Jose Hernandez).

DISTRICT OF TOLUCA.—J. Norwood, P. E. Circuito de Toluca, B. G. Reyes; circuito de Toluca, M. H. Cuevas; ciudad de Moravia, S. Gallegos; circuito de Cosaco, Eulogio Gomez; circuito de Tlacambaro, to be supplied; circuito de Zamora, to be supplied; circuito de Uruapan, Francisco Mendez.

DISTRICT OF MORELOS.—Southern Juarez, P. E. Circuito de Cuernavaca, to be supplied; circuito de Yantepec, E. Maya; estacion de Cuernavaca, J. B. Alarcon; circuito de Jojutla, Anselmo Cella; circuito de Alpyuca, Apollonia Rios.

DISTRICT OF GUADALAJARA.—David F. Watkins, P. E. Guadalajara—Templo de Santa Maria de Gracia, D. F. Watkins; Guadalajara—Templo del Masia, A. Blanco; Rosa Movada, Ylialso Hernandez; Templo de San Pedro, T. Rodriguez; estacion de San Felipe, S. Tovar; estacion de Cuayutlan, J. Flores; estacion de Tlapaco, Saturnino Mesa; estacion de Tlalcomilco, Enriquez Farniza; estacion de Cuayacapan, to be supplied; estacion de Zapotlan, S. Ocampo; estacion de Teocuitlan, to be supplied; estacion de Toluca, D. Sandoval; estacion de Ameca, to be supplied; estacion de Sta. Anna Acatlan, to be supplied; estacion de Autlan, Antonio Hernandez; circuito de Atengo, Juan Uribe; estacion de Abasco, A. Portugal; estacion de Tepic, S. Vera; circuito de Tepic, L. Hernandez; estacion de Coahuila, to be supplied; estacion de Cocoyac, F. Reyes; estacion de Colima, to be supplied.

District Sunday-School Convention.

Programme of exercises for Winona District Sunday-School Conference, to be held at Carrollton, Miss., April 8, 1886:

1. Opening with devotional exercises.
2. Reports from pastors and other Sunday-school workers.
3. Discussion of the following topics: (1) Qualifications of a Sunday-school teacher. Discussion opened by Rev. J. F. Evans. (2) The practical influence of Sunday-schools on society, morally and socially. By Rev. Thomas Cameron. (3) The moral relation of children to Christ. By Rev. W. H. Holmes. (4) The importance of cultivating the missionary spirit in the Sunday-school. By Rev. T. B. Malone. (5) The care and culture of converted children. By Rev. T. Y. Raussey. (6) The relation of the pastor to the Sunday-school. By Rev. D. C. Foust.

First speakers will be limited to ten minutes; all others to five minutes.

R. F. MITCHELL, P. E.

—The General Conference will meet in Richmond, Va., on the 15th of May.

Weekly Market Review.

(For Week Ending March 16, 1916)

COTTON.	
Low ordinary.....	6 9-16 @
Ordinary.....	7 1-16
Good ordinary.....	8 1-16
Low middling.....	8 11-16
Middling.....	8 9-16
Good middling.....	9 1-16
Middling fair.....	10 1-16
Fair.....	11 1-16
Salvage middling.....	8 10-16
Yellow cleared.....	8 9-16
Mobile middling.....	8 9-16
St. Louis middling.....	9 1-16

SUGAR.	
Inferior.....	31
Common.....	41
Good common.....	41 11-16
Fair.....	42
Good fair.....	42
Fully fair.....	42
Prime.....	43
Strictly Prime.....	43 1-16
Choice.....	43 1-16
Seconds.....	41
Yellow clarified.....	6 1-16
Gray clarified.....	6 1-16
Choice whites.....	6 1-16
Granulated.....	6 6-16

MOLASSES.	
Syrup.....	16
Fair.....	17
Strictly Prime.....	17
Choice.....	17
Fancy.....	17

RICE.	
Fancy.....	41
Choice.....	41
Prime.....	41
Good.....	41
Ordinary.....	41
Common.....	41
No. 2.....	41
Rough.....	2 00

FLOUR.	
Minnesota bakers.....	4 75
Minnesota patents.....	5 00
Extra fancy.....	5 25
Winter wheat patents.....	5 35
Choice.....	5 40
Fancy.....	5 40
Extra Fancy.....	5 40

CORN PRODUCTS.	
Cream meal.....	2 50
Corn meal.....	2 40
Grits.....	2 60
Hominy.....	2 25

GRAIN, ETC.	
CORN:	
White.....	47
Yellow.....	47
Steel.....	47
OATS:	
Western.....	41
Texas rust-proof.....	46

BACON.	
Choice.....	17 50
Prime.....	19 00

PORK.	
Mess.....	11 25
Prime mess.....	10 50
Rumps.....	9 75

BACON.	
Fancy breakfast.....	8
Shoulders.....	6 40
Sides, clear.....	6 40
Sides, clear rib.....	6 40

HAMS.	
Sugar-cured.....	9 1-16

DRY SALT MEAT.	
Shoulders.....	4 15
Sides, clear.....	4 15
Sides, clear rib.....	4 15

FISH.	
MAKRELL:	
Extra No. 1, in bbls.....	14 00
Half bbls.....	10 50
No. 1, in bbls.....	9 50
Half bbls.....	5 10
No. 2, in bbls, large.....	7 75
Half bbls.....	4 25

GROCERIES.	
COFFEE:	
Rio, choice.....	9 1-16
Cordeira, choice.....	12 1-16
Java, choice.....	22

BUTTER.	
Western dairy.....	16
New York dairy.....	16
Country.....	16

LARD.	
Choice.....	6 1-16
Fair.....	25

OILS.	
Coal, cases.....	19
Coal, bbls.....	12
Cotton seed.....	28
Lard.....	55

VEGETABLES.	
Western, per crate.....	2 50
Chicago, per 100.....	1 1-16

POTATOES.	
Louisiana.....	1 80
Western.....	1 80

KABUT.	
1 lb.....	5 50
5 lb.....	6 00

ONIONS.	
Louisiana.....	2 50
Western.....	2 75

BALING STUFFS.	
BAGGING:	
1 lb.....	10 1-16
5 lb.....	11 1-16

TIES.	
1 lb.....	15
5 lb.....	1 25

SUNDRIES.	
POULTRY:	
Chickens, Western.....	4 00
Young.....	2 50
Chickens, Southern.....	3 00
Young.....	2 00
Turkeys, Southern.....	9 00

EGGS.	
Western.....	12
Southern.....	12 1-16

WOOL.	
Lake.....	21
Louisiana.....	19
Butty.....	19

HIDES.	
Green salted.....	7
Dry salted.....	11

STAVES.	
Oak, kegs.....	75 00
Oak, clear.....	100 00
Oak, hoghead.....	180 00

HOOP POLES.	
Hoghead.....	85 00
Barrels.....	18 00
Half barrels.....	18 00

FERTILIZERS.	
Cotton seed.....	8 00
Mul.....	19 50
Super ground bone.....	42 00
Muriatic acid.....	8
Sulphuric acid.....	8
Bone black.....	24

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, March 12.—The House committee on education is holding itself in an effort to kill the educational bill. The programme is to delay reporting to the House until a late day, when the calendar will be crowded and the way pretty well blocked. By not to report the bill until the third Friday in April, a day so late that little may be expected of the House. By that time the appropriation bills will all have been reported, the tariff bill will probably be undergoing discussion, and the silver and other bills will be pressing for attention.

It is asserted that only four members of the committee favor the bill, and among other influences at work against it is the threat, based only on conjecture, that the President disapproves of it. The belief is that, given a fair chance in the House, the bill would pass. It would be necessary for the West and South, the two sections largely interested in it, to stand solidly together to secure that result. The situation may undergo a change, but the present outlook for the measure is a gloomy one.

CINCINNATI, O., March 12.—Nat C. Goodwin, who was indicted for appearing in the theatrical performance of Sunday, entered a plea of guilty to-day before Judge Houston, and was fined \$10 and costs. The latter amounted to \$10. In the Police Court the cases of Miss Lillian Lewis, Sadie Henson, Hattie Pike, J. J. Dowling and Max Arnold, charged with taking part in theatrical performances last Sunday, were called. They all pleaded guilty and the Judge fined each \$10 and costs. He took occasion to arraign Mayor Smith for not exercising his power to close concert saloons on Sunday.

Leading men of both parties are anxiously waiting to see if the Sunday question—a local issue—will be identical with one or the other of the great political parties. The speeches of both Judge Fitzgerald and Archbishop Elder last night at the reception of the latter were conspicuously in favor of law and order, of Sabbath observance and of temperance.

In the case of the actors in the same Judge Fitzgerald's court to day the judge took occasion to read a lecture to the Attorney of the Law and Order League and to the mayor, for not suppressing the Sunday concert saloons. He said it was in their power to suppress them under the law against common law on Sunday, and was against selling liquors on premises.

The impression is gaining strength here from such facts as the above that the Law and Order League will have the backing of the consolidated powers of the Catholic Church in enforcing the Sunday law, or so far as to stop theatrical performances on Sunday.

New York, March 12.—Henry J. Hall, seventy-two years old, committed suicide to-day at the Fifth Avenue Hotel. He was by profession a mining engineer, and is said to have sunk the first shaft in California at the time of the gold discoveries. He became interested in several paying mines, and lived handsomely.

Mr. Hall had been suffering from liver trouble and dyspepsia in an aggravated form. His wife was in an adjoining room when he killed himself by shooting through the right temple. He is said to be a millionaire.

New Boston, Mich., March 13.—Myron Nowland, aged thirteen, while in school Monday last printed some letters on the back of his hand with red ink. Later the hand and arm began to swell rapidly and soon after convulsions set in, continuing all Thursday, when the boy died. He was undoubtedly poisoned by the ink.

PITTSBURGH, March 13.—At a meeting of the miners of the Clearfield region at Tyrone, Pa., to-day it was resolved to strike for an increase of 10 cents per ton. The Clearfield district includes sixty mines employing 3,000 men. The miners have all quit work and the action taken at to-day's meeting makes the strike general. It is estimated that 10,000 miners are engaged in the strike.

DE FENAR SPRINGS, Fla., March 14.—The Sabbath at the Florida Chautauqua opened with a devotional hour, led by Dr. Alder of Pennsylvania. Dr. Deems of the Church of the Strangers, New York, preached at 11 a. m., and Rev. G. W. Clark, brother of Bishop Clark of Rhode Island, preached at 2 p. m. Dr. McKee of the Presbyterian Church of Danville, Ky., held a children's meeting at 4 o'clock, and Dr. Norton conducted vespers at 5 o'clock. Dr. S. G. Smith, of St. Paul, Minn., preached at night.

De Witt Miller of Philadelphia, opens to-morrow the intellectual feast of the coming week with a lecture on "Love, Courtship and Marriage."

New York, March 14.—The publishers of cheap fiction are in haste to get forth stories made up of labor strikes. Every establishment in that line of business has gone at it tremendously. Two rival story papers here are printing each an addition of 6 million copies of sheet containing the opening chapters of a novel on the subject, and these are forwarded as fast as possible for free distribution in cities where mechanics are most numerous, especially where strikes are in progress. Ten cent books, too, are being heavily printed. In some instances old novels are revised or edited and others rapid composers are dictating the matter to short-hand writers. There are six large concerns in this line of publishing, and about all their presses are working on strike fiction. Indiana, detective and news for the time being relegated to the background, and the hasty crop of heroes are leaders of strikes.

The Methodist Episcopal and the Protestant Episcopal churches will this week go into open antagonism on the temperance question. Each desires to impress its way of reform on the State Legislature, with a view to influencing the members in the forthcoming enactment as to liquor. Some change of the existing law is nearly certain. The Church Temperance Society is an organization of Protestant Episcopalians, headed by Assistant Bishop Potter, and embracing most of the city rectors, and it advocates moderate drinking instead of total abstinence. It has sent to Albany a bill fixing high license for alcoholic beverages, and the ministry is requested to promote that measure in the pulpit and elsewhere. The Methodists are strong for total abstinence. At this week's meeting of the city pastors, held at the Episcopal church, it was voted to preach to-day in favor of submitting a constitutional amendment to the people prohibiting the manufacture and sale of rum in the State. These sermons will be followed by special meetings during the week.

and the sentiment thus aroused will be directed upon the Legislature.

New York, March 14.—The steamer Oregon was run into by a schooner between 3 and 4 o'clock this morning while east of Fire Island, having two holies stove into her. She commenced sinking at once. From 8 to 11 p. m. the work of transferring the passengers was proceeded with. All were transferred in safety, not a single life being lost. Capt. Cotter was the last man to leave the ship.

WASHINGTON, March 15.—The members of Congress were very much surprised to-day to learn of the sudden death of Judge Michael Hann, Representative from the Second District of Louisiana, which occurred last night at Willard's Hotel.

FOREIGN.

LONDON, March 13.—Three thousand unemployed workmen held a meeting at Hackney to-day. Red flags were displayed and inflammatory speeches made by Champion and other Socialist leaders. A large force of police, mounted and on foot, prevailed order.

BERLIN, March 13.—Emperor William has recovered from his indisposition and will attend the banquet which is to be held here to-morrow, the anniversary of the accession of Alexander III to the throne of Russia.

ST. PETERSBURG, March 13.—Prince Alexander, of Oldenburg, has started at his own expense a hospital for the treatment of persons suffering from the bites of animals afflicted with rabies. The institution is to be conducted on the principles discovered and at present possessed by M. Pasteur.

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ON OLIVE.

BY CELIA E. GARDNER.

Who thinks so madly, O my heart, to know this
mortal soul
Whom I stand, long years gone by, was trodden
by a God?

To know his blessed human feet this rocky soil have
pressed;
And here, beneath olive trees like these, have often
I used to rest!

Preacher right here, he still, my heart—here,
where today I stand
Beneath, and over Jerusalem stretched out a yearning
human hand.

Woe in his pain from love so pitiful and great
Beet, O city of my love, I would, but ye would
not!

Because, through your gateway bowed mine eyes
can plainly see,
Ere in triumph with the crowd that crowd him
hither.

Angels garden, where the dew of night lay wet
on the
Drooping with the human pain whose night can
never be told.

Angels garden, on that night—O shame it should
be so!
The nation's fatal kiss betrayed a monarch to his
foe.

And then, as that delicious way his weary foot
steps pressed,
While drooping his shoulders "neath the cross there
on so cruelly placed.

His shoulders, formed to bear the sun of an imma-
culate
World, which, while he entered in its stead, scorn and
contumely banished.

The only crown "his own" could give from out
his hearted store,
A crown of thorns upon his neck, pure forehead
meeting there.

—New York Christian Advocate.

"A Great Door and Effectual."

Mr. Editor: Wide currency is given to a paper from the Rev. W. C. Dunlap, entitled "A Great Door and Effectual." The NEW ORLEANS ADVOCATE, of March 4, assists in this currency. It is well. The object to which Bro. Dunlap is so earnestly devoting his energy commands itself to the confidence and support of us all. The work designed to be accomplished by the Institute is of prime importance as a means through which Southern Methodists are to reach the colored people of this section. That is the line along which to conduct our organic work. Give to the negro preachers and teachers of his own race, but taught and trained as much as can be by the superior race. In such a school we have the closest and surest access we can command for doing him the service he needs of us, and which, I must think, we are ready to render him have been ready to render by whatever door has been really open to us. Let the church, in all sincerity and godliness, do the utmost that can be done in the development and use of the Institute and other such schools. But I must insist that we shall not base our operations and services on accusations and castigations for past so-called delinquencies and neglects. Let us say, as I believe we honestly can say, that on the whole we have done and are doing the best at command, and in this spirit move on, watching, praying and working as the Lord shall give us light and opportunity. The negro question in all its aspects and bearings is one of profound concern to our people, and they are neither indifferent nor inactive in its study and disposition. It is not a Gordian knot that can be cut by some Alexander; nor is it a question that can be settled by vote of an assembly. It

must find its solution in the process of great laws and forces which belong to ethnic elements and relations. Whatever these subtle elements are, they affect the mental and moral complexion as distinctly as the skin is affected by physiological elements of the body. There is more in the Ethiopian as such than the color of his skin. There is more difference between the white man and the negro than the mere fact of slavery or freedom. He will not be competent to write the history of the case, nor to judge of what shall be written, who does not give full place to the facts which have obstructed the passage of Southern Methodists, as well as other people of the South, to the masses of this colored race, especially for their moral and religious instruction.

I wish particularly to express my objection to Bro. Dunlap's statement of the cause of these shocking cruelties to which he refers in the first paragraph of his communication. He asks: "Why is this? Why is it that after the lapse of twenty years since the negro became a free man, that crime, especially the more brutal, seems to be on the increase among them? Some will answer one thing and some another; but I say it is because Southern Christians—white men—have well nigh, I might say altogether, ceased to preach the gospel, or to feel that they are any longer charged with the responsibility of looking after the moral and spiritual welfare of the negro."

The answer which Bro. Dunlap here gives to his own question makes a charge against Southern Christians, especially Southern Methodists, which I do not believe can be sustained, and which ought not to be put forward as a motive for our favor to the Institute. The preaching of the gospel to the negro slaves no doubt had its restraining effect, but surely was not the only force that protected our women from the brutal violence of the negro lecher. If it was, why has not the preaching of the same gospel had a like effect on the freed negro? He has had the gospel preached to him as a "free man" for the past twenty years. One of the marked facts of his history for these years is his excessive attention to church-going. He has been served by a constant ministry both of white men and of his own color. He has his own ecclesiastical organizations in which the same doctrine and discipline are ministered, which were in force when he was a slave, and which still prevail in the evangelized churches of the land—the doctrine and discipline of the Scriptures. Southern Methodists have participated in this ministry to some extent. He has also had access to free public schools and to schools of higher grade; he has had also the whole force, whatever that is, of his elevation from slavery to freedom. The negro has had a great opportunity and great advantages. Bro. Dunlap justly magnifies "the work done among the freedmen of the South by our friends from up North since the war." "They have spent millions and given many valuable lives." And he is right to emphasize the fact that to the colored millions, more than all other agencies, has the work of preaching the gospel to their people been committed. Some of these criminals are found in those communities which possess the fullest advantages, as is shown by the case which occurred in one of our towns last summer. Is it the simple fact that all this teaching and preaching has not been done through Southern Christians, that this cancerous lechery has broken out and spreads in the negro? The preaching of the gospel to the slave was accompanied by the powerful authority of the master and the sense of submissiveness and regard on the part of the slave. The wide difference between the races was expressed by this authority and this sense of submissiveness and obedience. Freedom and much bad teaching broke down the force of this difference and look off the restraint. He has been made a factor in trade and politics in a way that has introduced him into a degree of fellowship with low and vicious white men who become his examples in crime, and by association blunt that sense of difference

and regard which is natural in the negro towards the white man. The release of any race of people from the restraints which have kept them from crime will let their passions loose for sensual gratification.

It may be said that the fact that the negro has had the gospel preached to him for these twenty years of freedom by pastors of his own color and by "our friends from up North," does not release Southern Christians from doing what they can. Certainly, this is admitted in full force. I have only tried to show that the negro as a "free man" has not lacked the restraining force of the same gospel which he had when he was a slave. But it is claimed that Southern Christians have had and now have the same access to the negro since the war as before that civil blunder, and that the changed relations and conditions of the parties have not modified our obligations? "Before the war it was the glory of the Southern Methodist Church that they preached the gospel to these people just as regularly as to the whites, and that she numbered them among her membership by the hundreds of thousands"; and she would glory now to do the same work, if now as then she had the same spiritual custody of this people. She has not. What became of these "hundreds of thousands" when the war was over? Did we cut them off? No; we would have rejoiced to keep them still and to minister to them as before; but they would not. They went from us "by the hundreds of thousands" under the preferred leadership of "our friends from up North since the war." They demanded a ministry of their own color and organizations under their own control. The union of the two races in the Methodist Episcopal Church has been a source of friction and dissatisfaction. Most of the freedmen were taught and learned to regard the Southern whites with suspicion. Our service became incidental and occasional, partly because the people to be served did not want us, and partly because they had others to serve them and we had those wholly dependent on us enough to engage all our organic energies. A fugient held faith with us, but wanted a separate organization, which they should control, but which should receive our favor.

"The Colored Methodist Episcopal Church in America is a providence to us. She is our own ecclesiastical child; set up by us fifteen years ago. * * * They were a part of us; but in their changed relations politically and socially, it was judged best by us and them that there should be two ecclesiastical bodies." Indeed, there was nothing else for us to do, except to see these colored members, as we had seen others, bolt from us and set up for themselves. It was the only body of colored Christians that proposed to allow us any close fraternity and to give us a channel through which we could yet exert our helpful ministry for the welfare of that race. I feel that Southern Methodists and Southern Christians have done well nigh all they could do through organic instrumentalities for these freedmen, and I am unwilling to wear the blame for this prevalence of flagitious crime among them. Doubtless we have not done all we could have done as individuals in urging upon them attention to Christian obligations; but on the other hand, our approaches have often been met with resistance or indifference. Time will bring changes for the better; the barriers to our efforts are weakening, and we will work as the call demands. Let nothing be done through strife or vainglory, but all to the edification of the body of Christ.

W. T. J. SULLIVAN.

The Missionary Question.

Our church papers are beginning to show very plainly the near approach of General Conference, and great connective questions are being freely discussed. The most important matter under consideration is the readjustment of our missionary operations, and I am glad that the whole question is being thoroughly ventilated. I am so fully committed to the cause of foreign missions that I only one heathen was converted in twenty years, I

would still be in favor of supporting missionaries abroad, and at least of doing our duty in the premises. As has been often said, the question is not whether God can save the heathen without our help, but whether we can be saved if we neglect to send the gospel to them. The subjective influence of foreign missionary enterprises on the church at home, amply repays us for all the money and labor expended.

But Dr. Kellie's figures in the last Nashville are suggestive and encouraging. By a comparative tabular statement, he shows that while since 1871 the membership of the home church has increased 51 per cent., that of the non-English speaking missions has increased 202 per cent., while the number of Sunday-school scholars in the foreign field has increased 1843 per cent. as against 57 per cent. in the home field. The increase in other directions has been in a similar ratio.

These figures show conclusively that our missionary operations have kept pace with those of other churches. The foreign missions of the Protestant Churches of the United States reported an increase of over three hundred and fifty per cent. in the last thirty-five years. The increase in the Protestant missions in China during the last ten years has been about one hundred and twenty per cent., while during the same period, the increase in our China Mission (in membership) has been about one hundred and ninety-four per cent. Surely, by the light of these figures we may thank God and take courage. Our church may not be accomplishing all that it should in China and Brazil, but we certainly have no cause for discouragement. If Judson could preach to the Buddhists in Burmah for six years without a convert, and at the close of that period say, in answer to an inquiry as to the prospects for the conversion of the heathen, that they were "as bright as the promises of God"; if Robert Morrison could wait seven years for his first convert in China, or the Baptists give and pray twenty-one years for twenty-one converts among the Teluguos, surely we may not say that the missionary operations of our church are a failure, when the increase in fourteen years has been from 389 members, in our foreign fields, to 11,748.

Friction there undoubtedly is in some departments of our mission work; but the Lord has blessed us, and to say that "for the effort put forth we have had least success in our foreign fields," sounds like ingratitude.

I have long thought that there should be sufficient love for God and for the heathen world for Methodism to unite in its missionary operations. Why can not the great Methodist bodies of this country organize a Board similar to the American Board of Foreign Missions, which stands in the front of the missionary organizations of this country, and inaugurate a place for the conversion of the world?

Emerson says that "every great and commanding movement in the annals of the world is the triumph of enthusiasm," and such a movement as this would kindle an enthusiasm such as has never been known in the history of missions. What could not be accomplished by four million of Methodists, organized for the conversion of the world? As fast as practicable, let the autonomy of the churches in India, in Japan, in China, and elsewhere, be established, and let other mission fields be occupied. I believe that God would bless such a movement, and that it would go far toward a practical solution of our missionary problems.

Among the Presbyterian missions in Japan such a plan has been carried out, and during the present year all the English and American Presbyterian missions have joined in a single body. And this is the forerunner of a grand movement to unite the Foreign Mission Boards of the presbyterially-governed churches of the United States and Canada. At a meeting of a committee from all these churches, a short time ago, in the City of New York, steps were inaugurated looking to the accomplishment of this most desirable result.

Now, is there more brotherly love

and Christian fellowship among Presbyterians than Methodists? It seems to me that there is so much to be said in favor of such a movement that it must meet the hearty approval of every earnest Christian man who looks for the evangelization of the world. The only question is as to its practicability. It is certainly in accordance with the spirit of Christ and the genius of Methodism. Can any man give a satisfactory reason why two Methodisms, teaching the same faith, should preclude the same fields? And is it possible to make those to whom we go understand our differences?

It would be a grand movement for such a plan to be inaugurated at our approaching General Conference, and I believe the great heart of the church would endorse it.

M. H. CHAPMAN.

COLUMBIA, MISSOURI.

Strikes.

"Man in society is like a flower
Blown in its native bed. 'Tis there alone
His faculties expanded in full bloom
Shine out; there only reach their proper use.
But man, accosted and injured with many
By legal warrant, or self-joined by bond
For interest-sake, or swarming into class,
And huddled close to fill some crowded vessel,
Fades rapidly, and by compression marred
Contracted to a form not to be colored.
Hence these great masses of our common kind
Are struggling out the noblest type of life.
Hence, too, our no more unimpeded of sin
Against the charities of domestic life,
Incorporated, severed, sure to lose
Their nature, and, disclaiming all regard
For mercy and the common rights of man,
Build factories with blood, and make their trade
At the sweat's point, and dyeing the white robe
Of honest commercial justness red."

—Cooper.

Just a hundred years ago were these words written, and yet they seem a chronicle of to-day. In such repetitions of history we have a proof of the sameness of human characteristics, tendencies and needs. It is merely the circumstances of being which change from age to age, and these, perhaps, not as rapidly nor as radically as we are apt to believe. Since the memorable strife between the herdsmen of Abram and Lot, how many of earth's teeming millions have struggled for the well-watered places!

At present we have rather a striking illustration of such a conflict of interests in the extensive disturbances now in progress among the laboring classes in various parts of the country. New York critics are scarcely through penning satirical paragraphs upon the London riots, when a scarcely less creditable outbreak occurs right under their uplifted noses, giving them a delicate reminder that all social embarrassments are not necessarily "inherent in the narrow and selfish antrocity of an old civilization." Rotten eggs smell no sweeter on Atlantic avenue than in Trafalgar Square.

Now, what is the significance of such movements? Why is it that the same newspaper containing glowing editorials upon American peace, progress and prosperity, has its news columns prefaced by such headlines as "1200 New York Car-Men Quit Work," "The Mallory Boycott," "Strike on the Texas Roads," "Ten Thousand Idle Railroaders?"

It is undoubtedly true that with the large and constant influx of European immigrants, America is becoming more or less tinged and permeated with some doctrines, maxims, and practices which we might well wish forever beyond the ocean. Communism, socialism, "free thought," theosophism, and other likeisms are not compatible with our "noblest type of life." The otherwise admirable freedom and charity of our institutions afford a wide license for the propagation of many theories fatal to the purest elements of society and of personal character. No one denies the advantages of immigration; but in a nation where already more than one-seventh of the entire population are foreign born, it surely would be well to guard our continental gateways against every encroachment of such influences as are calculated to warp us in the direction of lawlessness, impurity and godlessness. I have thought that the situation of the United States with reference to the vast tide of new settlers pouring in upon it year by year might be compared to a planter living in a charming villa, who has arranged for the inundation of a portion of his land by a muddy current abounding in

fertilizing properties. Wealth floats embodied in the thick stream, and settles upon his broad acres. But suppose the waters should get beyond his control—what will the harvest be? Or suppose that even in subsiding they should breed a foul miasm, floating in the windows of his happy home on the hill-top, laden with disease and possibly with death?

The oppression of the laborer by the capitalist, however, has borne its part as a factor in the troubles of the last few weeks. The great commoner was right who said that corporations have no souls. The business policy of the world is essentially cold-hearted and selfish. This oft-repeated cry of ill-treatment of injustice, of want, of suffering, is not altogether the cry of a demagogue. Woe that has associated with the working classes does not know the sad story of their wrongs? The Song of the Shirt has crossed the Atlantic, and the sordid power that grinds down the wages of the scum-sucker or the pay of the brakeman must sometimes suffer the rebound of the screw from the excessive notch to which it has been forced.

Another potent cause of trouble in these conflicts between labor and capital may be found in the mode of life prevalent among our working people. Extravagance and improvidence bear much of the fruit that is charged against other trees. The vices of an employee will bring him to want nine times as often as the greed, fraud or oppression of his employer. If discontented strikers would cast aside a few of the vile and expensive habits in which so many of them indulge, their cause would be heard with more sympathy and a better show of justice.

Lastly, there is need of Christianity here. Nothing short of moral reformation and revolution will correct the abuses and errors of human society. There is no theoretical conflict between labor and capital; but, gnawed by actual conditions, there is a practical issue, and nothing can meet it except the sweet clarity of the gospel, a spirit of purity and love, deep as the inmost recesses of the human heart, subtle as the shrewdest combinations of human thought, and strong enough to break down every barrier of formality and selfishness between man and man.

W. H. SIMS.

Note from Texas.

I write to ask all my friends in Mississippi and Louisiana to pray for me and my people here. We now have a great revival going on in Nacogdoches. This was originally an old Spanish town. Dr. Thrall, in his history of Texas, says that the Roman Catholics established a mission here in the early part of the last century. An "old stone fort" stands here, which he says was built in 1778. But some of the oldest Mexicans say it was built about 1750. Our meeting is in its third week. Thirty-nine have been converted and thirty have joined the church. The work has now begun to deepen and widen. The whole community is stirred. We have a very small church building, which will not hold the people. We need money to build another. Will my friends help me? If they can do anything, write to me. In the long history of this town there has never been a revival here before. Wickedness, infidelity, and the devil have held high carnival. But, thank God, the people are now repenting and coming to Christ. Will all who read these lines pray for us? We are trusting the Lord for at least one hundred accessions. I will write again.

Bro. C. F. Smith, who was transferred here with me, and stationed at San Augustine, is well received among his people, and the work is advancing under his administration. Fine reports are heard of him and his work.

Your brother in Jesus,

A. W. HOPPER.

Nacogdoches, Texas, March 25, 1886.

"We have seen it mentioned as a wonder by old Puritan writers," says a puritan, "that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world—namely, men who live in a sea of grace, and yet are not gracious."

Christian Advocate.

THURSDAY, MARCH 25, 1886.

MAYNERS.

BY APPOINTMENT.

I hold him close who, for love's sake,
Chide him with generous earnest will;
Yet he who takes for love a secret sake
I think I hold more precious still.

I bow before the noble mind
That feels some great wrong forgiven;
Yet holds the one for whom
Who bears that burden well and lives.

I may be hard to gain and still
To keep a love, a steadfast heart,
Yet he who loves has to fill
A harder and a truer part.

Glories it is to wear the crown
Of a devoted and pure soul;
He who knows how to fall has won
A crown whose lustre is not lost.

Great may be the while's command
And rule with just and tender sway;
Yet is the wisdom taught
Better to him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

—New York Tribune.

Another Bugle Blast.

Just back from Mt. Zion we found after the rains that the waters were up and traveling somewhat difficult. The congregations were large under the circumstances, and the love-feast one of the best we have yet had. The Haynesville circuit is starting off well under their new pastor. Bro. Godfrey was paid something over one-fourth of the entire assessment for his support, and the Sunday collection for missions and church extension was more than the amount apportioned to the Mt. Zion Church. The printed minutes show a fine report for last year, and the pastor is looking for them to surpass themselves this year. Three Woman's Foreign Missionary Societies are needed on the Haynesville work and two more on the Homer circuit, and we trust that the pastors and sisters will soon be reporting their organization to Mrs. Claiborne J. Foster, corresponding secretary of Louisiana Conference Society. We are glad that the "bugle blasts" of the Homer district, never of uncertain sound, have awakened in the far-off South Louisiana the horn blower of Rayne and Plaquemine. Yes, "the bugler is in the spirit," and how could he be otherwise? We assure you, Bro. S. S. Keener, that nothing occurred before, neither during nor since, the late session of the Louisiana Conference to in the least ruffle the placidity of the Homer bugler. On the contrary, several things transpired calculated to fill him with pleasurable emotions. Among other duties, he was, as chairman of the Conference Temperance Committee, called upon to prepare and submit a report with certain resolutions attached. He did so, and a storm (shall we say of the "tempest in a teapot" order?) began with our highly esteemed Bro. Manly, growing steadily in intensity as it bore the heroic and impassioned Paunt Leffoy aloft, gathering in its folds the newly discovered horn blower of South Louisiana and bringing to the front Von Valkenburg and "Zion's" doctor, and centering all its fury upon a very polite, neat and well-dressed resolution endorsing that glorious body of glorious women, the Woman's Christian Temperance Union, not of the United States and the wide world, but of Louisiana.

Could such good temperance people as the polished S. H. W., the Mendelsohn pastor, the valiant Colonel from Shreveport, the North Louisiana, bugle and others remain still? Certainly not, and the storm boiled on until a dear brother, respected by all, moved an amendment striking out the strong, manly word "endorse" and putting in its place something or other about co-operating, giving our sympathy or such like cheap help. Centenary College would have been built up years ago and would now be immensely wealthy if sympathizing, co-operating resolutions could have done it. Ah! what has been done for that noble institution has been done by each man as Bishop Keener, who have been in labors abundant in her behalf. Well, put to vote, the amendment was carried by a very small majority. Failing in securing a reconciliation, we moved to lay the motion as amended upon the table. Of course, this was quickly done, the horn blower and the bugle blaster likely both voting in the affirmative. This writer was astonished at being charged afterwards with having made a grave mistake in moving to lay upon the table. Why astonished? Simply because he had one only motive in his motion, and that was, since the Conference would not endorse the Woman's Christian Temperance Union of Louisiana, to save the grand Christian women of that useful organization from being "damned with self-praise." By laying the amended resolution on the table they were saved from a cruel blow at the hands of temperance men and ministers. We are well satisfied and so are the ladies, no doubt, at the turn that things finally took. We do not know anything about the views of Dr. Potter; but, whatever they are, he has a perfect right to hold them and express himself freely by tongue or pen in regard to them.

No have Dr. Godfrey and other distinguished men in Southern Methodism, who are beginning to demand for women the right of suffrage. Surely, Bro. Keener and the rest of you, who opposed the endorsing resolution,

you have since Conference had the fairness to read up the proceedings of the State Conventions of the Louisiana Woman's Christian Temperance Union. It would seem that this much at least is due to those ladies. When it is remembered that Mrs. Libus Parker, Mrs. Capt. Pharr, Mrs. William H. Wise and many others of the first ladies of the land take an active part in the work of the State Woman's Christian Temperance Union, it is surely the duty of those who refuse their endorsement to look into their official record and bring forth "proof as strong as holy writ" of their being as a body for woman's suffrage. Let them hunt up some resolution adopted or official address made committing them to that thing.

The Louisiana Conference were only asked to endorse the body known as the Louisiana Woman's Christian Temperance Union, a thoroughly Southern organization, and that only in their temperance work. They have done no other than temperance work and have wisely kept aloof from all other aims, and especially woman's suffrage; and hence, in endorsing them, the Louisiana Conference would have endorsed temperance only. They have wrought grandly in this thing, and our Conference would have honored themselves in endorsing the Louisiana Woman's Christian Temperance Union. About taking that annual job of bowing and etc., we will simply say that the Louisiana Woman's Christian Temperance Union are not likely to lack champions among the brethren of our Conference so long as they act as prudently and labor as effectively as they are now doing for the freeing of the masses from the slavery and curse of the liquor traffic.

As to this writer's attempting to drag on the Louisiana Conference if he were to be hung to-morrow, he would have still to declare that it is to him a brand new idea. This thing never occurred to him before; no, not even in the heated discussion of that very innocent resolution. It has remained for S. S. Keener, in brooding over the late event of the Conference session, to bring out one of the mildest of men in the full character of a dragon monster. Now, wait a bit and we will do our level best to recall our language on that occasion. Yes, we believe we did say something to the effect that the Conference would have it to do at Ruston. We meant only that the ladies would demonstrate even to the satisfaction of Bro. Manly and the rest that by the next annual session the cause would have grown so much, or the brethren by that time would have so much more light and information on this first question of the day, that the Woman's Christian Temperance Union of Louisiana would be readily endorsed. Some one said that "Bro. Sawyer shook his fist in our faces." Well, if he did he did not know it, carried away as he was by honest warmth and righteous indignation at the cold-hearted style in which the matter was treated. However, we hereby make the *amende honorable* and withdraw the fist, and now all may sleep soundly and not feel like they must come to Ruston prepared for fight.

This writer, Bro. S. S. Keener, has no monopoly of the Holy Spirit; wishes, however, that he had more of his presence and power and constantly prays for the baptism of his power upon yourself and upon every other member of the Conference. May the Holy Spirit enable you this year to gather in hundreds of souls for your Master and to bring up all your collections and over. Bro. Keener says: "We would like to ask Bro. S. how many people he has brought to trial or expelled for drinking spirituous liquors. Really that is the test of ministerial fidelity to the discipline on this temperance question."

When we are questioned it is natural to wish the question to be one we can answer. We can stand the test, we think. Unpopular though it be, and attended with misunderstandings, misrepresentations and many hardships to him who administers discipline, still we have tried to do our duty in that line. We do not suppose that Bro. S. Keener will be particular to know the exact number of those we have disciplined for selling and drinking spirituous liquors. Though some few may have escaped by reason of lack of available evidence or from other reasons, nevertheless, some considerable amount of judicious pruning has been done deriding our various pastorates, and since we have been on the Homer district we have not failed to require of our preachers the enforcement of discipline in their charges. We can without the least hesitancy declare that we have enforced the law of our church in regard to liquor. Some of our best friends have been the subjects of discipline at our hands and, having taken hold of them with kindness and firmness they live to thank us for it. If Bro. S. S. Keener wishes the actual facts and figures, we presume he can get them from the charges we have served. Let us all cheerfully help our temperance sisters.

HOMER, LA., March 8, 1886.

Woman's Work.

To the Vice-Presidents of the Louisiana Conference W. M. S.:

I have thought it expellous, my dear sisters, to address a few words to you through this medium on the subject of duties and obligations as officers of our Conference society.

It is generally supposed that the office

of vice-president is merely nominal, and that as long as there is a president to preside in the Annual Conference of the W. M. S. there is nothing for the vice-presidents to do. I beg leave to call your attention to Section Third of the by-laws of the Seventh Annual Report of W. B. M. on page 79, which reads thus:

"Vice-presidents shall organize auxiliaries and have an oversight of the work in their districts—reporting quarterly to the Conference corresponding secretary."

Do you feel, my dear sisters, that you are living up to this commission? Remember the motto of our organization—"She hath done what she could."

Just as surely as you will have to answer for the perfect discharge of your domestic duties will you have to render an account of this trust. You were selected to the office by your sisters in council, as probably the most capable and available women within the bounds of your districts. You have been called to this duty, and you can not put aside the cross without loss to the work and spiritual loss to yourself.

A dear old mother in Israel, who had been made perfect through suffering, once said to me: "We dare not crawl from under the cross that is laid on us." The blessed Master Builder has laid burdens on every workman, and if we refuse to carry ours, we interfere with his wise plans. The great eternal structure must and will go on to completion; but idlers may be removed as obstructions to give place to more efficient workmen.

Our corresponding secretary is faithful in the performance of her duties, and she writes me that her heart is heavy laden with the seeming fruitlessness of her labors and her hands grow feeble in her unsupported efforts to uphold our cause before the Lord of battles until the going down of the sun. Will you not come to her relief by fanning in the vineyard about you and breaking up the soil ready for her planting, otherwise her distribution of leaflets is like scattering seed broadcast over stony ground and sterile soil. Your trust is as important as any in the whole field. I know the temerity with which most women take hold of this work is the outcome of genuine modesty, with no pretense about it. But in the cause of your Savior, who braved every danger for you, can you not be brave-hearted? Cowardice is fatal to vital religion; therefore, we should "endure hardness as good soldiers." Take up this cross and follow where duty leads you. The very weight of the burden will incline your head downward and your vision thus directed to your pathway will aid you to avoid stumbling-stones which might otherwise cause disaster.

If you will allow me to advise you a little as to methods, I will suggest that, first of all, you will consult the presiding elder of your district and get his co-operation in the work. Happy are ye if he is a broad-minded man fully alive to the mission spirit of the present day. Communicate by letter with all the ministers, and, as far as possible, get into close sympathy with the churches and the auxiliaries which they may be induced to form. If you will attend the quarterly meetings as far as possible, you can get the ministers to call a meeting of the women of the church. Prepare yourself beforehand to tell them what the women are doing, and what we want to accomplish; then organize societies, adult and juvenile. No matter how small the beginning, if only you can get the women to organize and put them in communication with the State Conference corresponding secretary or the president, you have accomplished a great deal.

If you will thus panoply yourselves in the armor held out to you by the Captain of our army, and heed those who are at ease in Zion, we will soon go up and possess the land. Another great power for good within your domain is to get subscribers for our Women's Missionary Advocate. It is a telling fact that from our 693 members of the W. M. S. there are only 50 subscribers for our own only organ. Such an evidence of lukewarmness should shame our souls into more zeal and energy. If we could get our beautiful inept little sheet into every home, the response to our roll call would resound from one side of the State to the other, and the work accomplished would be grand. In some of our State Conference the vice-presidents are factors of great power. In the reports presented at the last session of W. B. M. I find much credit is given by different corresponding secretaries to the systematic labors of vice-presidents, and some of the letters in the Woman's Missionary Advocate, telling of their meetings at District Conferences, are full of overflowing of grace and good works.

Let your zeal be stirred to emulation, my dear, good sisters. The call of our laborers at home and in foreign fields is every urgent. Our opportunities for extending our work are increasing. The children of heathendom are clamorous for more bread of life. The cry from Macedonia—"Come over and help us"—is ringing up from continents and the isles of the sea. Our W. B. M. is answering the call as speedily as possible, meanwhile imploring the women of the church to come to the rescue.

A letter from Miss Mary Helm, of recent date, is before me, written to Mrs. Foster, urging every exertion on our part. Through her, our corresponding secretary, Mrs. McGavock, speaks to me and you and every Christian woman. She says, "The deficit in

our work is not yet made up, and we will need to bend every energy in the effort to make the collections meet our appropriations." She urges the collection of back dues, the introduction of mite boxes into auxiliary and families, to receive thank and memorial offerings, birthday gifts, etc.—all of which to go into the general fund. In all these highways, will you not glean, my sisters, while the day lasts. You can not turn a deaf ear; the call has reached you. You can not close your eyes and refuse to see, for the light of Heaven has illumined your soul. There is nothing to do but to be up and at work. I am anxious that our Conference shall be represented in the next session of our W. B. M., which meets in June, in Augusta, Ga. A contingent fund for this and other expenses should be provided annually.

We have never sent a delegate to these conventions, and our Conference Society languishes for the help and inspiration of such communion. At our Annual State Convention in Minden, last July, the Conference instructed our corresponding secretary, Mrs. Foster, to attend the session of W. B. M., next June. I hope she will bring back with her a new impetus into our ranks. Our Annual Conference W. M. S. convenes in Baton Rouge, on Friday, July 2, 1886. We pray for a large delegation embracing every vice-president, and we entertain a fond hope that our coming together will result in the advancement of our cause beyond all previous bounds in our own State.

To this end, my dear sisters, let us pray and work and work and pray; each one determined to lay aside all slothful ease and do the work appointed her, leaning on our Father for support. I comment the sentiment of the following beautiful poem to each one of you, with my earnest love and sisterly sympathy in our Christ.

MRS. E. J. FULLAMORE,
Pres. W. M. S.

LEAN HARD.

Child of my love, "lean hard,"
And let me feel the presence of thy care;
I know thy burden, child; I shaped it,
Poised it in mine own hand, made no proportion
In its weight to thine unaided strength:
For even as I laid it on, I said:
"I shall be near, and while she leans on me,
This burden shall be mine, not hers."
So shall I keep my child within the circling arms
Of mine own love. Here lay it down, my dear,
To impose it on a shoulder which upholds
The government of worlds. Yet closer come—
Thou art not near enough; I would embrace thy cure,
I might feel thy child reposing on my heart,
Then I would rest. I know it. Doubt not, child;
But, loving me, lean hard.

Front the Work.

FANNIN, MISS.

Mr. Editor: Our home last year was in the pine forest, but at Meridian the Bishop and his cabinet changed us to the prairie. Last year we could roll over a carpet of pine straw and hardly soil our buggy wheels; this year we are almost at times unable to roll at all for the mud. My husband says this is my kind of a country. He does not like the mud. He is an Alabamian, and I a Mississippian, and I believe they tell us mud-heads.

Mr. Editor, when we reached Fannin we found our passage in a very dilapidated condition. We needed a new cover, new fence, ceiling, repapering and furnishing. We have succeeded in getting a good fence about the entire lot, which is about seven acres, and to-morrow the members of the church are to meet and receive it. We hope between this and our District Conference (which we are to have the honor of entertaining this year) to have the personage in at least a respectable condition. We are living in a hired house, but anticipate moving to the parsonage next week. We are having a well dug. The preachers' families before us have lived there without a well; but I must have water, and plenty of it.

Our people on this circuit generally are poor, but some of them have large hearts, and will do what they can to make the preacher and his family comfortable.

My husband has sent up his missionary money according to promise made at Annual Conference at Meridian.

Mr. Editor, you must certainly come to our District Conference. Our people will be more than pleased to entertain the editor of the *Advocate*, and hear him preach, and we need just the kind of a lecture you gave the District Conference at Hattiesburg last summer.

MARCH 10, 1886.

ARCADIA, LA.

Mr. Editor: Allow me to speak through the *Advocate* to magnify the Lord for his goodness and mercy bestowed upon the people of Arcadia. At my first appointment, just one month ago, we had evidences of special interest in the services. Our Baptist brethren were at that time conducting a protracted service in their church, in which they had considerable success, and they had an accession to their church of about twenty members. About a week after their meeting closed our first quarterly meeting commenced. Our presiding elder, Bro. Sawyer, was with us with a full spirit of his mission, and preached with great pointedness and power. Sunday night the altar was crowded with mourners, and the interest so general that we determined to protract. Bro. Sawyer had to have Monday morning for his next quarterly meeting. The meeting continued to increase in interest, and the power of the Holy Ghost was upon the people, and at every service there were conversions and accessions. Bro.

White, from Ruston, came to our help Wednesday, but only remained one night, and was called back home by a telegram to bury a member of his congregation. Bro. J. H. Jordan, a local preacher, rendered good service, and the membership came up faithfully to our help; but above all "the Lord of hosts was with us, the God of Jacob was our help." We were not able to get the exact number of conversions, but we have received into the church since we came here, and during the week's service just closed last night, fifty members. Perhaps one-half of them were received by letter, many of them having been here for two years without identifying themselves with the church. A number of the Sabbath-school scholars were converted and joined the church. The membership, who for years have been struggling to guide the ship into smooth water, are wonderfully built up and encouraged. Prayer and class meetings will now be established, and we hope that many family altars will be revived. "We praise the Lord for his goodness and for his wonderful works unto the children of men."

We find that the kindness of the people in our hospitable reception was not spasmodic, but hardly a day passes that we do not receive some fresh token of their kindness. I feel like singing the old long-meter Doxology all the time. We hope to keep up this general interest all the time, and work and pray for a revival meeting at each service, so that when you come up to our District Conference in August, you may find a church all alive to God. The *pro rata* share of this church for foreign and domestic missions and church extension collections has all been subscribed, and we hope to collect enough in cash to pay our one-fourth.

JNO. A. MILLER, P. C.

MARCH 8, 1886.

Sunset.

It was at the close of the golden autumnal season, in the very midst of Nature's gala days, when "rocks, hills and doles and heaven's high places" were declaring the wonders and glories, the infinite love and goodness of the King in his beauty. When looking from the western terrace of the "Old Hall," I saw the woodlands on the hill-sides clothed in Nature's coat of many colors, showing the touches of a Divine artist, exquisitely and delicately painted upon the canvas of Nature, tinting with beauty and rarest conception the volume upon which is painted the matchless ideas of the Infinite. None of the great masters have yet painted this scene as it is in reality, nor ever will or can, for it is his handiwork.

Where in all the manifold conceptions of Milton, Dante, or of the numerous imaginative and descriptive writers, do we find word painting as suggestive as "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." The cedars of Lebanon rejoice, and heaven and earth are one glorious painting of Divine love and solicitude. The massive oak in its emerald garment and swaying vestments of gray moss, seeming to be the high priest presiding over Nature's sacrifice to the chilling, frosty god of winter's court and temple. The majestic pine, the graceful cedar, the humble and pathetic weeping willow, each drop its leaf, emblematic of the mourner's tear, upon the bier of Nature, now cold and dead in the sunset of its unknowing, unthinking existence. I saw the shady dell whence sprang the laughing, chattering brook on its way to the rushing tide of mighty river and rolling ocean, each ripple shipping one over another, as the smiles of pleased and happy children pass away with their morning life.

But above all, the sun, in evening robes of effulgence, slipping behind the hills, leaving touches of his illuminating power on distant spires and eastern horizon, giving a golden-bued beauty to the hoary forest swains, similar to the mingling of childhood's golden locks with age's silvery gray. Lower sank the sun down behind the high place of earth. Apparently this was his death and burial; he was sinking, sinking gradually into a grave from whence his beauty-breathing light could nevermore come forth. But what? Oh, no; in the very act of setting, he was only slipping beyond the horizon of my transient abode; but at the same time he was scattering abroad the sheaf of light and glory, breathing forth the sweet influence of his life and beauty-creating power upon the palace and homes, the rivers and gardens, mountain tops and valleys of the other—aye, more beautiful—land. So must it have seemed to the disciples of old, when Jesus, "the Sun of Righteousness," "the light of the world," was setting, sinking down beyond the shadows of Calvary. Looking back to that time, we have a vision of transcendent beauty framed in the Judean hills. It is a painting of marvelous loveliness, executed by the wonderful, invisible artist of the spirit land. It is the life and wondrous labors of Jesus, the Lamb of God. We see the exquisite details of the tomb where he lay; also portrayals of a halo of Divine love crowning the heads of those weeping ones. How wonderful is the perspective of that life, where we see, flowing down the hill-sides of persecution and suffering that bordered his path, those brooklets of Divine love and compassion, slipping away to that pure river of water of life, clear as crystal, pro-

ceeding out of the throne of God and of the Lamb—that river that shall make glad the city of God, which flows into the crystal sea. That death and burial of the Lord, the Prince of Peace, was but the setting, for even as he was setting, the light of his life was illuminating the spires and minarets of the moral world he had developed, the brightness of his inner perfect glory was being scattered abroad throughout those avenues of gold, through those gates of pearl and crystal, life, over and beyond the towers of those "mansions in the sky," far off to the waving trees of Paradise, beneath whose shade and in his light are resting those weary ones, looking forward to the dawning of the resurrection-morn. He is not dead, "for he is living as he said," to set no more in the kingdom of his love. And, thank God, the Jews in his setting and rising made the path plain and clear, so we may follow! And to those of us who have seen the sun of our earthly felicity pass into the "silent land," who have had the horizon of life darkened by sorrow, this setting sun teaches us to weep not, but rather rejoice; for we know that this weary sun will attain its state of perfect rest and tranquility until it is loosed from this poor, weak, infirm and wretched body. And in the setting beyond this life, the liberty to the soul is given, and it comes like him, for it sees him as he is. But more than this, we know that the body, through the grave, shall come forth renewed and fashioned after his own glorious body, and become perfectly worthy of being the dwelling-place of the perfect soul.

O, the hour when this material shell has cooled as a clod.
When amid the wide ether,
All the invisible shall crowd;
When the naked soul surrounded
With realities unknown,
Triumphs to the view unbounded,
Feels herself with God alone.

In that sudden, strange transition,
By what new or finer sense,
Shall she grasp the mighty vision
And receive its influence?
Angels, guard the new immortal,
Through the ether-rolling space,
To the everlasting portal,
To the spirit's resting place.

F. N. P.

The Tramp Lecturer.

A recent number of a secular paper contains two articles denouncing, the one a man, the other a woman, lecturers both of whom might justly be termed "tramps"; yet both were professionally working in the great cause of temperance.

It came in the writer's way to make some inquiries about the first mentioned party (a man) who styled himself "Reverend," but certainly had nothing about either appearance or manner to denote the prefix, and these inquiries developed the information that he was sent out by the National Temperance Alliance, and was vouched for by a man who professed to be the secretary of that body. Doubtless, nothing could be further from the truth than that either secretary or lecturer had any connection whatever with the Alliance or with any other respectable association. Nevertheless, as many worthy people are being imposed on, and a good cause may be injured by these fraudulent persons, a word of warning may not be amiss.

As far as could be ascertained this about the way of working of these men. The president of a temperance society, or some other permanent worker in the same cause, will receive a letter indicating, or proposing to introduce, the Rev. Mr. So-and-so, and signed by the secretary of such and such an association. If the bait is seized, the Reverend produces a circular, headed "The Battle Ax," or the "The Glorious Hammer," or "The Mighty Maul," and sends forth his many tremendous demands for his gifts and graces (?)—a printed sheet of paper of suspiciously economical size, with a vacant space for inserting the date and hour of his proposed lecture. Those filled and circulated, his work is easy, leading naturally up to the contribution basket—for the female tramp lecturer, the writer can only speak from hearsay, but it is presumable her methods are not dissimilar. This much is certain, that the temptation to adventure, both sexes to trade on the unsuspecting nature of good people is very great. The remedy, however, is very simple. Perhaps it can not be better described than in the words of Tennessee's remarkable statesman, "Be sure you're right, then go ahead." Let every man or woman engaged in this great cause and having charge of any branch of it be careful that every unknown lecturer is endorsed by some reliable person or association, not trusting to later unless the writer be known by name, at least, and not then except on document he unquestionably genu-

Over the Road.

Mr. Editor: An article in your paper, of last week, from "Gillie," has some very good advice in it for young preachers about staying in the plain theological road. Now, let me tell you there are two sides to the question. The overseers have called out the "brushed" road from one end of the other, except where it was too hard and even there you can see where the axe has dug at it. After all that the result is, the roads are well impassable. It puts you on a constant hunt for a path that looks better. You

Christian Advocate.

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THURSDAY, MARCH 25, 1886.

Pistol selling is not likely to be a thriving branch of business in Mississippi hereafter. The recent Legislature passed a law levying a privilege tax upon the sale of such articles as to amount to a prohibition. Some hardware merchants have boxed up their stock of "Smith & Wesson's," "Lightning Bolt's," "Ball Dogs," and "Self-Loading Trainers," and shipped them back to the factories. That is wholesome legislation. Such an act years ago, richly enforced, would have saved many useful lives to the State.

On the current question, the administration of our foreign missions, our central organ at Nashville falls squarely into line as follows:

"Our own clear conviction is that our episcopacy, as it is, is flexible enough to meet the present emergency. Under our law, as it stands, the college of Bishops can distribute their services in such a way as to provide adequately for any special conditions existing in any part of the work, at home or abroad. It is not necessary, in our judgment, to add or erase a word in our law creating and defining the functions of our episcopacy."

The Nashville Advocate favors the election of five new Bishops, "four men to take the places of the four who have died since the last General Conference, and one more to meet the wants of a rapidly growing church." Our brother's arithmetic is slightly at fault. We have lost three men from active service and of those only one was counted on for full work. Bishop Palmer retired to the superannuated relation on the first day of the General Conference. It was not expected that Bishops Pierce and Kavanaugh would be able to do more than the work of one man. Now if we estimate to supply vacancies and add one for the enlarged demands of the church, three or four will be sufficient. It is not probable that the General Conference will elect more than four. The Bishops will not recommend so many.

The Alabama Advocate speaks some plain words on the subject of "quadrantal croaking," and advises very slight tinkering with the Discipline. We quite agree with our cotemporary that the statutory law of the church needs very little revision at this juncture. Conservatism should be the watchword of the Methodist statesman just now. Dr. Rush says:

"The fact is, the Discipline needs very little alteration. If nothing of the sort should be done at the ensuing General Conference, the church could get along very well for another four years. Bishops and other officers must be elected, but this can be done without croaking a t' or dotting an 'i.' If the words of the Discipline should remain exactly as they are, we can live and prosper, even though croakers should return home without seeing their pet schemes adopted."

The following concerning Fletcher's Inkstand, a sacred Methodist relic, we find in the St. Louis Advocate, taken from the Christian Journal. It is an interesting item:

"Mr. James Clayton, a member of the Sands Street Methodist Episcopal Church, Brooklyn, N. Y., is the possessor of the Inkstand used by Rev. John Fletcher, vicar of Madeley. Mr. Clayton, who comes of an old English family of that name, resided, when a boy, at Madeley, and the Inkstand was presented to him in 1843 by Miss Mary Tooth, who was a devoted friend of Mrs. Fletcher. It is of Britannia metal, of medium size, round and with a glass bottle in the centre, and a loose metal cover, and is inscribed: 'The Rev. John William de la Fletcher, Vicar of Madeley, England. From Miss Mary Tooth to James Clayton.' Into this Inkstand (says the New York Advocate) Mr. Fletcher dipped his pen while writing his polemical works. He used it constantly until his death; and for the thirty years that she survived him it always had a place on a small desk besides the chair in which Mrs. Fletcher usually sat. It was used by her during the composition of her Journals, her 'Monday Night Questions with the Children,' her 'Watchwords for the Society,' and all her other works."

"Wholesome Skepticism."

The most felicitous phrase-maker of this generation is the venerable Premier of England, the Rt. Hon. William E. Gladstone. He has won many a victory in parliamentary debate by his marvelous command of words and his genius for coining suggestive phrases. Many of his sayings have passed into proverb, while others have become the shibboleths of his party. It was a happy response to the great orator made one evening last week in the House of Commons. To silence the fears of friends and dissipate current rumors about a crisis in his ministry, among other things, he said: "You are exhorted to exercise a wholesome skepticism in regard to rumors of dissension in the Cabinet." That was a delicate, yet forceful expression, and signally achieved the end desired.

But it is not with the artful orator we are concerned or the genius of the masterful statesman. The phrase is a fresh statement of an important truth and a useful lesson. Some practical reflections thereon may be fruitful and helpful.

There is a skepticism that is wholesome—that form of it which is reluctant to entertain and retail reproach against a neighbor. St. Paul exalts this among the leading characteristics of true Christian charity—the charity that "thinketh no evil." This is a virtue as radiant as rare. And none needs more careful, cautious culture. Detraction is so common and suspicion so universal, that the Christian is tempted to depreciate, and loose faith, in his fellow-men. Not every tongue wears a gospel bridle, and some are as swift and reckless as the wild horse of Mississippi. They retail reproach with an enterprise and ingenuity that would elude at once the greed of a ghoul and the genius of a parricide. To guard against the evil they spread abroad, we must cultivate the habit of a "wholesome skepticism." Be slow to accept a mere rumor of wrongdoing on the part of a brother, and never retail it. Reputations have been ruthlessly assailed and noble, upright Christians injured in their influence, because of a sinful eagerness to hear and repeat mere surmises, as vague as they are vile. We are the divinely appointed keepers of our brother—the sacred guardians of his influence and reputation. And we can bless or blast him, just as we rebuke or retail reproach. We are not to condone wrong. For the honor of Christ and the purity of the church we are not to apologize for sin. But a "wholesome skepticism" as to guilt should be preserved, until thorough investigation has discovered all the facts.

This lesson of caution is especially necessary as applied to ministers of the gospel. The world is eager to catch and cast the faintest suspicion upon one of the Lord's prophets. Each is under perpetual espionage. Every movement is watched and every word is re-echoed with variations. Faults are magnified into crimes, and indiscretions into gross transgressions. Now, while it is wholesome, in one sense, to be under such surveillance, it is perilous to give ready credence to the world's suspicions. More than one true man of God has suffered in influence and reputation, because his brethren failed to exercise a "wholesome skepticism" about mere rumors, given currency by some vile tongue "set on fire of hell." Let every unworthy priest be unfrocked and every moral monster, who masks in the livery of heaven, be exposed and punished. But the spirit of the gospel and the imperatives of a pure Christian charity demand that we shield and save those who are the true household of faith. We need the grace of a "wholesome skepticism."

We find this interesting item in the Wesleyan Advocate:

Well done for Emory College School of Technology. They do things at Oxford, and do them well. This school was opened only last October, and now they offer for sale first-class engine works for gun, mill, and general farm work. President Hopkins means to put the boys under him in condition to fight the battle of life in competition with boys from every part of the country, North, South, East or West, and on any arena, the laboratory, the forum or the great workshop, where skilled labor finds remunerative employment.

This fine passage may be found in Dr. Lipscomb's "Studies Supplementary to the Forty Days," and is worthy of repetition: "There is no providence like providential lineage; the laws of blood reign paramount in nature, and are forever the one stubborn fate in life. For it is there we see the involuntary man, and we shall never find the voluntary and self-conscious man until we have found his predecessor in the genesis of individuality."

The Carrollton Tragedy.

On Wednesday of last week a tragedy was enacted in the town of Carrollton, Miss., which exceeds in its shocking details some of the bloody massacres of the Modocs. It resulted in the brutal murder of thirteen negroes and the serious wounding of several others. And this blood was shed in the county court-house, while a justice was on the bench trying a criminal cause. Some weeks before, a difficulty had occurred between a white man and several negroes, in which both sides sustained injuries from pistol shots. Reports circulated as to who was the aggressor in that first encounter. The negroes made affidavit against the white man, and the case was undergoing investigation when about a hundred men, armed with Winchester rifles, rode into the town, and took possession of the court-room with the result described above. It is enough to fill every true citizen with horror and sorrow, that such a botchery is possible in this land. Are we indeed a civilized people? Must we surrender to the reign of the mob? If such outrages are to be condoned and the perpetrators go unpunished, Mississippi ought to pluck from our national flag the star that answers to her Statehood.

The theory that two of the negroes were aggressors in the first difficulty and that they were intemperate, dangerous men, can not palliate, or apologize for, this outrage. And it is the very exhaustion of absurdity to say that the killing was not "premeditated," but resulted from "momentary impulses." Was it a "momentary impulse" that brought a number of men together from scattered houses, on a certain day, organized them, and guided their horses along the public roads for miles to the county town? All such attempts to condone outlawry only increase trouble and tend to undermine the foundations of social order. The best way to prevent such horrible and humiliating displays of violence is to insist upon the rigid, impartial administration of justice according to the forms of law. It is to the interest of all citizens that the imperatives of law be sacredly regarded and every infraction fearlessly punished.

Marginal Notes and References.

I have been surprised of late to find so many intelligent people, both young and old, who do not know how to use a Bible containing marginal references and notes. Many who have bought family and Oxford Bibles have said to me: "Look here, do you know what these small letters mean all along in the body of the text? and what is the use of this small print along the margin of my Bible?"

I answer, "Yes, when you see a small letter in the text, refer to that letter in the margin and you will find the references to parallel passages in other parts of the Bible. In this way one Scripture helps to explain another. You can find all there is in the Bible on that subject. These things were intended to aid you in the study of God's word. When you see a numeral in the body of the text refer to the corresponding number in the margin and you will find another rendering of the word or words. In many places the marginal reading throws much light on the passage under consideration. In some Bibles the star, the dagger, parallel lines and other marks are used in place of numerals, but the design is the same."

But they ask again, "Why are some words printed in italics?"

"Because there was no word or words in the original corresponding to the English word or words used. The italicized words were inserted by the translators to make in English what they thought to be the sense of the original. A vast amount of labor has been spent upon the Bible to simplify it and make it useful to the people."

Would it not be well enough for our Sunday-school teachers to explain these things to children and young people under their care? I find many children who are charmed with the idea of being able to hunt out all the references on a given subject. This is all the more important since so few people, comparatively, own a concordance or know the value of one. In some places the people wait for days and weeks for the preacher to come around to ask him where such and such a passage of Scripture can be found. They are often surprised that the preacher can not name the book, chapter and verse in an instant; and they are anxious to know how he can take the family Bible and find it so readily. The means of knowledge are at hand but they do not know how to use them. The people should be taught how to help themselves in the study of God's word.

GILDEROY.

The Lust of Praise.

BY THE LATE BISHOP LINUS PARKER.

Praise has its uses for good. Many a boy has been helped and stimulated by it while plodding his weary way up the hill of knowledge. To the young, when judiciously bestowed, it is healthful and inspiring, promoting self-respect, and encouraging effort in the direction of self-improvement. To the diffident it reveals the possession of powers and capacity not before suspected. To the discouraged and timorous it is often as an elixir of life, inciting them to fresh and successful enterprises. It is natural and right that men should desire the good opinions and commendations of others. Solomon declares of his model woman that "she shall be praised." Paul speaks of "the brother whose praise is in the gospel throughout all the churches," and he does not fail to commend by name many who were eminent for their piety and usefulness. The desire of praise, as it comes from God, is appealed to and sanctioned as one of the noblest principles, and in its due degree and place the love of human approbation is a most beneficent and elevating feeling.

Like almost every other good thing implanted in man, it is liable to perversion and abuse. Christ condemned the chief rulers who shrank from his open discipleship, because "they loved the praise of men more than the praise of God." He exposes this inordinate love of worldly honor as an insuperable barrier to salvation when he puts the question: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" The praise of men may be opposed to the praise of God, and the love of earthly honor may lead to the forfeiture of the divine. No doubt the passionate fondness for personal admiration keeps many in the circles of gayety and fashion, who, but for it, would espouse the discipleship of Jesus. The thirst for applause and social distinction outweighs the convictions of truth and duty. A cowardly deference to the tone and maxims of the world overcomes the motives which would otherwise lead to a profession of religion.

Even in the Christian character an inordinate love of praise may assume the proportions of a deformity. It becomes an evil disease, growing with what it feeds upon, until it assumes the nature of a monomania. It takes the form of a propensity to extort commendation and to fish for compliments. Friendships and associations are determined and prized only as they yield their tribute to this inexorable appetite. The only use which the slave of this passion has for society is to extract from it the honey of adulation and flattery. Notoriety and publicity are sought as the means not so much of doing good, or as incidental to posts of usefulness, but as affording the requisite occasions for self-glorification and display. When this plague-spot gets into the soul there is a morbid sensitiveness lest the man shall not get credit for all that he is and does, and lest what he claims should in any part be attributed to somebody else. There is no joy in the work unless the worker is made conspicuous. Wherever the stream flows, the fountain must be remembered. Wherever the light shines, the luminary must not be shorn of a single ray of its glory. It is not enough that the good is done and that God knows who has done it, and that eternity will make it manifest. Such an egotism could never have contented to perplex the world about the authorship of Juulius, or to have tolled beneath the sea to build the foundations of the Indias. The meed of praise must be accorded, and without it there is unrest and dissatisfaction. To be beautiful and not to be admired, is not to be beautiful. To be good and useful and gifted without popular recognition, is to be nothing.

This lust of praise is self, made offensively prominent, and demanding the pre-eminence. Obscurity is worse than death; moderate commendation is resented as an insult. Weak stimulants might have satisfied at first, but like the toper advanced in his cups, only the strongest in quality, abundantly supplied, will meet the cravings of a long-pampered appetite. The fulsome encomiums, which nauseate and disgust everybody else, are appropriated with greedy complacency. Of course the sweet and gentle graces of meekness and humility perish in such a moral atmosphere as this. Mephitic gases do not extinguish life more surely than does this morbid love of praise destroy these most rare and perfect plants of holiness. It is like poisonous vines and noxious weeds in the garden of the soul, overrunning the soil and choking out the good seed of the gospel. Humility and meekness are likely to be lost from the graces of the Christian life, and to be substituted by egotism and

pride. Modesty is so rare as almost to be ashamed of herself, and to need an apology where her moderation and self-abasement are supposed to exist.

This lust of praise is one of the most prominent and pernicious perversions of the times. It is an insidious and stealthy enemy to spirituality, and rests as a blight upon thousands who are probably unconscious of its presence. Preachers and hearers, writers and readers are liable to the infection. It has come to be the style and habit of the day—a disease which has well nigh reached the epidemic point of virulence. Personal puffery was never, perhaps, carried to greater and more sickening extremes, and self-praise is so common as hardly to excite remark. From being merely tolerated as the weakness of eccentricity or of mental aberration, it has come to be a virtue and a merit. It is indeed a vicious habit of the times, pervading worldly literature and society, and seriously invading those precincts where "the mind that was in Christ" should be supreme. It is for the religious press to set an example in accordance with the spirit of the gospel, and for Christian men to cultivate a better taste and a more scriptural type of character. Among the most beautiful attributes of love are these: "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own."

Saving Faith.

BY REV. J. B. A. ADDRESS, D. D.

Not to believe would be as unnatural as not to hope, or not to love. The elements of belief are found in every human soul. We believe each other, believe our physician, our druggist. In matters of religion none are unbelievers. They either believe the truth or a lie. If those who are conversant with the will of God oppose it and believe a lie, it is because they love darkness rather than light, for the manifest reason that their deeds are evil. Difficulties in the way of believing the gospel? Yes; but no other than your sins. Seek and obtain forgiveness of your sins, and your supposed difficulties will appear to you, what they really are: vile subterfuges.

Saving faith is a healthy exercise of the innate faculty of belief in matters of our holy religion. This exercise is threefold: 1. It seeks and builds on solid foundation. Scriptural information is hence a necessary prerequisite. How shall they believe of whom they have not heard? 2. It accepts the holy Scriptures as the revealed will of God, solemnly binding upon men. Though it transcends human understanding, that understanding has learned to deem it an exceedingly folly for a creature to criticize its Creator. 3. A trustful reliance on Christ as the propitiation for our sins.

Saving faith is demonstrative and palpably manifest. While on the one hand it constitutes man the passive recipient of divine life, light and power, it converts him on the other hand into a diligent actor. True, this action is not faith, but it affords the necessary proof of its existence. Faith is the tree, works are the fruit. We must show our faith with our works. Faith worketh by love. The sun is known by his warmth and light. Faith by its works. Saving faith overcomes the world and this is our victory, even our faith.

Whether saving faith is the gift of God or merely the result of human effort has been much discussed. It is both. God is the author and finisher of our faith. It is God who worketh within us both to will and to do, according to his good pleasure. Nevertheless, we are enjoined to have faith in God. Horribly the apostle tells the jailer: "Believe on the Lord Jesus Christ." This injunction and hortation would be the quintessence of nonsense if man were not capable of acquiring faith. Besides, non-possession of faith is laid down as the cause of banishment from heaven. "Whoever believeth not shall be damned." Could, would the righteous Judge condemn a human soul for not possessing what he alone could bestow but had failed to do so? God gives us saving faith as he gives the rich harvests to the farmer. The farmer's hands are not miraculously filled. He had to till, plow, plant, hoe, reap. But with all this toil had to give the increase.

Saving faith may be either weak or strong. Jesus chides his disciples with: "O ye of little faith." Those same disciples pray: "Increase my faith." Nevertheless, a helpless infant is a perfect human being, not withstanding its weakness. Even so may saving faith be weak. Alford nourishment and time, and maturity will ensue. We are saved like the Israelites, bitten by fiery serpents. They looked up to the brazen serpent and were healed. No doubt, there were many of impaired vision; they

beheld the exalted object very indistinctly; but they tried to see. They turned their faces in the direction of the brazen serpent. All who made an earnest effort to see it were healed. If you can not see Jesus, turn your face toward him anyhow, for

"If you die with mercy sought, When you the King have found— That was a death, delightful thought, As sinners never died."

Faith, saving faith, may be lost. Paul informs Timothy that some of their followers had made shipwreck of faith. Like the fog bell on the near cliff, the words of the apostle resound in my ear: "Demas hath forsaken me." Alas of the wreck which bleaches on the shores of the river of history and experience! The foolish Galatians have a numerous progeny. Did I not see thee in the garden with him? said the day-sel to Peter. But Peter denied the Lord and said: "I know not the man."

Saving faith saves. It saves from sin and from sin's consequences. It makes us happy here and unlocks the door of paradise. It makes children of here, and secures for the heritage of a crown of glory.

I recently met with an exquisite commentary on Luke xviii, 17: "When the son of man cometh shall he find faith on the earth." Nay, when Christ shall make his majestic appearance in celestial splendor he will not find faith. His approach will rapturously convert faith into sight and we shall experience what the Israelites of old confessed, Psalm cxxvi, 1: "When the Lord turned again the captivity of Zion, we were like them that dream."

Baltimore Conference.

This body met in its one hundred and second session on the tenth instant, in the city of Saunton, Md., with Bishop McTeirre in the chair. Dr. John S. Martin was elected secretary for the thirty-third time. Bishop Wilson was present and presided short time. His health is yet feeble. But there was vigor and freshness in his address to the assembly in full connection.

Dr. McFerrin was in attendance and made a characteristic speech. He had quite an ovation. Dr. Keen represented the Board of Missions, an able address and the Conference resolved to raise one-fourth of its assessment for foreign missions by the first of September. Rev. W. C. D. last spoke and sang for Palmer's tribute and raised \$519. Dr. Ladd of the Richmond Advocate, who also present and in a short address asked the Conference to send looking delegates to the General Conference, as he was going to publish their pictures.

The election of delegates to the General Conference resulted as follows: Clerical—John S. Martin, Samuel Rodgers, J. S. Gardner, Smithson, P. H. Wilsner, S. S. Cox; alternate—David Bush, J. A. Kern; Lay—T. J. Magruder, Frank Hereford, J. B. Wilson, J. H. Figgatt, J. P. Houck, E. B. Bryant; alternates—P. Hamill, McCoy, J. W. Newton.

The amount received for missions was as follows: domestic missions, \$2,622; foreign missions, \$8,956.

T. J. Magruder chairman of the Board of Finance made the following report:

The Bishops' fund, \$1,177 assessed \$923 collected; superannuated for assessed \$7,364, collected \$5,231; national, \$1,961 assessed, collected \$1,153; Bible cause, collected \$1,153; the amounts paid per member, \$1.00 more, 31 cents; Washington, 26 cents; Winchester, 22 cents; Rockingham, 15 cents; Monrovia, 14 cents; Louisville, 16 cents; Moorefield, 13 cents.

Randolph Macon College represented as in a prosperous condition. Already \$50,000 has been subscribed as an endowment fund.

Mr. Gladstone gives timely rebuke to certain indiscriminate declamations against theological science in his controversy with Prof. Huxley. The following has application to certain scientific egotists:

"I am not, therefore, with against him (Mr. Huxley) who remark upon the habit of treating theology with an affection of contempt. It is nothing better, I lievo, than a mere fashion, having no more reference to permanent principle than the mass of ephemeral fashions that come from Paris with the immovable types of books. Those who take for the burden their songs, 'respect religion, respect science,' seem to me to be rational as if a person were to 'admire the trees, the plants, the flowers, the sun, moon, or stars, despise botany, and despise astronomy.' Theology is ordered knowledge, representing in the intellect what religion represents in the heart and life of man."

—The last words of John Gough were: "Young man, your record clean."

Christian Advocate.

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CHRISTIANITY.

I wish you to send the Advocate to a little girl in a cabin in the Blue Ridge. She will gather chestnuts near the river to pay for it. No paper goes to her cabin. It is only a child, and I will pay for it this year, and if the crop of chestnuts turns out well she can renew. She is only twelve.—Rev. J. D. L. Bedford, Va., in Richmond Christian Advocate.

A paper for a twelve-year-old, she lives within the mountain glen; she has no merchandise of gold—far from the rock and push of men. Will yellow leaves where chestnuts fall? She'll pick your pay and send you all.

Send on the paper—never fear! These editors! You'll make a name! The child who reads you for a year, And gathers chestnuts, always pays, And sweeter chestnuts never grew Than those which she will send to you.

Life may end, yes, "dust to dust" is written on the funeral case; But send the paper on, and trust That you will promise grace for grace; For send his word, "Well done," That gold or chestnuts—either one.

Estimate next year! Maybe not—Right fall on sunset crops, I know; Who now may fall to sleep, but what Can be expected who falls to sleep? To be, Editor, beware, And stop that paper if you dare!

Then go while yet the sleety rick Has low in spring o'er other's peaks, And earth's responsive lilies back The Thrush's kisses on her cheek, And watch your maiden tread and grow Like a sweet violet near the snow.

Return some halcyon in June, After the sun has gone to rest, When bees have hushed their busy tune And breezings all are in the nest; Your maid beneath the chestnut trees Is sweeter than the birds or bees.

They grow and hurry for the day, But hush their hum when comes the night; And she and chestnuts grow away Beneath the stars whose gleam is light. Two lives on others hinge thus here, Right up among the chestnut-burns.

And now, at last, 'mid yellow leaves, As autumn's dreariest weather, Go forth, O paper, for the sheaves; Break on the maid and you together; And of these chestnuts at your feet An angel would be glad to see.

T. A. S. A.

—Richmond Christian Advocate.

Woodville Notes.

The first Monday in this month of April visiting seemed to have been the chief subject before the New Orleans Preachers' Meeting. About the same time the same subject was before the Woodville Preachers' Meeting. The Episcopal clergyman, the chair called on the Methodist preacher of Woodville station, first, and then on the subject. He said the subject was important. The pulpit was shorn of much of its power without this assistant; that no amount of trotting around would come for negligence or laziness in preparation. He said there was a difference between pop calls, social visits and pastoral visits. The pastoral visit might begin with light, pleasant conversation about wind, weather, or news of the day; then quietly lead to religious topics, and end with Scripture reading and prayer. Prayerful preparation for the visit is very proper, and common sense necessary. He found it convenient to announce his visits. This committed him to the visit at the appointed time, and helped in systematizing his work. He could not just himself to moods, darting out in a red-hot fit of love, and then wait until he felt like going again. That way might suit some, but he had to do his work with some system and in regular order, whether he felt like it or not. He tried to get each family once a quarter. The Jewish rabbi was next called on.

He agreed in the main with the Methodist preacher, though much caution was necessary to prevent envy and jealousy among the flock. Some places were much more pleasant to visit than others. This opened an easy way to partiality, and this readily provoked jealousy. He knew a rabbi in a large city that did not visit at all, and yet he was quite popular. He said people can be trained to much or little at this point. In Jamaica he served a charge, and many of them would not come to his synagogue unless he visited them. The Baptist brother said he had read the life of an eminent minister who died with regrets that he had spent so much time in pastoral visiting. He felt that he had been too much with his people and too little with his God. A brother said he thought he understood the case thoroughly, if being with his people separated him from his God. The Campbellite said it was a subject that he knew but little about. The chairman visited considerably, but with no regularity; quite a good deal for a time, then scarcely any for quite a time. He had thought of trying to visit with more regularity.

The temperance cause is gradually winning friends here, and widening its influence. Eight drinking saloons have been closed in this county recently. This has been mainly through the efforts of the Woman's Christian Temperance Union. It can be shown that over \$100,000 worth of whisky has been used in and around this town in twelve months. That was when we had seven drinking saloons in Woodville, and several others near by. This vast expenditure for strong drink caused not one ear of corn or pound of cotton to grow where none grew before, but rather the reverse. This sum would have placed a barrel of pork and three barrels of flour at the door of every family in the county. The action of these ladies will add to our material wealth, to say nothing of the tears they dry up, and the blood they stanch. Yet many excellent men are horrified at the idea of a woman getting out of her place. I once met a company of Indians traveling. The women and girls carried large baskets filled to the brim, the head of the "pussies" frequently sticking out at the top of the basket. The men carried nothing but their guns, and some of them were mounted on little ponies. These partially bare, but fully bronzed, gentlemen certainly believed in a woman keeping her place. In the east the birth of a daughter is counted a calamity. There woman comes into existence under protest, holds a subordinate place as a girl, and in womanhood is a secreted chattel. The women of the East to this day go veiled and hooded, and that is preferable to the short sleeve and low-cut bodice we sometimes see, feasting the eyes of vulgar men and pleasing silly women, but disgusting better men and more sensible women.

In the days of St. Paul it was considered immodest and reproachful for a woman to go without her veil in any public place. So he prudently recommended conformity to this custom, and says the "woman that prayeth or prophesieth with her head uncovered dishonoreth her head." The rabbins taught that a woman should know nothing but the use of the distaff. One of them writes, "Let the words of the law be burned, rather than that they should be delivered by a woman." But Joel prophesied of a time coming when the Spirit would be poured out on all flesh, "and your sons and your daughters shall prophesy." The time is rapidly passing in enlightened lands when woman is to be regarded as a sort of semi-servant and semi-property. I am unable to understand how it can be perfectly proper for a lady to take part in tableaux, or light drama on the stage, to raise money to paint the graveyard fence, and improper for her, at the same place and before the same audience, to read or speak a piece against an evil that is painting her brother's nose, and hurrying him prematurely to the grave. I can't see how it is perfectly proper for a lady to spin around over the floor in the arms of some stranger, and improper for her to raise her voice against "a traffic that holds a mortgage over the

cradle, and a deed written in heart's blood over human life." I know gentlemen who see no impropriety in a lady dancing the round dance, but are horrified at the idea of their wives and daughters doing so unladylike a thing as joining the Woman's Christian Temperance Union.

We have had at Woodville that admirable temperance lecturer, Dr. H. A. Reynolds. He talks in a simple, plain, frank, emphatic manner, and seeks not to amuse with mirthful anecdotes. He gives facts, solid arguments upon them, and inevitable conclusions from them. "By God's help," is his sheet anchor. His last lecture here was full of sympathy for man, firm reliance on God, and total abstinence in practice. He is not in sympathy with "The Church Temperance Society," headed by Bishop Potter, and encouraged by many rectors that recommend moderate drinking instead of total abstinence.

We had a meeting here in the interest of the temperance cause last Tuesday. Upon best methods there was free interchange of opinion. J. Burrass McGehee, president of West F. railroad, gave us a very spirited and spiritual talk, and spoke of the mammoth evil of intemperance in wringing terms, but thought high license the best way to combat the evil. Rev. G. B. Rogers, of the Baptist Church, put in very aptly about a dozen pointed objections to high license. Rev. Mr. Turner, the rector, in some very clear remarks endorsed the views of the first speaker. He said they were in keeping with the teaching of the Episcopal Church on this point. Col. Nelson, a prominent lawyer, and a member of the Protestant Episcopal Church, thought the time had past for the granting of indulgences. Shall the State say: The liquor traffic is wrong; it hurts my people; you are forbidden to engage in it? Nevertheless, you may do this evil thing for one year, if you will pay me \$1,000. He said the time for the discussion of this subject, at least, was past with us, for our State had already enacted a prohibitory law, and it remained with us to comply with its conditions and test its merits.

Yours etc., T.

Woodville, Miss., March 20, 1886.

A Self-Supporting Mission.

Some of our people have been completely carried away with the idea of "Bishop Taylor's self-supporting mission in Africa." They do not seem to care so much about Africa, or the salvation of the Africans, and they are not deeply interested in the heroic labors of Bishop Taylor and his self-sacrificing assistants; but they are wonderfully taken with the idea of "self-supporting missions." That word self-supporting has music in it. They are willing enough for that mission, or any other mission, to go along and prosper and do good if it will only be self-supporting, take care of itself without any cost to them or the church at home. Indeed, this is the very thing they have been looking for this long while. Somehow they always thought the gospel ought to go along and make its own way without much vexation and worry about money in the church at home. In this country we build our churches and pay our preachers without help from outsiders, and other countries and people ought to do by this gospel as we do. They say, "The Bible says, 'God hath ordained that the gospel shall live of the gospel.' You see this makes the gospel a self-supporting institution."

Now, "God hath ordained," not "that the gospel shall live of the gospel," as you read; but "God hath ordained that they which preach the gospel shall live of the gospel"—that is, the preachers are to be supported by the people whom they serve; and a preacher who is sent by your church to preach the gospel to the heathen in any country ought to be, and must be supported by the people who sent him. As long as he is your servant doing the work you sent him to do, he must be supported by you. The obligation to send the gospel to all men bears equally on every Christian.

If you are not called to go and carry it, you are certainly called—

yes, commanded, to furnish the means to send it. A self-supporting mission, in this sense of that term as used by some clever people, is a misnomer and a grave and serious mistake. No mission can go along of itself without expense to someone, or some church.

All honor to Bishop Taylor and the noble band of workers with him who are trying to plant the seeds of Divine truth in the minds of the sable sons of the dark continent.

The expenses of that self-supporting mission will have to be paid. Mark that, will you? They will have to be paid by the Christian people of this and other countries; or by the labor, toil, sweat and self-sacrifice of the missionaries themselves. No mission can be self-supporting in a sense that will not involve expense of one kind or another. Indeed no kind of business—neither the Lord's business nor our own—can be carried on without expense. Business will not go of itself, neither in Africa nor in any other country. God commanded the preachers to go into all the world, and he commanded the church to furnish the money to meet this expense involved.

I now pick up the supplement to the New York Christian Advocate for March 4, 1886, and I turn over to the report of Richard Grant, treasurer of the "Transit and Building Fund Society of Bishop William Taylor's self-supporting missions." A treasurer in New York for a self-supporting mission in Africa! Why, that sounds strange—indeed it does. Yet, here is his report, a long one, item by item—report of receipts and expenditures for a self-supporting mission for one year, from February 18, 1885, to February 5, 1886. This report affords food for thought, and it ought to bring penitence, repentance, faith, prayer, emulation—yes, noble daring for God and the progress of the gospel among men. Let me see. In one year the treasurer received for this self-supporting mission the net sum of \$45,148 1/2—not a cent too much even for a self-supporting mission. The expenditures for one year are set down at \$28,696 67, leaving a balance of \$16,451 85 in the hands of the treasurer.

When I showed these figures to a gentleman who is a great advocate for self-supporting missions, he heaved a deep sigh, and said: "My conscience! You astonish me! I thought this was a self-supporting mission! What on earth do our people mean by spending all this money in Africa? We are not under any obligations to Africa. We don't owe them anything."

"Perhaps we don't," I replied, "but you must remember Africa didn't owe us anything when we were getting shipload after shipload of negroes from that country to cultivate our lands for us. We have a good chance now to pay back in the coin of pure love all the wrong we, or our people, did the people of that country."

"Well," said he, "I have about lost faith in self-supporting missions."

"Thank God for that loss, my brother. Would that all our people could make shipwreck of that kind of faith!"

GILDEROY.

Memorials to the General Conference.

The following papers were adopted at the recent session of the Mississippi Conference.

Whereas, The demand for Christian literature in the cheap forms of tracts and booklets has come to be almost universally felt in our church; therefore, be it

Resolved, By the Mississippi Annual Conference, that we regard it as one of the first importance that our several churches, communities, and fields of labor be supplied with cheap pamphlets, tracts, and booklets on the themes of thought now occupying the public mind, and in order to meet the accomplishment of so desirable a work, we recommend to our ministers and laymen the preparation of such productions for the enlightenment of the people, the defense of our holy religion, and the philosophy and practical workings of our own church, its polity, doctrines and institutions.

Resolved, That we respectfully urge upon the consideration of every church and congregation the propriety of organizing a society or association for the purpose of purchasing

from our Publishing House such tracts as may hereafter be published under the direction of the General Conference, and such other cheap tracts and pamphlets as may be procured at other places of the publication of such religious literature.

Resolved, That every preacher and minister, both local and traveling, be requested to assist in the formation of such societies throughout the entire boundaries of this Conference.

Resolved, That we also respectfully request the delegates elected to the next General Conference to urge upon that august assembly the importance of providing our churches and people at large with the lighter forms of such papers as above referred to, whether they be home productions or the republications of valuable documents, papers and tracts from over the seas.

C. K. MARSHALL,
W. L. C. HUNNICUTT.

Whereas, The Nashville Christian Advocate is the sole property of the church, and was founded and has been maintained not for the realization of financial gains, but specially for the defense of our polity, doctrine, and the spreading of Christian truth over the entire field of our occupancy; And, whereas, A considerable sum of money is received at the Publishing House annually in the shape of the net profits of the Advocate alone; therefore, be it

Resolved, By the Mississippi Annual Conference, that we respectfully memorialize the next General Conference to meet in the city of Richmond, Va., on the importance of inquiring into the obligation and possible duty of said Conference to change the direction now given to said surplus earnings of the said Advocate, so that they may be employed in printing and distributing *pro rata* to every Annual Conference, upon some plan to be fixed, as many papers as the said sum or sums of money so earned will pay for at the minimum cost of the paper, printing and mailing; and that said papers may be sold to the churches for gratuitous distribution to hospitals, prisons, and among the poor, which is desired regularly in large numbers at the minimum price. But they must not be distributed to regular subscribers, so as to diminish the profits and earnings of the paper, but when sent gratuitously shall be sent into destitute places under and by the advice of the presiding elders and pastors, as may be hereafter provided for.

C. K. MARSHALL,
R. ABBEY.

Sunday Newspapers.

1. There is no necessity for a Sunday press. Not twice a year is there news of such a character that the people could not wait for it twenty-four hours. In the stress of times like those in the late civil war, when the fate of the country is involved, or when the President lies at the point of death, Sunday bulletins might be desirable, but Sunday papers never. The editors show a keen perception of this fact in the make-up of their Sunday editions. They do their utmost to make these editions entertaining. Sunday issues of the same size and character as week-day issues would not command circulation now claimed for many of the Sunday papers. Long special cable dispatches gathered up the gossip of European capitals, stories, racy sketches, and a vast amount and variety of news, gossip, etc., are provided to tempt men to buy, not for their instruction, but for their entertainment. The Sunday press is not conducted to furnish simply news that will not keep, but to make money for the proprietors and to extend the influence and circulation of the regular week-day editions. One could miss every Sunday paper and lose nothing of value.

2. The Sunday newspaper interferes with church-going. Sunday being a day of leisure, people do not, as a rule, rise so early as on other mornings. After breakfast, which is an hour or two later than usual, the Sunday newspaper is taken up. It is not a large eight-page paper, with the news of the day and editorial discussion; it seldom consists of less than twice the ordinary number of pages—often many more, the articles being so arranged with display lines and intimations of spicy reading as to be almost irresistibly attractive to the ordinary reader. Amassed with the almost infinite variety of secular matter, the time to prepare for church comes and goes unheeded. Sunday newspapers are made to be read on Sunday. If not read then, to any considerable extent, they are not read at all, and they are bought, therefore, to be read on Sunday. What wonder that those who read them should often be kept from Sunday morning worship! We have secured a file of the Sunday papers of this city for Sunday, February 21—the Sunday nearest the writing of this article—and we find that the Sun, which usually consists of four pages, has twelve; the Tribune adds four extra pages, the World sixteen, the Herald ten, the Times four. We doubt if there is any other single influence operating

more strongly to keep professing Christians and others away from church Sunday morning. A picture in Puck, in the last number for February, intended to be funny, conveys a very serious lesson on this subject.

3. The Sunday newspaper prevents that interruption of secular thought, that escape from secular influence, which the Sabbath was mercifully and providentially designed to afford. Too much emphasis can hardly be laid on this point. This is an age of intensely commercial life. The struggle of the six days in the various marts of trade and industry demands the utmost power of brain, and nerve, and muscle, and it is hard, with all the help the Sabbath can give, to turn the mental and physical activities into restful and spiritually helpful channels. The Sunday newspaper connects the business life of Saturday with the business life of Sunday. Stocks and politics, labor and capital, the course of trade, the price of products of the field and mill, questions of finance and taxation, new opportunities of investment, and a thousand other sources of profit and loss, of care and anxiety, attract the eye and absorb the thought of the reader of the Sunday newspaper, and if he fills a place in the pew at all he is too preoccupied to join heartily in the worship or follow attentively the teachings of the sermon. What is to become of the spiritual nature when the preparation for its cultivation consists of the cramming of the mind with the doings of politicians, the details of crime, the plots of new plays, the news of horse races, of divorces, of scandals, and the like? No man who cares for his soul's interest can afford the risk he takes in thus secularizing the Sabbath.

4. The Sunday newspaper is not designed to advance the religious interests of church people. Its influence is overwhelmingly secular. It makes no special effort to furnish suitable religious reading. As much matter of this character may be found in almost any week-day edition, with one or two possible exceptions. The Tribune, of February 21, gave one column out of 51 to religious topics; the Herald three out of 50; the World two out of 86; the Times two (half Roman Catholic) out of 55; the Sun, making a most liberal allowance, one out of 69. Such religious reading as the average Sunday newspaper furnishes is merely incidental. The tone is far from being religious.

5. The Sunday newspaper is not, to say the least, any better in character than the week-day newspaper. In most cases it is worse, taking the papers of this city as a standard of judgment. If those who do not take Sunday papers deem it proper to indulge in secular reading on the Sabbath, they can make their selection from a library, and choose that which is not only not harmful, but helpful, in some degree, to the religious life. Those who read the Sunday newspapers read what somebody else has selected for them, with no regard for the requirements of the day, morally or religiously. Of the Herald's contents on February 21, over twelve columns were devoted to news of crime, scandal, races, theaters, balls, etc., and the Sun gave over thirteen, the World over eighteen, and the Tribune ten, to the same kind of matter. Much of this is unfit to be read at any time, at least by a Christian.

We have set forth no Puritanic view of the Sabbath in this article, though if we were forced to choose between the Puritanic and the Parisian Sabbath we would unhesitatingly accept the former. We have simply assumed what every evangelist Christian concedes: That Sunday should be observed as a day of rest and religious duty, and that whatever unnecessarily interferes therewith is Sabbath breaking. Upon this ground alone we have sought to prove that the Sunday newspaper is a sin against the Sabbath.

Stated in the briefest form, the grounds of our condemnation of the Sunday newspaper are these:

1. It is not necessary.
 2. It creates a large Sunday traffic.
 3. It is not proper and profitable secular reading for the Sabbath.
 4. It interferes with church-going.
 5. It carries the business and secularity of the week into the Sabbath.
 6. Its influence is unfavorable to spiritual improvement.
 7. It is not designed to supply the Sabbath wants of church people.
 8. It is, in no moral or religious sense, superior to the week-day newspaper—often inferior.
 9. There is no ground upon which it can commend itself to sound Christians.
 10. It inspires other forms of Sabbath breaking.
 11. It is a powerful enemy of the Sabbath, and therefore
 12. It is an enemy of the church.
- How any Christian who believes that Sabbath breaking is wrong can, in the face of the considerations we have named, patronize Sunday newspapers with a conscience void of offense we can not understand. Nor can we understand how any Christian can fail to perceive that the Sunday newspaper is designed for those who are irreligious, and who have no conscience on the subject of Sabbath breaking, and recognize no religious obligation.—New York Christian Advocate.

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How difficult it is to estimate the significance of acts or events in their own occurrences. The seeds whose nature and proper growth are unknown, and whose planting we tell whether they will spring up in modest flowers or mighty trees, would have supposed that Kung and Maga, the two Chinese revolutionaries, were the liberator-loving nineteenth century? When the indignant Bostonians emptied the tea into their bay, how few among them could have foreseen the results of their deed. When the convention called on the people to elect their representatives to a national legislature, how few could have anticipated that it would elect a slaveholder to the Presidency, and a non-resistance to the war of Napoleon I. John Brown's martyrdom, the burning of Harper's Ferry, the execution of the anarchists, and the short time that the anarchists were in power, were exalted to the rank of historic events, and each comes to the attention of the student of history. When, in the year 1848, Louis Napoleon, deciding to meet the Socialists in the Chamber of Deputies, was assassinated in the Capitol, the course of Roman history is changed. Charles I., refusing the overtures of the Parliament, is brought to trial, and the English Revolution is inaugurated. Louis XVI., refusing to sign the Declaration of the Rights of Man, is guillotined, and the French Revolution is inaugurated. Louis XVI., refusing to sign the Declaration of the Rights of Man, is guillotined, and the French Revolution is inaugurated. Louis XVI., refusing to sign the Declaration of the Rights of Man, is guillotined, and the French Revolution is inaugurated.

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ORIGIN OF THE LUTHERAN, METHODIST AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. C. HONNICKET.

THURSDAY, APRIL 1, 1886.

We shall publish full and accurate reports of the General Conference proceedings. Now is the time to subscribe for the ADVOCATE.

Dr. L. G. John, of Huntsville, Texas, contributes to the Nashville Advocate a clear and convincing article on our foreign missions.

A correspondent of the Nashville Advocate makes a suggestion with reference to the approaching General Conference that ought to be adopted: In view of the great interests involved in the conclusions of that body, and most especially the election of several new Bishops, he suggests Friday, April 30, as the day of fasting and prayer by the whole church. As we believe in Divine guidance in these things, the assurance of which has been our glory in the past, our hearts ought to be humbled before God and his unerring counsel sought at this time. So long as the church believes that her chief pastors are selected by a wise Providence her loyalty will be unaltered.

In a delightful letter to our central organ about the Central Mexican Mission Conference, Bishop Kremer makes these pertinent observations:

"To talk of missions, to give to missions, to philosophize upon missions, or to suggest errors in the conduct of missions, is much easier than to do the work itself. Those whose persons who sit at a respectable distance, wearing green goggles, and criticize the way our missionaries enter the lions' den are remarkable as spectators, but for nothing else. It is high time our church at home should place broadly against these critics the actual results of our mission work in the last ten years, and with high anthems of praise hush their complaints."

Sentiments similar to these expressed in the following from the Northwestern Christian Advocate, we uttered some days ago to a college president:

"What has happened to our college presidents and professors? One might almost conclude that most of our schools have suspended, or have been driven into silence by adversity. Church-paper columns are wide open, and faculties should see to it that their work is kept before the church. Many grave men fear, doubtless, that their news-sending savors of egotism and self-seeking. Not so. We tell pastors truly that they should tell the church what God is doing in their midst. So, also, in the church school, which is doing gospel work in the name of the church. Honor should be given to him who vouchsafes success. In this just exhortation we do not include the suggestion that such uncharitable silence aids parents and conferences to forget that the church has good schools."

Censorious Celibacy.

We find the following extract in the columns of the Morning Star of this city, the Roman Catholic organ of this archdiocese. It enjoys the "Episcopal approval" of the Archbishop, the Bishop of Natchez, and the Bishop of San Antonio. We would like to know if these venerable ecclesiastics approve this deliverance in their organ:

There are two sects in this country that are exceedingly aggressive, the Baptists and the Methodists. They are not politely aggressive, nor intellectually aggressive, but ignorantly aggressive, bigotedly aggressive. Their ministers are not gentlemen as a rule. Neither are they charitable, if they were charitable they would be gentlemen. In fact they are like all half educated people, humbly.

We understand that the present editor of that paper and the author of the above, is a veritable "father" in the church, with all the vows of ordination upon him. That accounts for the change in the Star. It reflects a different colored light. The rays are now positively green.

But the immediate cause of this celibate becoming so censorious does not appear. Is this a normal expression of celibacy? These venerable "fathers" are supposed to "keep themselves so far aloof from the society of both men and women, and, especially of Protestant clergymen, as to have little opportunity of passing judgement upon them. The source of the knowledge assumed above needs explanation.

To the Friends of Prohibition in Mississippi.

This address was read before the State Prohibition Executive Committee and the publication was requested by publication. Its importance to a large number of our readers entitles it to editorial space.

The Legislature has met and adjourned, and left on our statute-books a local option law. Its passage will mark another epoch in the history of temperance reform in Mississippi. If in all respects it does not fully meet the wishes of some ardent friends of prohibition in the State, it is substantially what we have demanded for the last four years in our annual conventions. Adhering to our declared purpose to keep the movement disentangled from party politics, we have appealed to legislators without regard to political creed, to give the sovereign people the privilege of determining, by counties, whether or not the matchless evil of the age shall be tolerated in their midst. Our appeal has been heard, and such a law has been enacted. Upon application by petition being signed by one-tenth of the qualified voters of any county in the State, the Board of Supervisors shall order an election, to take place within forty days, to determine whether or not any alcoholic, spirituous, vinous, malt or intoxicating liquors or bitters shall be sold in said county. This election cannot take place within two months of any general election. By this provision, the question is eliminated from any county or State political contest. If a county, by majority vote, declares in favor of the sale, then before license to retail can be granted to any applicant within an incorporated town or supervisor's district, he must present a petition signed by twenty-five owners of real estate within such municipality or district. That petition must be filed and lie over for thirty days to await counter petitions. If within that time a counter petition signed by a majority of the qualified voters of said incorporated town or supervisor's district be presented, then license shall not be granted. That provision is eminently wise, and whatever the result of the county election, will of necessity secure the protection of prohibition to a large number of the towns within the State. All places now under special prohibitory laws, where chartered manufactures and institutions of learning are located, will remain undisturbed by this general law.

This, friends of prohibition, is our position to-day: we have eleven entire counties in which the sale of liquor is prohibited. In not one of those counties can a saloon be opened until a majority of the legal voters at the ballot-box shall give their permission. With the growth of moral sentiment in said counties, educated and strengthened by the operation of a prohibitory law, we expect to hold every one of them firmly in the advancing column of reform. We start out afresh in the conflict with eleven counties and a number of college and manufacturing towns, already secured. The next few months will witness other victories, as one county after another shall express its convictions at the polls. The issue is sharply defined. Personalities are eliminated, and the one question for the people to decide is, *whisky or no whisky*. In such a contest it is difficult to forecast what the people of Mississippi will do? On which side of the line of public morals they will stand?

Our friends are multiplying and the weak are becoming strong. The little company of a few years ago has become a great army. Statesmen and political leaders have heard the distant thunder of the tramping hosts. We are "no longer derided and denounced as fanatics and ignorants, except by a certain ignorant elite and stamp, and the principles on which we stand are recognized as fundamental and righteous as the throne of God. Prohibition is the watchword of moral reform. Around it public opinion is steadily crystallizing. Communities and shadowed homes claim this as their surest protection.

The following suggestions are made to our friends in the several counties:

1. Do not bring on the contest precipitately. Develop and organize a sentiment before the issue is joined. Arrange for a vigorous, vigilant, aggressive campaign.
2. Perfect your organizations in each county. Let there be well selected county executive committees, with a representative from each school district. Appoint no man to complement him, but because of his force and fitness. Invite the cooperation of the Woman's Christian Temperance Union. With the unions organized in each neighborhood we will have efficient co-laborers.
3. Avoid personal and political controversies. We have no enemies to punish. Our mission is to win

friends and shield the sorrowing. Let nothing discount the purity of our purposes, or beguile us from our only and holy mission. We are moral reformers, and not "regulators"—or political doctrinaires.

4. Sow down each county with wholesome temperance literature. Thus we will educate mind and conscience. We must induce the people to think in order to get them to intelligently act. Agitation begets consideration, and that is the life of real reform.

5. Let special attention be given toward assisting the colored people in their temperance organizations. We need their hearty co-operation; their untiring condition appeals to our patriotic consideration. Whisky is the greatest enemy to their elevation. They can never be fully emancipated until every open saloon is hermetically sealed. Their church organizations have spoken with no uncertain sound. In the great contest at Atlanta a majority of the colored people voted for prohibition. A like loyalty to their church vows we may expect in Mississippi. It will be an honor to the race lately enfranchised, if, by their ballots, they shall wave the flag of freedom over the empire of rum and ruin.

Friends of temperance reform, ours is a great opportunity. We have "come to this kingdom for such a time as this." And this opportunity is the measure of our responsibility. Every friend of freedom must be up and doing. No soldier can afford to slumber on his post. If this contest in each county is managed discreetly there is little doubt but that three-fourths of them will declare for prohibition within the next eighteen months. There must be no divided councils. Let the ranks close up and every comrade prove a hero.

CHAS. E. GALLOWAY,

Chairman State Prohibition Ex. Com.

Practical and Important.

The relation of baptized children to the church has been a subject of much consideration and consultation. Our Advocate and Quarterly have from time to time published the views and reviews of scholarly and godly men, but the question is yet up for discussion. One of the most interesting debates in the last session of the English Wesleyan Conference was on that subject. The great leaders, including Dr. Osborn, Dr. Pope, Dr. Rigg, Mr. Jenkins, Mr. McDonald and others took prominent part. It resulted in the appointment of a committee to formulate some expression for consideration and adoption by the next Conference. That committee has recently been in session in London and have agreed upon a report. We find a synopsis of it in the Methodist Times and take pleasure in transferring it to our columns. It is altogether the most practical suggestion we have seen. If adopted by our Methodism on this side of the sea, it would be a great gain at a most important point. The Methodist Times says:

"After a full and earnest discussion, in which every member took part, and which was extended over two sessions, the Rev. Dr. Osborn moved, the Rev. Dr. McKee, vice-president of the Irish Conference, seconded, and the committee heartily adopted the following resolutions: That as all baptized children have been admitted into the congregation of Christ's flock and publicly recognized as disciples of Christ, it is incumbent on the ministers of the connection to extend to them a larger measure of systematic attention and pastoral care than they have as yet generally received, and we recommend the connection to direct as follows: 'that such increased care and attention should be more distinctly based upon the relation which is created by their baptism, and should embrace their fuller instruction in their duties and privileges as professed disciples of Christ. That to facilitate such instruction it is desirable, first, that the names of all baptized children should be inserted in a list to be kept by the superintendent, and the number reported annually to the quarterly meeting, the district meeting and the Conference. That arrangements should be made that the children so registered should, when of suitable age, if the parents consent, be met by the superintendent or his colleagues, as a distinct portion of his charge, and that the object of all the care bestowed upon them should be to bring them to acknowledge and carry out the obligations resting upon them as having been baptized, and with the earnest hope that their present provisional connection with our body may in due season lead to full and accredited membership.' The committee then provisionally adopted various practical and detailed resolutions, carrying out the above suggestions. These details will be revised and finally approved at another meeting to be held before Conference."

A Day at Grenada.

We had the pleasure of spending Sunday last in the beautiful and delightful town of Grenada. Repeated invitations from Rev. T. J. Newell, our pastor there, and an urgent solicitation from the Woman's Christian Temperance Union, occasioned this visit. Reaching the little city at 10:30 o'clock Saturday night we found Bro. Newell in waiting with a carriage, to convey us to the Grenada Collegiate Institute, over which he successfully presides. We were pleased to learn of the growing prosperity of this institution. The current term is by far the most successful under the present management. It seems to be established in the confidence and affection of North Mississippi Methodism, and has every promise of an honored career. President Newell is evidencing more and more his fitness for educational work and will possibly sustain a long and honorable connection with this institution.

On Sunday morning we had the privilege of preaching the word to a large congregation. Such helpful hearers do not constitute every worshiping assembly. Nowhere have we seen so large a proportion of children in attendance upon the eleven o'clock preaching service. That is a fact worth considering. The children ought to attend church and occupy pews with their parents.

We are glad to report the church in a good spiritual, hopeful condition. There has been a number of accessions to the membership, the prayer meetings are interesting occasions, and the Sunday-school is on a "boom." More than half the assessment for foreign missions has been paid and all the connectional collections will be forthcoming.

By previous arrangement the afternoon meeting was held at the courthouse, no church being sufficiently large to accommodate the audience. It was a great gathering. For a weary while we discoursed on gospel temperance and exhorted Christians to renewed diligence. The town is aflame with zeal on the question. The Woman's Christian Temperance Union has one hundred and fifty members, and every one is an evangelist. A leading lawyer remarked to us, that he thought the county would certainly vote for prohibition.

About six o'clock a heavy rain commenced falling much to the relief of a tired editor, who was announced for another sermon. A delightful Sabbath day it was we spent with the Grenada friends. Assured that the latch string hangs on the outside, we shall call again.

Rev. S. M. Thomas, presiding elder of the district, and Rev. W. S. Lagrone, pastor of the neighboring circuit, both reside there, but they were absent at their "loved employ," and we failed to meet them.

The Carrollton Tragedy Again.

We expressed our convictions last week on that horrible butchery at Carrollton, Miss., in which thirteen negroes were murdered. Never have we been so shocked and humiliated by such a display of bloody violence. Every patriotic citizen of the State and nation ought to condemn it. It is idle to talk of such outlawry as a "cudden impulse." There is too little regard for the forms of law in our section. Human life is too cheap. We must enshrine the authority of the courts or surrender to the reign of the mob. And to effect this the pulpit can not keep silent. Let it speak with the voice of thunder.

We have been pleased to read its fearless denunciation by the secular papers. With one or two exceptions they have condemned the outrage in unmeasured terms. The following from the Jackson Clarion we give most hearty commendation:

It is hard to realize that there could be found in Mississippi one hundred men who could be led to avenge the personal wrongs and injuries of a friend in the heartless, conscienceless and cold-blooded manner which characterized the conduct of the mob at Carrollton. It is harder still to realize that the place selected for this exhibition of hideous atrocity should be the temple of Justice and at the very horns of the altar. Has it come to this that there is no place so sacred that the bloodthirsty will not enter to do their damnable deeds? If so, then indeed we are worse than Heathens.

Do the people of Mississippi realize that at the door of the courtroom in Carrollton in Carroll county, the bloody bodies of its slain citizens lie heaped one upon another? They have not been removed. They can not be removed. There they will stay as a monument to the folly and the wickedness of their ruthless slayers.

There can be no adequate punishment for the injury which has been inflicted upon the good people of Mississippi, by the murderous mob at Carrollton. There will be no punishment of any kind. Time spent in an attempt to bring them before the bar of that temple whose sanctity they have so grossly violated would be time thrown away. We do not know who took part in the bloody deeds. We do not care to know. For their sakes would that all know-

edge and all remembrance of them could be blotted out. They may be powerful and influential citizens whose favor it were well to court and whose displeasure it were dangerous to arouse. To such considerations we can close our eyes and our ears; but we can not be blind or deaf to the appeals of the weak who claim and deserve our protection, nor can we be unmindful of the indelible blot that has been put upon the reputation of the State.

The people of Mississippi who do not wish to rest under the odium of acquiescence in wholesale butchery have a duty to perform. They must speak out in denunciation of all deadly assaults upon the persons of its citizens. There must be an assertion of the rights of all to life, liberty and the pursuit of happiness. We know that a large majority of our citizens are law abiding; but if they do not condemn such an outrage as that at Carrollton, the judgement they will receive and merit from the civilized world would aptly fit a nation of savages.

We must re-assure the negro. We must call a halt to his murderous enemies.

Foreign Missions through Alien Agency

The discussion of Dr. Garland's plan for remedying the evils of the present method of conducting our foreign missions has been earnest and enlightening. Facts, highly interesting, have been brought out. Dr. Young assures us that the "friction" in the foreign fields is by no means as great as some seem to suppose; indeed, is very small, and that want of health, rather than want of harmony, accounts for "those resignations." Then Dr. Kelly informs us that the great evil of non-success, which we are called on to remove is really non-existent, since, as he shows by the figures, our foreign missions have increased in members and in several other evidences of growth far more rapidly than the home church during the last five years. Finally Dr. Garland surprises many by saying he does not propose to elect Bishops for any particular places, and thus knocks the gist out of most of the arguments on both sides of the question. No wonder brethren fell into several logical abstractions with these unknown or imaginary quantities involved in their premises. So then, after full and free discussion, it seems to be agreed on all sides that we are not to have any Bishops elected with special reference to the foreign work.

The church will neither locate nor diocesanize her Bishops, but make them more itinerant than before, if need be, that the uttermost parts of her dominions may be inspired and blessed by their presence.

Let us now inquire if something besides more episcopal service is not needed to increase the vigor and success of our work in foreign fields.

First, ought we not to stress the work of preaching the gospel directly to the people, instead of trying to convert them by the slow and roundabout methods of education? Is not education, and especially of a high order, rather an accompaniment of or a successor to the preached word, than its vehicle or its antecedent? Are we not in China and South America putting more emphasis upon the scholastic and collegiate education, than upon the simple preaching of the word after the manner of the Master? I am led to infer that this is the case, from the comparative amounts of money appropriated for schools and colleges, and also, from the reports of several earnest workers in the foreign fields who have witnessed the results of methods and know the wants of the heathen. Educational appliances are useful adjuncts to missionary, as to all other preaching of the gospel, but are we not in danger of giving them disproportionate importance in our scheme? The school is of man, the pulpit is of God. Let the pillar of cloud and fire go before us as we clear the way for the army.

Secondly, ought we not to use greater efforts to secure and employ native helpers in the work of preaching the gospel among the heathen? The gospel was at first brought down from heaven only because it could not be originated on the earth. God seems at all times to have employed the fewest possible of foreign agents in making known his will to man. Angels must not preach it, but men may. An archangel must not bring it down from heaven, but the Son of God must become the son of man that he may bring it. His genealogy must show him to be not only a man, descended from Adam, but a Hebrew of the Hebrews, descended from Abraham. Nothing could have been more obstructive to the mission of Jesus among the Jews, than for it to have been believed or known that he was a foreigner. He took on him the seed of Abraham, to be their brother indeed. Did ever Jew dislike or suspect a Gentile more than the Chinaman of to-day suspects and hates all foreigners? It was a wise and happy suggestion, attributed to one of our Bishops, that of the 150 missionaries for China, at least one hun-

dred of them should be natives of China. The difficulties attending the maintenance of a foreign mission, chiefly through alien agency, are immense. The expense of travel, the laborious delay of learning a foreign tongue well enough to preach in it, the failure of the health of many who must return at great loss of time and money, social obstacles to the work of foreigners, incident to all countries, the greater cost of supporting a foreign teacher in any place, together with the impossibility of overcoming the prejudice of heathens against Christians make the work of a foreigner almost incalculably greater than that of a native in preaching to any people. Ought we not to pray that God would at an early day put the seal of his approval on our China mission by raising up one who shall be to our mission in China what Paul was to the early planting of Christ's doctrines among the Jews? So far as this argument relates to China, its force is greatly enhanced by the fact that it is altogether possible that at no very distant day all Americans may be driven out of China in retaliation for ill treatment recently inflicted by Americans upon Chinese in this country.

Is it not a sad commentary upon our thirty years' work in China that we have not even one native minister of signal zeal, power and popularity as a preacher of the word? Ought not the church at home to pray God to raise up strong men in China to preach the gospel? And ought not our church to establish at once a mission in Japan, a great nation, far more ready than China for every gospel agency?

W. L. C. H.

Certain Persons and Things.

MR. EDITOR: There are doubtless many letters reaching your forwarding office which have not the forwarding stamp upon them. I have no disposition to be obtrusive, but I do feel an interest in certain persons and things and to those persons I want to write about these things.

First person is not I in this case. Second, not you, third not he. But I will classify.

1. *Suggesters*. The other day some of our boys were permitted to bore a hole in a great pine log and, containing powder in the hole, they produced an explosion equal to a cannon. One lame little fellow, who chewed a very large quid of gum, did the lighting of the train. After one tremendous explosion the log flew apart, some of the fragments being hurled a hundred yards in the air, the little fellow ran up and taking the gum out of his mouth squeaked "I teched 'er off." The suggester who buys no powder, bores no hole, lays no train but chews gum and borrows a match, rubs the match on his pants and "teches 'er off."

2. *Memoirists*. These brethren are like the friends I and another man had when our borrowed mule got sick on the way home from District Conference. These friends were all sizes, ages, professions and colors; but every one of them had seen a sick mule and knew what would cure him and what would kill him. One old negro said the mule "had eat too much shelled co'n and de way wuz to rub his flanks wid de red cob." We got the red cob and I rubbed until I tickled the mule and in his fit of mirth he kloked me some ten feet and the old man exclaimed: "Dar now, doan' ye see de good o' de red cob?"

3. *Discussers*. These believe like the Iron Jackets that "without controversy great is the mystery of godliness," but with controversy the mystery vanishes. They are the same set of doctrinaires with this exception that they believe in discussion. They discuss everything. Our church paper become the organ on which everyone practices. There is no wonder it gets out of tune.

4. *Nominators*. These are sometimes sub-Bishops on some special inspiration of a good dinner or the payment in full of his quarterage. He is like the boy who catches a fish in a certain hole in the creek. He tells everybody what fish swim in that hole. But nobody ever gets more than a crawfish after him. In turn these people think the presiding elder is bigger than any of the Bishops. But they forget that he is not a double blanket but a single one and he won't bear spreading.

5. *The called*. They feel a call to office. Some feel called to the office of Bishop, some to be book agent, some to be missionary secretary, treasurer or some other great work. They go round asking friends if they haven't heard of the heavenly vision which has happened to them. "Don't you think I ought to heed it?" I know it will cause the breaking of endearing associations, but I am willing to make any sacrifice. They receive many letters urging them to give up everything for duty. They want advice and I want to give them some. "If you are loath-

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A FRAGMENT.

BY ROBERT BURNS.

The rosy, dimpled fingers of the spring
You smile stretch of happy woodland hills
With myriad millions of new opening leaves;
But when the autumn from the tawny hills
Shall tear the rustling leaves,
The few pale waifs that may be lingering
Will surely perish in the winter's ill.

The warm, full currents of life's crimson tide
In you great city's inner locking walls
Throb through a million hearts that feel no fear,
But when the frost of life's sad autumn falls
On Hope's wide field of verdure,
The few that do not molder side by side
Will walk in sorrow till death kindly calls.

Perhaps each waking of the vernal year
To you, O Father, is a new-born life;
Perhaps each following year makes more divine
The mold in which the human soul is cast.
If not, the sun doth shine
Growth in vain—rain is all hope or fear,
The future can but recreate the past.
—Southern Discourse.

Here and There.

MR. EDITOR: It is quite a relief to a hard-worked city pastor to get away from home occasionally. This pastor has recently had a refreshing experience in that line. True, he did not leave home for enjoyment, but for work; but enjoyment came with the work. A change in the character of one's work is sometimes restful and recreative. Invitations to lecture have given me an opportunity of visiting since Conference the following places: Utica, Natchez, Port Gibson, Edwards, Jackson (Miss.), Wilson and Centerville.

Everywhere I find the brethren hard at work, and hopeful as to results. And there are signs of progress everywhere. At Utica, Powell occupies a new parsonage, to which he is adding needed improvements as opportunity offers. At Jefferson Street, Natchez (a dear old charge), Moulton stands in front of a handsome new organ, which is decidedly the handsomest this preacher has ever seen. And it has power and melody commensurate with its beauty. At Wesley Chapel, Natchez, Penn's eloquence and zeal have made his handsome Gothic edifice too small for his congregation. An extension is contemplated in the near future. At Port Gibson, Bradford, Jr., is luxuriating in all the leisure (?) of an exceedingly prosperous college session, while Bradford, Sr., has begun the work of thoroughly renovating the spacious edifice in which he expounds. At Edwards, Cooper has contracted for the rebuilding and modernizing of the ancient temple which resounds to the music of his voice. At Jackson the indefatigable Andrews is planning and working for the speedy finishing up of that architectural gem which ordains our State capital. Under the efficient pastorate of Parmenas Howard, Wilson and Centerville, two young and growing towns on the L., N. O. & T. R. R., are struggling to build each a house of worship. To help in this good cause was the object of my visit. I gave two lectures at each place. At Centerville I also gave a temperance lecture, which was well attended and which I hope will be as seed sown in good soil. At this place I visited the grave of that illustrious prince in Israel, William Winans, and spent a night at his old home-stand.

In these journeyings to and fro upon my attention almost every-

where—the growth of temperance sentiment.

Prohibition is in the air. Public sentiment is rapidly crystallizing into the edict, "The saloon must go." Even staid, conservative old Natchez has waked from her lethargy, rallied her forces under the banner of temperance, and gained at least a temporary triumph over "the liquor devil." Her noble women, the peers of any in the land, have buckled on their armor and rushed into the fight with a zeal that is both inspiring and contagious. Here, at Meridian, the good work goes on gloriously. The Meridian Temperance Reform Club is making itself felt. A committee of twenty-five has been appointed, with your humble servant as chairman, to organize throughout the county. Four good, strong clubs have been organized throughout the county outside of Meridian, and appointments are out for the organization of others within the next week. Clubs have also been organized among the colored people in Meridian. We expect to have a regular Atlanta fight here soon, and an Atlanta victory, too. And when we get the victory we are going to sing the long-meter Doxology loud enough to wake up the sleepers all over the State. Our indefatigable presiding elder, Rev. R. D. Newberry, is making himself felt in this fight. Wherever he holds a quarterly meeting the liquor traffic gets a black eye.

In conclusion, Mr. Editor, permit me to make a suggestion to my brethren of the ministry, and to your temperance readers generally: Organize everywhere temperance reform clubs. This is the best way to prepare for prohibition. When you get men pledged to total abstinence, they will, as a rule, vote for prohibition. And when you get temperance men banded together in a well-constructed organization, which meets every week, you generate an enthusiasm that is contagious. I will take pleasure in sending to anyone who desires it a copy of the Constitution of our club.

W. C. BLACK.

Our Foreign Missions.

BY REV. W. T. J. SULLIVAN, D. D.

Certainly Chancellor Garland is to be thanked for his pertinent paper on "Our Foreign Missions." It has generated a discussion which will result in a better understanding of more than one element in our polity. There will be a better knowledge of the episcopal function as well as a better adjustment of the missionary operations. This latter can be effected, and no doubt will be, without a reorganization of the system of operation, unless I have mistaken the nature of the existing organization.

So far as I know, paragraph 155 of the Discipline contains all the law we have organizing and governing our foreign missionary operations. The existence and powers there given to the Board of Missions do not, of course, affect the prerogative and function of the episcopacy in the mission fields. The episcopal college, then, and the Board of Missions are co-ordinate functionaries in these fields, just as the Bishop and the Annual Conference are co-ordinate functionaries of the church in the work of that Conference. The two co-operate under the law regulative of their respective functions. The Board makes its own by-laws, selects the mission field, determines the expense of the work, measures the expense, chooses the missionaries, arranges for collections and payments, and makes reports, etc. The Bishop appoints men to their places, guards and promotes the preaching of sound doctrine and administration of proper discipline, and otherwise superintends the work of the mission. There is nothing apparent in the constitutional organization of our missionary operations to prevent an annual or biennial visit of the Bishop to the mission field under the ordinary arrangement of the college of Bishops. Surely the Board of Missions has no power to supersede such visits by creating the place of superintendent; nor does it appear how the Bishop can supersede his own visits by delegating that place. Our law provides that in the absence of a Bishop from the session of an Annual Conference, that Conference shall elect a qualified president out of its own mem-

bers. Why is not this so in reference to a mission Conference? Why may not the members of the mission meet and, in the absence of the Bishop, elect one of their own body to do that work which would legally fall to the Bishop if he were present? What is it in the nature of a mission that endows the superintendent with episcopal authority? that gives him control of presiding elders in the mission, and of appointments to work? Can either the Board of Missions or the Bishop himself so invest the superintendent of a mission? Whence is the power to do so derived? Where is it expressed or implied? The introduction, then, of the local superintendent of a mission has been incidental and not inherent in the organization of our mission work. That organization would stand complete without the local superintendent, its field work being executed by the Bishop in charge, the presiding elder or elders and the appointees under their charge. The Bishop and the Board of Missions, co-operating as co-ordinate functionaries, should give unity and solidity to the work, while there would be the wisest distribution and adjustment of forces. To the extent that the presence of the local superintendent has hindered such a co-operative result, his place and work seem to be abnormal both to the general constitution of our church and to the organization of our missionary operations. The Bishop should be unhampered in his access to his mission field by any other functionary, either in his visits or in his appointments to work.

I suspect that if the question was asked, What is the use of a local superintendent in a mission? a complete answer would reveal in many quarters the notion of a local Bishop. If not, why is it thought necessary to substitute the local superintendent with a Bishop, when, in truth, the Bishop already has his rights and powers in the mission.

If the foregoing be a correct conception of the organization of our missionary operations, then nothing is needed for the best results but to move the parts in harmony. Let the Bishops visit the missions in turn and annually as they do the Conferences, and exercise full episcopal power there. In his absence from a mission Conference the ordained members can elect a president and hold the session, continuing, if need be, those presiding elders whom the Bishop has appointed. After a field has been surveyed and studied by one or two episcopal visits it will be easy enough for the Bishop at any time to adjust the workers to the work through his presiding elder or elders. Let these keep in regular communication with the Bishop and make full reports to him every quarter of all matters except the receipt and disbursement of money. Let the missions be thoroughly recognized as part of our great connectional body, receiving the currents of spiritual life through the regular channels of the organism. They should not be made Annual Conference before they have acquired adequate experience and growth under spiritual and disciplinary training. A wise course has been pursued in this regard.

Our missionary treasurer has given us statistical results which call for gratitude to God and which should urge our zeal for the larger results which the inviting field promises. One thing, among others, will, I believe, promote this zeal. Let the Annual Conferences have more to do in gathering and discussing the facts of our foreign mission work. The members of these Conferences should become living factors in missionary exercises at the sessions, and go back to their people re-endowed with facts and force. It should quickly come to pass that missionary day and missionary anniversary can be made of the utmost service to our cause by our own Conference men, in the absence of a connectional officer.

Orlando, Miss., March 24, 1886.

—Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—Spurgeon.

—Never borrow trouble. The interest you have to pay for the accommodation is excessive.—Pittsburgh Chronicle.

From Ruston, La.

At Athens we found Bro. Sheppard in feeble health. His bodily weakness, however, has in no way abated his spirit for work; and, if he can stand the labors he has promised himself, he will, this year, exceed his splendid report of last year. May he be strengthened and spared for the doing of that which is in his heart for the Master! Bro. Robert Parvin has already fastened his grip upon the Sparta circuit, and things stirring and startling may be expected from that quarter. If not before, at least when the Providence Camp Meeting is held. He is *par excellence* a camp meeting preacher, and many are the souls throughout Bienville and neighboring parishes who are expecting grand times at his camp meetings. There being some mourners at the altar Sunday night, the pastor announced a meeting, and that he would preach the next day and night, and that possibly the meeting might continue "like a slow ruin" for some time. Our hopes are large that Bro. Parvin will gather in scores of precious souls this year. From Sparta we passed beyond the Saline over into Winn parish to hold at Antioch, on Wednesday, the Quarterly Conference of the Saline circuit. We saw no other trees for miles and miles except towering, long-leaved pines. This lumber region extends on to Alexandria, and large sections of it are owned by Northern or Western men, they seeing in this blue vast wealth when the locomotive breaks up the solemn stillness of these woods. There is much talk of a railroad down through Homer and Sparta and on to Alexandria, piercing the center and traversing the length of this pine region, thus bringing into market all this rich timber to meet the increasing demand that the rapidly diminishing pine forests elsewhere are making for new sources of supply. There will be talk, and talk, and talk, doubtless, for some time to come, and yet we should never despair of needed railroads being finally built when we remember that at last the V., S. and P. R. R. was finished all the way to Shreveport. We had a small, but attentive congregation at Antioch, many of the people feeling about it, whether right or wrong, that they could not spare the time from their fields in order to hitch up and all hands go to church. Reaching Bro. John Brewton's about five in the afternoon, we were told by his good wife that all the neighborhood were out helping her husband roll logs. This information made us certain we would have a big supper, and so it proved. Just at dark in they came, old men and young, married and otherwise, lively, grave and middling, all the men and big boys—all, having pulled and hauled and toiled logs and piled them in heaps—all came in, and washing up, the parsons (Bro. Rushing and the writer), Bro. G. T. Robertson and all those cheerful workers sat down to a mighty spread of good things. We enjoyed it hugely and were glad we struck Brewton just at that time. We found in moving across the country to Grand Bayou that we could not get over the lake except by going to the Campi Ferry and being pulled in a flat over a mile across the waters. In thus avoiding as far as possible the swollen streams and impassable bridges, on getting over the lake and asking our whereabouts we learned that we were far out of our way, and had penetrated some distance into the Shreveport district. Meeting friend Hoghead we sought to be directed to the Coushatta and Ringgold road. However, soon realizing that the day was far spent and we must, therefore, pass the night in the neighborhood, we were delighted to hear that the Rev. Jesse Fulton lived only about three miles away. We lost no time in hunting him up and, after several times losing our way and experiencing great difficulty in crossing the deceiving and boggy Coulee, we arrived at Bro. Fulton's and were heartily welcomed. Our host did all for us that any preacher could for another preacher troubled suddenly upon him. His generous hospitality was grateful to us, and our tired body and worried spirit were refreshed and strengthened under his kindly roof. On the hon-

orable roll of supernumeraries, Bro. Fulton is full of love for the church and does what he can for the Master. We are glad that we met up with him and his good wife and family. We baptized his youngest, Enoch Spencer, a fine boy of some five months. Early the next morning we started for Davis Springs Camp Ground and Springville, within two miles of Coushatta, and then on by Coushatta Academy to Bro. John L. Wimberly's, in the Grand Bayou neighborhood. The meeting held at this church was better attended on Saturday than at any point so far this year, and the Sunday congregation was a very large one. The six collections ordered by Conference were taken up, the full amount assessed the Grand Bayou Church being realized in cash and good subscriptions. Preaching at Ringgold on Sunday night; Monday, taking a daylight start and riding on horse-back thirty-five miles and on the cars eighteen miles, brought us to stay a day or two with the dearest four in all the world. We find Rev. H. J. Harris, of Mississippi, here helping Bro. White in a meeting. There is every indication of a gracious revival of religion in Ruston.

Ruston, La., March 29, 1886.

Letter from California.

MR. EDITOR: Though our rainfall has been much heavier than usual, California has otherwise had her own winter, which in the East would not be called winter at all. Two evenings since, however, it looked as though we would have to put up with an Eastern spring. It snowed just a little, and this morning we had rather a heavy frost—our equinoctial storm, doubtless. Perhaps fruit has been injured in some places, but not to a great extent. If the seasons are favorable from now on, we will gather the largest crops of both fruit and grain that the State has ever produced—unless the laborers strike.

Having but little else to do just now, the Chinese question is absorbing our attention. I fear the results. All are agreed that it is not desirable to have them among us, but there is difference of opinion as to the best method to get rid of them. Violence has been resorted to in some places, though this, of course, is not countenanced by good people. A large Anti-Coolie Convention was held in Sacramento last week, composed of representatives from all sections of the State, and from all classes of people—ex-Congressmen and ex-colonists, perhaps, wealthy planters and common laborers, Americans and foreigners (foreigners largely in the majority). All agreed that the Chinese must go, and that speedily. Their plan is to boycott both the Chinese and those who employ them. There is a large minority, much larger than is generally supposed, since they are not demonstrative, who regard this course as unjust and unwise, and will, therefore, be boycotted rather than become boycotters. My opinion is that the boycotters will not be as successful as they think; the rougher element will become impatient, and—well, I should not be surprised if Uncle Sam has to be called in. My worst fears are for China, and my daily prayer is that her millions of inhabitants may not be shut off from the gospel.

Two or three of my brethren in this Conference have had great revivals in their charges recently, while a number of others are cheerful and report progress. Some are waiting for Sam Jones, and all want him. We are doing as well as we could reasonably hope to do on the Winter charge. The people in the vicinity of Winters are a church-going people, but there are several churches for them to attend. Their comparative strength is as follows: Campbellite, 89; Cumberland Presbyterian, 80; Baptist, 75; Methodist (South), 30; Episcopal, 13. The town has about 700 inhabitants. Our congregations are larger than for some time past, and the attendance at Sunday-school has doubled. We do not hope for great things, for the material is not at hand. The word "South" has been very much in our way here. All the churches here are of Southern origin, and as a rule, Western and Northern people go into the

other churches in preference to ours, even those of Methodist proclivities. I learn that several persons, not a great while ago, joined the Cumberland Presbyterian Church, who had been waiting to see if we would change our name, and thus remove their objection to us.

I have just read Rev. John Matthews' letter in the last Advocate. Whether you believe it or not, his head is level on this subject. It should be borne in mind that Dr. Matthews' ministry in the West has been a success, and that he writes from a city where Southern Methodism now flourishes. The question of a change of name we may consider settled. Our Northern brethren have heretofore made overtures looking towards a union of the two Methodisms. We have charged them with a desire to absorb us, with wanting us to come to them, they being unwilling to meet us. Suppose we put them to the test. Let the General Conference in Richmond express a willingness to meet them. If they decline the proposition that it has made, it will redound to our interest especially in the West. It will draw to us the conservative element. If it is accepted, Methodism will not leave much of California for other churches. Now, members unite with other churches rather than with either branch of Methodism, because they are unwilling to unite with what they consider a sectional and political church. We may gain much, at small cost, by acting promptly.

I am highly pleased that Mississippi, my native State, has so good a liquor law. While there, I contributed according to my ability to the good cause, and I shall ever be thankful that it was my privilege to do so. The cause is gliding here, but you are a great distance in advance of us. One night, without considering the question, think differently, but the ejection of the Chinese will defer prohibition. How so? Their places will be filled by whisky and beer-drinking foreigners, who are, or will become, voters. Can Mississippi spare us a few hundred temperance negroes? Many of the Chinese *haters* are negro *lovers*, and would receive them with open arms, lodge them in their best rooms, and give them John's (the apostle) seat at the table. Enough for this time. Your brother,

W. P. ANDREWS.

Winters, Cal., March 19, 1886.

—Science may raise us to eminence, but religion alone can guide us to felicity.

—One of the illusions is that the present hour is not the critical, decisive hour. While it on your heart that every day is the best day in the year.—Emerson.

—The life levy a very heavy tax upon the industrious when, by frivolous visitations, they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread, and, like them, sometimes meet with a rebuff. A mere gossip ought not to wonder if we are tired of him, seeing that we are indebted for the honor of his visit simply and solely to the circumstance of his being very tired of himself.

—It is virtue alone which can render us superior to fortune; we quit her standard, and the conflict is no longer equal. Fortune winks us; she turns us on her wheel; she raises and abases us at her pleasure—but her power is founded on our weakness. This is an old-rooted evil, but it is not incurable; there is nothing a firm and elevated mind can not accomplish. The discourse of the wise and the study of good books are the best remedies I know of; but to these we must join the consent of the soul, without which the best advice and the best counsel will be useless.—Petrarch.

—If I, a sinner, risen man, do the work of the dead, if I die still, I shall not escape the effects of my evil-doing; but my security is, that God has promised that sin shall not have dominion over me, and he will make good his word, if not by such constant on my part, then by sorrowful constraint. He will chasten me and bring me back. When I put myself under the dominion of sin, then and I put under the dominion of chastisement. This is God's method when his children depart from him: He will visit their iniquity with a rod, and their sin with scourges. God has said: "I will not have dominion over me." He will rescue me from the rending of the heart's fibers. The separation must be accomplished. Happy for us when we voluntarily—nay, gladly—acquiesce in it.

Christian Advocate.

THURSDAY, APRIL 8, 1886.

REV.

BY MR. R. M. HARRIS.

Not where the clover blooms are sweet,
Not where the birds are singing;
Not where the grass is green and fresh,
Not where the flowers are blooming;
Would I find rest, for I have found
Too much to do in this world;
And for I find in this world
Too much to do in this world.

Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Would I find rest, for I have found
Too much to do in this world;
And for I find in this world
Too much to do in this world.

Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Would I find rest, for I have found
Too much to do in this world;
And for I find in this world
Too much to do in this world.

Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Would I find rest, for I have found
Too much to do in this world;
And for I find in this world
Too much to do in this world.

Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Would I find rest, for I have found
Too much to do in this world;
And for I find in this world
Too much to do in this world.

Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Not in the clover bloom, nor in the bird,
Not in the grass, nor in the flower;
Would I find rest, for I have found
Too much to do in this world;
And for I find in this world
Too much to do in this world.

What are the Grounds of Difference between Infant and Adult Salvation?

The highly suggestive article by Rev. J. A. Parker in the Advocate, of January 14, on "Redemption and Atonement," brings forward the above question. The careful effort displayed by the writer in laying open his question, the various authorities which he cites and compares, the critical distinction which he suggests as existing between redemption and atonement—all these indicate the difficulties that environ the subject, and the necessity for its solution.

He inquires why the difference between atonement and redemption; intimates there is a necessity for a distinction, and urges that original sin and actual sin are differently related to the atonement, or else, "How can the infant be saved without faith?" The course of reasoning he presents, taken in connection with this last interrogatory, makes evident the fact that the "dilemma" to which he alludes, consists in finding grounds, scriptural and theological, for the unconditional salvation of one part of the human family and a conditional one for the other part.

Now, here, if I am allowed to interpose, I must say I find that which is common to many who write on this crucial question, a misconception as I conceive on two points of no small importance relative to that which distinguishes infant from adult salvation. The first is the hypothesis that the distinction is to be found in the mode of receiving salvation. Surely there is but one way in the very nature of things in which salvation can come to man, and that is as the word declares it. "This is the record that God hath given to us eternal life, and this life is in his Son." It is the gracious gift which has come upon all men unto justification of life. To suppose that a man takes part in giving spiritual life to himself is no less absurd than the supposition that he has a part in his obtaining natural life. He receives the one as he receives the other, both being the gracious benefits that come through the atoning blood of the Cross.

For by and through the atonement not only is the curse of the law removed but virtue has gone out therefrom giving spiritual life whenever it gives natural life. And to meet the exigencies of human existence the two must be and are co-terminous. Then the adult receives his salvation in infancy; and it is the same that he has in his adult age, unless he has lost his primitive share and interest in the kingdom of Christ and obtained another; a position that I hardly think is tenable. The work of human life, then, is not to get saved, nor to get religion, as we so often hear the expression, but to keep saved and to grow in religion or religious life. Moral probation and moral responsibility presupposes the possession of a gift or trust that has been imparted to the subject, and man's work is not to originate, or even to help to originate, but to retain, to develop, and to improve, that which is committed to his charge.

Another point in regard to which there seems to be a misapprehension is in respect to the part and place assigned to faith in this great transaction. There can be no place for faith antecedent to salvation, other with the adult, or the infant; for faith is not the mode or condition of getting salvation, but the mode or condition of keeping and developing it. And I insist on this distinction, if I may say so, that if a man or woman else will set the matter aright. Faith is a state or act of a living soul, a soul alive to God, and can not precede such life unless a thing can act before it lives. But with life, action must commence or death ensue; so faith accompanies life and is the simple, yet, essential condition of its preservation. As by breathing and eating the body receives and appropriates the material world so by faith the soul receives and appropriates the immaterial,

the spiritual kingdom of Christ. I know it is common to say that infants can not believe, are not moral agents, are unconscious, etc., because they have not intelligence. But let it be remembered that faith and moral agency are not based on intelligence, but have the same basis with holiness, a capacity to receive or reject Christ, and to deny them this capacity is to deny them holiness, hence to deny them salvation. JNO. W. HULL.

BELL PLAIN, TEXAS.

Temperance and Prohibition.

I have read with delight the account given in your last issue, by Bro. W. C. Black, of the wonderful work done by Dr. Reynolds and Mrs. Wells at Meridian. We enjoyed a visitation from both these justly renowned advocates of the cause of "God and country and native land," here at Millville. Glorious results have followed. This community heartily endorses all that Bro. Black has written concerning these almost infallible lecturers. Dr. Reynolds lectured two evenings, secured many more signatures to the pledge of total abstinence and augmented greatly our already large and enthusiastic prohibition club, and organized a Women's Christian Temperance Union of 12 members. About two or three weeks after him came Mrs. Wells. She lectured one evening and the next day organized a Band of Hope of 82 members and the result of her visit was to increase the Women's Christian Temperance Union to 35 members, and some 10 or 12 honorary members.

Millville is a prohibition town, and if we only had jurisdiction as far as Meridian and New Orleans, we could keep whiskey out of the place. But the saloons at these places are constantly shipping the accursed stuff to this place. Hattiesburg and other points along the line of the New Orleans and Northeastern Railroad. They send their agents here and take orders for jugs of whiskey that are sent by express; the money is paid for it here. I am told that when "pay day" comes around, these agents of the saloons are on hand, at the saw mills, turpentine distilleries, and at points along the line where railroad employees are congregated, to gather up their share of the earnings of the laborers, whose families are barely fed and clothed.

But thank God the moral sense of the people are becoming more and more enlightened and alive to the importance of throttling this demon. We know that God is for us and he is stronger than all that can be against us. Our cause is just, and will prevail. From notices I had seen of the "local option law," I was apprehensive that concessions were made that would greatly retard prohibition; but on reading the full text of the law, I am persuaded that it is decidedly in the interest of prohibition, and it is only needed for our friends to stand firm and remember that the "price of liberty is eternal vigilance."

H. J. HARRIS.

MILLVILLE, MISS., March 17, 1886.

The Mystery of Calvinism.

BY REV. W. SPILLMAN.

In an article published in the Christian Observer, of March 3, by Rev. J. A. Waddie, D. D., on "Popular Error," he says:

One rarely opens religious papers of a certain class, under Arminian, Unitarian, or Universalist control, without encountering a fling or a sneer of some sort at Calvinism, as the consummation of orthodox iniquity. This is done, for the most part, in sheer ignorance.

In this he classes "Arminian," by which he means Methodist religious papers, with those of the Unitarian and Universalists, and charges their opposition to Calvinism, in "most part, in sheer ignorance." If such be the case with our church papers, we had better send the editors and correspondents to a Calvinistic theological school, to study Calvinistic doctrines, provided a teacher can be found who can reconcile Calvinism with the revealed character of God, and the general teaching of the Holy Scriptures. This no one has yet been able to do. It is a doctrine as inexplicable as Ezekiel's vision as recorded in Ezekiel 1. There is a tradition that the Rabbin held a consultation whether they should admit Ezekiel into the sacred canon, and it was likely to be carried in the negative when Rabbi Ananias rose up and said he would undertake to remove every difficulty of that vision. His proposition was received, and that he might have sufficient amount of light while engaged in his study, they grant him three hundred barrels of oil to light his lamp. If the Rabbi succeeded, there is no record of the fact. So Ezekiel's vision still remains among the unsolved mysteries, so also, according to Dr. Waddie, after stating what Calvinists believe, says: "What it does not understand it cordially believes."

Your correspondent was acquainted with a case that occurred in Tennessee many years ago. A Calvinistic preacher, on a certain Sabbath, preached one of his strongest Calvinistic sermons. One of his hearers was a tailor by trade. A few days afterwards the preacher, who was a D. D., called on the tailor to get some work done. The tailor's mind was troubled in trying to reconcile the Calvinistic doctrine with the revealed character of God, and his free offer of salvation to all men. Anxious to have his mind relieved he asked the Doctor to explain some of these mys-

teries. The Doctor replied: "You served a time of apprenticeship to learn the art of cutting and fitting coats. You might explain the whole process to me, and yet, I would not understand how to cut and fit a coat." So the tailor could not understand how to cut and fit a coat, but he could not make Calvinism fit the Holy Scriptures.

In the same number of the Christian Observer there is another article having for its caption "Paul a Presbyterian," signed "Addison." The author after stating that other denominations had laid claim to Paul, he adds:

While others are claiming him, let me also put in a claim. I regard him as a noble old Presbyterian missionary. Of course, the name was not borne by him, but he was that in effect; in his Calvinistic faith; in his maintenance of the purity of the ministry; in his teaching baptism as of secondary importance, and in his performing of household benedictions.

Now if this claim be just, what follows? Simply this, that the system of faith, and the form of church government taught in the Bible, is in all essentials Calvinistic Presbyterianism.

The author does not bring forward a single chapter or verse from the writings of St. Paul to prop up his claim to Paul as a Presbyterian, or Calvinist, but tries to prove it by history. He says, "Now let the history of the Reformation testify of this matter." When three hundred and fifty years ago, God, the Spirit, breathed in quickening power upon a corrupt church, and raised up men in it to testify to the gospel; when God used as instruments of power, Luther, Zwingle, Calvin, and Knox; when he disesteemed his truth by the instrument of Erasmus, and the printing press of Gutenberg, when the devil arrayed the power of the church against religious liberty, so that believers, who came to the Bible, came not simply with the spirit of learners, but with the earnest zeal of martyrs, to learn God's truth; that they might possess and hold to it whether by life or by death; that the most impressive fact that under such circumstances the Bible made all the evangelical world Presbyterian.

Such, he says, is the historical fact. The Bible translated into the common tongue, received by the people, made the whole world Presbyterian.

The Bible readers were a long time in finding out that St. Paul was a Presbyterian, and that he taught the doctrine of Calvinism. It is robbing Calvin of his theological honors to refer its origin to St. Paul, or any other of the inspired writers. Calvinism now constitutes but a small portion of the "evangelical world."

"Addison" winds up his article as follows: Well, if this fact shows that the Bible does teach Presbyterian polity and Calvinistic doctrine, I think I may claim Paul as a Presbyterian. He was the chief expounder and formulator of gospel doctrine. He wrote and explained the same gospel with Peter, John and James. What he wrote harmonizes with and explains what they wrote.

Let me claim then that Paul was a grand Presbyterian missionary, and that we, successors of him in the elder ship, are still teaching the gospel that he taught.

As the editors of the "Arminian" (Methodist) religious papers, their correspondents and numerous readers are not all ignoramuses, it would be well for them to interview Paul, Peter, John and James, and find out if they designedly or indirectly taught or even intimated that they believed such a doctrine as is set forth in chapter III of the Presbyterian Confession of Faith, and especially Part III, and IV, of that chapter, viz: "By the decrees of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished."

Again in chapter x, Section III, we have these words: "Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when, where, and how he pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." Well, Paul, what do you say to these extracts? Did you design in Romans viii, 18-30, to teach that an elect and an unchangeable number of the human family were unconditionally elected to eternal life, and that they were the only ones called justified and glorified? Or was it not your design to teach that God foreknew the Gentiles, and predestinated that they too, as well as the Jews, should be called justified and glorified?

"Thou shalt also consider in thine heart that as a man chasteneth his son so the Lord thy God chasteneth thee." Ah! that "consider in thine heart" is that the work which reveals an inward call to God. How do I outline the Father's rod of chastisement when he stroke after stroke cuts to the quick at the very spot where I am most sensitive? Am I sweetened or soured by the chastening? Does it discover in me a filial spirit or rebellious spirit? Do I cry, "God my Father," or only "God Almighty?" How shall I attain the Master's example in my Getsemane, and say while in agony, "O my Father, if it be possible, let this cup pass from me nevertheless not as I will, but as thou wilt." And he prayed the third time, saying the same words. Ah, that burden is a light one which forces from our heart but one prayer. When the soul is overwhelmed by its sorrows, then does it cry out with intense intercession, and only "praying the third time, saying the same words" may lift the burden, or enable one to say, "Nevertheless, Father, not as I will, but as thou wilt."—Rev. J. L. Danner.

Methodist Tramps, Methodist Loafers, Methodist Jelly-Fish, etc.

If it is not "agin" the religious scriptures and ecclesiastical pride of the editor of this Advocate to make a sharp thrust at some few of his readers, I will give that learned, but incredulous doctor of divinity over there a chance to throw up his hands in holy horror that any living body, especially a Methodist preacher, even on blue Monday, should ever say, conceive or dream that any of the religious descendants of the Wesleys should be dishonored at any time by the disgraceful epithets at the head of this paper; and yet, my dear old saddle-bags, you may squint your cock-eye, wring your fingers and grunt out your discontent according to your pleasure; it is true nevertheless, we have just such manikins amongst us. You may disjoin and take them to pieces if you want to, provided you give us warning in time to absent ourselves from the dissecting room and its odor—a favor I know you will cheerfully grant.

I didn't know the triplet. They were three distinct persons, representing three distinct classes, and yet were usually found together, and so I asked the pastor concerning them. He told me that the three persons whom I saw at church, as could be seen by the skin-resemblance, were related to each other, though how close or how far off my informer testified not; that they lived at the terminus of Church Row, where three streets met, in the suburbs of Methodism, a city of no mean proportions in the religious world, although cried down and often belittled by ecclesiastical marauders from big, little, high, low, broad, long and crooked churches of adjacent parishes; but who, notwithstanding the said ecclesiastical marauders, were often found banging round the skirts of our beloved Methodism, and with an air of innocence that would have shamed the angels. A few of them I saw on the day above referred, and I could not but think, I came near saying, that they would do to be watched.

By the way, these predatory folks who go abroad in their religious frocks, carrying their religious daggers along with them, but concealed; these churchy troopers disguised in the linen of the saints; these crafty reiters, who for a pretence make long prayers, and would run away with the Queen of Sheba if they could add to their numbers; these crowned jewels of other sects who are valued in proportion to the amount of insult they can plunder from other people—I say, did you ever get a good square look at these people, from top to bottom, and put your finger on them to find out just what they were and who they were? If not, take my word for it when I tell you that they are very small potatoes, if, indeed, they are potatoes at all. The most that you can see of them is a bow and a grin, and they are most polite when they are in search of your pigs. In fact, many of them have gone into the hog business for life, and they back it up by a elipsoidal sort of consistency that would please either the devil or a dancing master. On the outside there is tallor's work, I grant you—plenty of religious gew-gaw work, and sectarian fixings that go to create attention; but back of it all, nothing, nothing that is good; no large, broad, upright Christian spirit, nothing to measure, probe or weigh. The avowed business is a light one, indeed, with these fellows, and especially the feeble-minded, and their name is legion.

As a celebrated writer said of Dean Swift, so say I of these prowlies upon Protestant poultry. They have "as fierce a beak and talon as ever struck, as strong a wing as over beat," and woe be to the chickens and superannuated old hens exposed to their devouring whop. Have you never heard it? What! Why, the whish, the whish of a wing in the air, then a decreasing whir, accompanied by strangular sobe and moans diminishing inversely to the square of the distance, followed by ejaculatory denunciations of fowl-yard jargon, and the incoherent declamation of heathish indignation. But it was too late; the hawk in the underbrush yonder, or on the mountain side, there held his prey with a firm grasp, and eyed you with much equanimity of spirit, thanking God for same game so near at hand. In fact, such people are by nature, or by education, perhaps by both, fierce, warlike, predatory, eager for fight, fumes, plunder and dominion. They are death on pigs and chickens especially, and don't object to mutton occasionally. Oh! I would to God they stole only these. I would gladly give them carte blanche both to my chicken-house, sty and pasturo, together with the promise of a *notte prius*, on part of the State in case they should be indicted.

To be plain with you, gentle reader, I want to say that I am faint, weary and sick ad nauseam of the proselytizing going on in our midst, and of the proselytors who hang about the Methodist Church especially, to pick off the berries near the extremities, and to sharpen the unprotected here and there and bag them for game. I lost four members of my church at this place last year, and they were gone before I knew it. I never suspected anything until the charmers had the birds, and had them plucked too—a business they well understood. They pursued a variety of measures, as I afterwards found out, and for the sake of others, to keep them on the alert.

"I tell the signs by which you may know the true proselytizer."—

Well, first the book business had a good deal to do with it. There was Graves' New Iron Wheel, Neal on Baptism, and that oily book on Baptist Doctrines, lately published by them, so well calculated to move the shaky and turn the unsettled of other denominations, together with a few smaller works with the same particular trend and particular aim in view. These were secretly handed about, and put into the hands of certain weak-kneed Methodists, accompanied by various little private conversations and inter-views to oil the descent from ours to their church, and make the way easy. Not long since, on a pastoral visit, I met one of those devoted church ladies coming out of a Methodist poetry yard, and, just as I expected, a poor little chick—a Methodist chick—was sadly troubled, muddled and feathered. One of these poisonous, sectarian tracks together with the pleasant *de-a-tate*, oft repeated, had done the work. My little man is in the Baptist Sunday-school to day. Then there is a little dark-eyed girl, whose mother is an unsuspecting Methodist, and whose father is nothing, that shared a similar fate. There was a sewing circle for little folks among my friends of winter proclivities, and, as usual, Mrs. Plous Selinda had been doing what she ought not, and standing where she ought not. Preselyte? Not she; she only wanted to be sociable and clever. You scamp! Daro you impute that she wanted to work as that? Hn-h-h!

"Conquer and conquer once her air,
Both shuddered, though both were neglected;
Careless she is with a soul care,
Affecting to seem unaffected."

My little girl is gone, of course, and this last tells the tale with reference to Tom Stills. I saw him and Salina, the daughter of Mrs. Plous Selinda, the pair sitting upon the *pons asinorum* looking down into the muddy stream below them. It is needless for me to continue the story further. You can see the end clearly from the beginning. Tom's and I mean, for the last time I saw Bro. Stills he went in and under, clear under, too—backwards, it is true, but what's the difference, as you get 'em under? Is not this to be buried with Christ in the slily grave?

Then Parson Sly puts in an appearance; a man of graceful manners, glib tongue, and talking ways. He's an old hand at the business. His wounds are all flesh wounds, with plenty of oil to follow. Adopting the published sentiment of a certain Baptist weekly with reference to the proselytizing going on in the foreign fields, and notably in Mexico, he thinks that he has a Divine right to evangelize other denominations, and bring the erring prodigals back into the church; hence his pliable method during the protracted meeting. Every weak-kneed Methodist within reach is interviewed by himself or somebody else well up to such matters, and the children of Methodist parents are made a specialty of.

"They seem to think that they must preach and sing,
And 'compass area and land to make a proselyte';
They say that they're commissioned to teach the people how
The saints of old were baptized, and how to do it
note.
They tell us 'twas by dipping, and make the bold
assertion,
There's no gospel baptism where there's no immersion."

But mark, during the meeting this is all done privately. The distinctive features of the Baptist Church, their polity and doctrines are scarcely hinted at. The keen-eyed parson yonder behind the pulpit board is too sly for that. He has too much sense to shoot off his high sermons on close communion, man's natural and moral inability, water baptism, final perseverance and the election of grace. Don't you imagine for a moment that he will get off on this foot. Not he; he's too old in the business. If he did, he wouldn't reach that shaky Methodist yonder with a "forty-foot pole," and he knows it. His trick at first is to assume a liberal air, and he does so, too, till he hoodwinks some of these tender-footed Methodists and hobbles them. But after he's got the proselytizing halter about their necks, gentlemen, look out, something's "goin' to bust." Caulster, grape and corlac rock are coming. If you don't want to get hit and hurt, stay away. This is the season of indeclinability (it always comes at or toward the close of the meeting.) It is the hardening process against other Christians. It! But you ask, "What has all this to do with Methodist tramps, loafers and jelly-fish?" Oh! nothing directly, you see. I've given you the *et cetera* of my paper first. Another day, on some other blue Monday, I'll tell you what I have to say about these folks. Till then ponder the above and think.

Yours,

HECKY'S BROTHER.

From the Work.

(This note from our old friend was received promptly and marked for publication, but in some way was misplaced. We take pleasure in publishing it even at this late day.—Ed.)

CASEVILLE, MISS.

Mr. Editor: While I have been so afflicted by rheumatism for three weeks that I have not been able to do anything in my new home and field of labor, I want to tell you and all who know it. I never suspected anything until the charmers had the birds, and had them plucked too—a business they well understood. They pursued a variety of measures, as I afterwards found out, and for the sake of others, to keep them on the alert.

found a comfortable preacher's home. But some kind and generous souls had gone in before us, and had provided meal, meal, rice, flour, sugar, coffee, etc., with wood hauled to gate of house, and cut and piled in kitchen ready for use, and other good things have been dropping in ever since; and the dear friends are dropping in to see us and how we are doing, and what we want or need. We want to rise and stand on a small corner of your Advocate, and lift our hat with grateful acknowledgment to those good people for their kindnesses, and to thank God that we are called to serve such a charge.

Blessed, Mr. Editor, I thank God for a fresh, live, earnest presiding elder, with two strong points of administrative ability upon the surface—the purpose to take good care of the preachers, and to take good care of the churches in his district. He has the converse, too, of his convictions, and these purposes will be executed with warm, loving enthusiasm. We were not permitted to be at our first quarterly meeting; but Bro. Weems came up to see us in our sick-room, and we were much refreshed and encouraged by his presence, conversation and earnest prayers. We are looking and intend to work for large success in saving souls and building up the church of God. Your brother,

WM. B. HINES.

FEBRUARY 8, 1886.

PRIAR'S POINT, MISS.

Mr. Editor: At the last session of our Conference, Bishop Hargrove appointed me to Priar's Point, Rosedale and Australia—all on the great Mississippi river. It is an appointment of "insignificant distances," it being more than one hundred miles between the extreme appointments. You can readily see that it takes a great deal of enthusiasm and rapid motion for one small preacher to spread himself over so much territory.

Mr. J. D. Adams, president of the Memphis and Arkansas City Line, gives me free passage on the "Kate Adams"—one of the finest boats on the river. The good people of the charge received us heartily, have devised liberal things for our support, and keep a "little storm" traveling in the direction of the parsonage all of the time. Money is being raised for repairing and furnishing the parsonage. The church at Australia is undergoing a thorough refitting, and is nearly completed. I am arranging for our District Conference, which is to convene at Rosedale. We would be delighted to have you with us.

T. Y. RAMSEY, JR.

MARCH 24, 1886.

ARCADIA, LA.

Mr. Editor: We had a very interesting service with our Arcadia congregation last Sunday, March 21. Our new church was about full. After the sermon at eleven o'clock A. M., we baptized nine adults and two infants, and after the night sermon by Bro. Conerly, from Texas, we received a class of fifteen into the church according to the form of Discipline—some of these having joined during our meeting, and two joined Sunday, making five that have joined since the protracted services closed. We have a most interesting prayer meeting on Thursday nights; large congregations, very attentive and serious. Our class leader, Bro. R. A. Smith, has class meetings twice a month. He reports a good attendance, and interesting.

Our Sunday-school here is a very interesting one. Old and young take part in it, and it is still growing in numbers and widening in its influence for good. We have organized three other Sunday-schools on the circuit, with good prospects of success and usefulness. Our church at this place is not complete; but we expect to have it finished and ready for our District Conference, which meets here this summer. We confidently expect to get up a new church at Simabore this year, and thereby unite two neighboring hoods—one on each side of the railroad. Our present preaching-place there is two miles south of the depot. I have sent to the Mission Board \$40, nearly one-half of our assessment, and have Dr. Kelley's receipt for same.

Yours fraternally,
JNO. A. MILLER, P. C.

MARCH 27, 1886.

OAK RIDGE, LA.

Mr. Editor: Since our first quarterly meeting, second Saturday and Sunday in February, God has taken three of our most substantial members to himself. Bro. Frank Doss, of Gum Swamp, one of our official members and one of our best men, was the first of the three to pass away. He was honest and upright, and a liberal supporter of the church. His end was peace. Said a brother of a different denomination who witnessed his last moments, "It was a treat to see him die." Sister Caroline H. McDuffie, wife of G. W. McDuffie, passed away in a few days after Bro. Doss. She had suffered severely for more than four months, and was glad to depart and be with Christ. She loved the prayer and class meetings, and all the precious means of grace. She especially enjoyed the sacrament of the Lord's Supper. She appreciated the visits of her pastor, and always wished him to read the word and offer prayer to the Father in Heaven. From the first of her sickness she seemed to think she would hardly recover, but was perfectly willing to suffer the will of God. At one time she appeared very happy, and exhorted her husband and children to faithfulness in God's service. She said





This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint creases. A dark, irregular shadow or stain is visible along the right edge, possibly from the book's binding or a scanning artifact. The left edge shows the binding structure, including stitching or stitching holes. There is no text or other markings on the page.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER
REV. W. L. C. BARNETT.

THURSDAY, APRIL 8, 1886.

Bishop Wilson is at work again. He spent a Sabbath in Louisville, Ky., and preached twice, in the morning at Walnut street and at Broadway in the evening. We are glad to note his recovered strength, but fear his zeal may overtax his vital forces. It is to be hoped that our great preacher may long bless the church with his gospel eloquence and ecclesiastical leadership.

Dr. Hinton, the editor of our Quarterly Review, is a clear interpreter and expounder of the constitution of the church. In the April number of the Quarterly, he thus incidentally refers to the current controversy: "In view of historic facts in the administration of Ashbury, the homage of the restrictive rule has but one meaning. Our Bishops were to superintend the affairs of the church at large, and to do this effectively they were to be liberant. Hence any regulation that by either direct or indirect action should change this order would be a violation of the constitution. And the legislation of the church has for the most part been in accord with the manifest import of this article."

In an interesting letter to the Holston Methodist, about the Central Mexican Mission Conference, Rev. D. W. Carter makes this kindly reference to Bishop Keener:

Whoever writes the biography of Bishop Keener must give a large chapter to his Mexican mission work. He founded, has fostered, prayed for, and watched over this mission from its earliest and smallest beginning with one preacher and no congregation, till the day he organized it into an Annual Conference of forty-seven preachers and 2000 members.

Chaplain Milburn offered a prayer in the lower House of Congress last week that created a genuine sensation. It commanded general and close attention—something unusual for a congressional prayer. A motion was made and adopted ordering it printed in the Record. Though we doubt the taste of making stump speeches in the name of spiritual devotion, what Dr. Milburn prayerfully declaimed against will awaken hearty response. This is the prayer:

We beseech thee, Almighty God, help the people of this country to learn that money gained otherwise than as thou commandest, by the sweat of the face, as the fair and honest wages of honorable, manly work of brain or hand, is gained by theft, no matter how we name the stealing; that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal—lifting us to the graces of life; elevating our hearts to manly aspirations; making us kindly with our kind, patient to God's laws and reverent to ourselves. Rid the land, we beseech thee, of all gamblers, whether they gamble with dice or cards, or chips, or with wheat or stocks, or corn, or cotton. Deliver us from the influence and power of robbers, who, enticing their victims to Boards of Trade and Stock Exchanges and bucket-shops, name their practices of plunder "shearing the lambs." Enlighten our intelligence with thy truth; sweeten and deepen our humanity with thy love; quicken our piety with thy spirit, and may Jesus Christ become more and more the master and ruler of our lives and characters and thoughts, we pray through his hallowed name, amen.

The Methodist Times, of London, puts the question correctly as to the validity of infant baptism in a short reply to the Christian Commonwealth which criticised rather vituperatively the report of the committee of the Wesleyan Methodist Conference on the relation of baptized children to the church. The Times says:

Our contemporary solemnly calls upon us to prove the validity of infant baptism. We shall be delighted to do so as soon as the necessity arises. Our contemporary does not seem to realize that the burden of proof lies upon him, not upon us. Children were admitted into the Jewish Church, they have always been admitted into the Christian Church, they are now admitted by an overwhelming majority of existing churches. It is for the Christian Commonwealth to prove that our children are less privileged than the children of Jews, and that the majority of Christian Churches in all ages have been guilty of a great practical error. Christ came not to destroy but to fulfill, and if it was his intention to make so momentous, unprecedented, and revolutionary a change, as to exclude children from the church, he must have said so in plain terms. With our excellent contemporary obliging us with the passage in which our Lord announces that startling novelty?

Southern Methodism and the Negro.

The negro has been, and will be for years, an important, if not conspicuous, element in American society. He is more universally and indubitably discussed than any other creature or thing on this continent. Statesmen, politicians, publicists, philanthropists, theologians and ecclesiastics, all study him from their several standpoints and as he stands related to their special departments of thought. These investigations and conclusions are more or less colored by political, ecclesiastical or social attitude and attitude. And it is quite probable that these discolored and prejudiced views obtain quite as much in the South as in the North. If it were not so, we would be an anomalous exception to the philosophy of history. By a strange law of the human mind we soon become hostile to those things, however prized, which have been wrested from us by violence. And this feeling is aggravated by the aggressive conduct of the oppressor. That such a passion, kindling into prejudice, has been somewhat current in the South goes without saying. Its manifestations have been witnessed mostly in partisan politics, but occasionally in ecclesiastical discussions. That such a result should follow the violent upheaval of our social order and the humiliating experiences of the reconstruction period was inevitable. Its only corrective has been the sublime faith of our Christian people in the providence of God and the unvarying utterances of the church in her highest assemblies.

But we are specially interested in the present and future attitude of Southern Methodism to this question. We have talked much of the ante-bellum past, and its history of faith and zeal in behalf of the colored people is worthy of all praise. In the Bishop's Address to the General Conference of 1853, occurs this passage:

"The missions to the slaves of the Southern plantations constitute the most interesting and important field for the missionary operations of the Church, South. * * * We regard these missions as the crowning glory of the church."

The same General Conference adopted and issued a Pastoral Address, in which may be found this positive declaration:

"The salvation of this colored race in our midst, as far as human instrumentality can secure, is the primary duty of the Southern Church."

And never were labors more blessed of God. Over those missions there hung, by day and night, a cloud of glory. Multitudes became intelligent Christians. So wonderful was this growth, that in 1860, thirty years after the inauguration of African missions, the colored membership of the Methodist Episcopal Church, South, had reached two hundred and seven thousand, seven hundred and sixty-six.

With the coming and close of the fearful and fateful war between the States, complications and changed relations ensued that alienated most of these members from us. Our wise men were at a loss to know what was best to do. Whether the action taken, which resulted in setting up those who remained with us in an independent ecclesiastical organization, was the largest wisdom is very questionable. But it was done in good faith and for the glory of God. It was not for the purpose of securing honorable relief from responsibility, but to better advance their religious interests. In 1874 the Southern Bishops uttered these earnest words in their Address to the General Conference: "Our interest in this cause has not ceased—our responsibility has not ended." But as a matter of fact the setting-up was practically a setting-off, of the negro. It did have the effect of relieving the masses of our preachers and people from any sense of pressing responsibility in the matter. There was little systematic or persistent labor for them or among them. However we may explain or justify it—and it is explainable, if not justifiable—the fact remains.

In the Address of our Bishops to the last General Conference, this fact was recognized and a suggestion made. They said: "The negro population of the South and Southwest, upon which our church in time past bestowed much labor, but which for several years have been turned away from us, is again becoming accessible to our influence. Opportunities to preach to their congregations should be diligently improved." That exhortation is an emphatic reaffirmation of the declarations of the church through all the years. In 1874 the Bishops proclaimed our continued responsibility for the negro, and followed it with an exhortation in 1882. By that announcement we should courageously stand, and give diligent, prayerful heed to the timely exhortation. To enforce the counsel of our

chief pastors we offer some additional observations.

1. We must guard against a complacent reliance upon the ante-bellum past. In that sense we should forbid "those things which are behind." Glorifying in the achievements of our fathers will not atone for present indifference or neglect. While we point with pride to the self-denying missionary toils of Bishops Capers and Andrews and other brave spirits, not a few, for the Christian culture of the negro, we ought to demonstrate our worthiness of such a heritage and heritage. Their memories should be a perpetual inspiration to like toils and sacrifices, and their successes our promise and pledge of equal, if not greater conquests for Christ. "Our responsibility has not ended."

2. The exhortation of the Bishops is our duty. We must diligently improve every opportunity to preach to their congregations. There is scarcely a colored congregation in the Southwest that would not regard it a favor and honor for us to preach to them. They are now readily accessible to our ministry. If we approach them in the spirit of the Master, with the clearing away of war clouds, passion and prejudices, we again see face to face, and in them is being restored the old confidence and appreciation of other years. They are glad to receive and profit by our pulpits. This writer has preached to the colored congregations in every place he ever resided, and records with satisfaction their grateful response to his labors. At the close of a year's pastorate in Yazoo City, Miss., we were earnestly invited to preach the last Sunday afternoon in the colored church. The invitation was gladly accepted, as often before, and the occasion greatly enjoyed. By previous arrangement, but entirely unknown to us, the congregation came forward and presented a thank-offering of forty dollars for services rendered them from time to time during the year. Not in all our history have we received a testimonial more highly appreciated than that from those humble, poor, warm-hearted negroes. And yet the first entrance to that pulpit was at our own solicitation, and consent was reluctantly given. But times have changed and this call to service is more imperative. These people are at our doors, and "our responsibility has not ended."

3. We should loyally sustain those who devote themselves specially to this work. The spirit that constrained Bishop Capers to give "a best years to mission work among the colored people is as worthy of honor to-day as then. Over his peaceful grave there stands a marble shaft on which is this inscription:

The Founder
To the Slaves in
SOUTH CAROLINA.

And in their address to the General Conference of 1858, his surviving colleagues said of him: "He requires no eulogy from us, nor will he ever need a monument to perpetuate his name while the missions to the slaves of Carolina shall continue to exist, or while they shall be remembered by succeeding generations." But while we canonize the heroic and encourage the less pure and faithful living. It is certainly a travesty of Christian charity to pronounce panegyrics upon the dead and philippics against the living, who have succeeded to the same work. There are able, scholarly men of our church, who are devoting themselves to educational work among the colored people. Is it true that in a single instance one of them has been called to suffer social discount in consequence? If so, there ought to be inquiry into the law of God, for in a land of open Bibles there is a real famine of hearing the word of the Lord.

The Revival at Oxford, Miss.

We are rejoiced to hear of the wonderful work in the University town of Mississippi. The accounts read like the scenes we witnessed in just such a meeting when a student at the University. The following notes from Rev. E. B. Ramsey, the pastor, and Rev. S. M. Thames, the presiding elder, sound like bulletins from the field of battle:

We are in a glorious revival, sixty or more conversions to date, and fully one hundred penitents. All Oxford is moved. Bro. Brown is with us doing faithful work. We expect one or two hundred conversions. Come up; no telling when we will close.

The meeting at Oxford grows in interest all the time. In many respects it is one of the most wonderful revivals of the age. About 40 conversions to date. The whole church revived and all denominations interested. More than one hundred penitents last night. Young Men's Christian Association at the University is doing well. It is delightful to see some of those professors in the inquiry meetings laboring to bring the students to Christ.

S. M. THAMES.

A Judicial Conference.

There seems to be necessity for some amendment of our ecclesiastical jurisprudence. The statutes deluging the methods and processes of trial in the case of a traveling preacher, make no provision for its appellate determination in the interim of General Conferences. If the accused appeals from an Annual Conference immediately succeeding a General Conference, he must wait three years or more for the final hearing of his case. In the meantime he remains suspended from all ministerial functions and rests under judicial and moral condemnation. Some intermediate appellate court ought to be established for the determination of all such cases. The growth of the church and the consequent probable increase of judicial investigations will soon necessitate such a tribunal.

All jurisprudence is a growth. In the earlier days of governments, civil and ecclesiastical, when constitutions are small and litigated causes are few and simple, only the crudest judicial machinery is demanded. But with increase of population, diversified industries, multiplied and conflicting interests and the numerous moral failings and criminality of the people, a more elaborate, complex system is necessary. During the first half-century of our Methodism, the preacher was the sole arbiter of all cases. He was judge, jury and counsel for defense and prosecution. In the process of years our present system was adopted to meet the changed demands and exigencies of a growing church. And now, it seems, we have reached the point when additional modification would be helpful.

This opinion we have held for several years, but our reflections thereon have been stimulated by a very readable and timely article in the Southern Methodist Quarterly Review, by the editor, on the "Restrictive Articles of Methodism."

The Fifth Restrictive Rule reads as follows: "They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal." In making some judicious observations on this very important rule, Dr. Hinton says:

If the General Conference should alter the law of trial as to preachers, so as to bring the case before an ecclesiastical court, organized for such a purpose by a Bishop or presiding elder, this would be in accord with the rights stated in the restrictive rule. This would attain several desirable objects. First, speedy trial and decision on an appeal or condemnation. This is vastly important both for the preacher and the church. And if the right of appeal should be to another court, to assemble soon, it would give a value to this privilege now nearly nullified by existing arrangements.

The General Conference, by the terms of our organic law, has the right to adjust our whole system of church trials and appeals in a way to make the processes coherent and congruous. How far our law is from harmony in its various sections must be apparent to every mind who has given attention to the matter.

What the editor of the Review advocates in the above, has been provided for by our brethren of the Methodist Episcopal Church. They have established a Judicial Conference in the interim of the General Conference. This Judicial Conference is composed of seven elders from each of three Annual Conferences, conveniently near, which representatives are known as "Triers of Appeals." This court is called together by a Bishop, who presides and decides all questions of law. These seven "Triers of Appeals" are selected at each session of the Annual Conferences. The Judicial Conference "may affirm or reverse the finding and decision of an Annual Conference, or affirm in part and reverse in part; but it shall not reverse the same, nor remand the case for a new trial, on account of errors plainly not affecting the result."

Some such legislation would supply a defect in our judicial system. If formulated and presented by some clear-headed ecclesiastical lawyer, we doubt not the General Conference would give it respectful and favorable consideration.

Opelousas District Changes.

MR. EDITOR: Please announce the following changes made necessary by the death of Rev. J. E. Bradley, and the illness of the presiding elder of the Opelousas district. The Rev. Ivy Hufbauer to Lake Charles station. The Rev. S. E. Keener, presiding elder of Opelousas district. Rev. E. B. Galloway, preacher in charge of Lafayette and Kimball's Chapel.

J. C. KEENER.

An Evening at Crystal Springs.

In response to a telegraphic invitation from the temperance ladies of Crystal Springs we ran up to that goodly little city on Friday afternoon last and delivered an address in the evening. Bro. Holloman was at the depot with a cordial welcome and a summons to take the visiting brother to the parsonage. How naturally a preacher's feet turn into the path that leads to the parsonage! And what other roof-tree is more delightful to visit! The parsonage hearthstone is like the soldier's camp-fire—a place for the exchange of experiences and the relation of heroic incidents in the work of faith and labor of love. After an hour or two pleasantly spent in the happy family of the Crystal Springs pastor, talking over things new and old, we joined some friends at tea with Sister Mortimer, the zealous president of the Woman's Christian Temperance Union.

The newly painted and handsomely furnished Methodist Church was crowded to hear a lengthy talk on the burning question of the hour in Mississippi. There is intelligent and intense enthusiasm among our friends, and a resolute purpose to win a victory in the approaching election contest. We have little doubt of the result. Against such determination a bad cause can not stand. It is poor policy to entertain the thought of defeat. Already the whisky men are claiming the negroes as their easy prey, but their boasting will prove as extravagant and disappointing as at Atlanta. The issue has been joined in Copiah, and a vigorous contest is expected.

We had the pleasure of renewing old friendships and of learning good things of our church work. The new pastor is proving to be a worthy successor of the much-loved W. B. Lewis and already has found favor with his people. Everything is moving forward hopefully.

It is refreshing to meet cheerful people. We see so many who mourn over the poor country getting poorer and the languishing condition of Zion, that a radiant face and a hopeful faith is a veritable evangelist. There is a ministry inasmile. It makes one feel kindly toward himself and generously for his fellow-men. We need in the South to talk of brightening prospects, and refuse longer to dwell among the tombs.

Strengthen the Episcopacy.

BY REV. T. C. WIER.

Our episcopacy needs increase of strength. Not in mental or ministerial ability, for our college of Bishops is composed of strong men, able ministers of the gospel, and wise administrators of the Discipline and polity of the church. But we need to strengthen the episcopacy in numerical force—say one hundred per cent. Give us five additional Bishops at the next General Conference, and the following good results may be looked for:

1. The supply of episcopal service will come nearer meeting the demand. Great is the appreciation of our chief pastors by the church, and great the desire, on the part of the people generally to see and hear our Bishops and to feel the touch of their personal influence. This most laudable and loyal desire, should, as far as practicable be met. With a numerically weak episcopal force, the church falls far short of the demand for episcopal service. A college of ten active, vigorous Bishops would barely meet the demands of our Methodism, numbering a million of members and spread out over so wide a sweep of territory.

2. Increase sufficiently the numerical strength of the episcopacy, and the friction in our machinery will be reduced to its minimum. The Bishops, episcopoi, overseers, should supply personal supervision. It is theirs to apportion the fields, assign the laborers, inspect the work, regulate the machinery and adjust it at any point of friction. In order that these episcopal functions be wisely and well done, the Bishops should have personal acquaintance with the church in every part of its territory. They should know the work to be done, and the laborers who are to perform it. Hersh will be found a remedy for the troubles affecting our foreign missionary enterprises. All agree that episcopal supervision is needed. Some advocate, by way of remedy, the appointment of resident Bishops to our foreign fields. Others suggest, at least, an occasional episcopal visit to the foreign field. Of these two plans only the latter accords with the spirit and constitution of itinerant Methodism. The former antagonizes the polity of the church. Give us a sufficient number of Bishops; let the foreign mission come under the rule of the Annual Conference, and have the benefit of an annual visit from some one of our itinerant Bishops. This plan

sets aside the very questionable expedient of a "resident Bishop," and is more in accord with the polity of Episcopal Methodism than the present cumbersome, and second or third-hand management.

3. The episcopal function would be less perfunctory and work more satisfactory and efficient. If we had a sufficient number of Bishops, five Bishops would need to be more than men to compass perfectly and with entire satisfaction the work of a million of members. With the minimum force we may economize time and money, but we are prodigal in expenditure of the vital energies of our Bishops. We work them hard and complain that more and better work is not done. The Bishop's rounds are in great haste. He has not time to see attentively everything that should be seen, nor to hear patiently everything that should be heard. Let him have more time for holding the Annual Conference. Four or five days is not sufficient for the average Conference. With the growth of the church, the elaboration of its plans and the many interests to pass under review, not less than a whole week should be given to the session of such a Conference. Let him have leisure also for visiting various parts of the territory during the interim of the Conference. He would thus come more directly into contact with the masses of the people and the better learn their peculiarities and their necessities. Give us a sufficient number of Bishops, and episcopal work will be more perfectly and satisfactorily done.

4. Connecational unity will be maintained and conserved. Not only organic unity be maintained, but also oneness of polity and doctrine by having a sufficient number of Bishops holding the same forms of belief and administration. Though complicated, our machinery is elaborate, and our operations are spread over a vast domain, including the home and foreign work. There is much life and energy of movement and the centrifugal forces at play tend to make things fly off, or get little loose at the periphery. The episcopacy is a strong centripetal force in our system of Methodism. Strengthen it as we suggest, and things will hold to the center and work steadily. Or to change the figure somewhat, the episcopacy supplies to the body ecclesiastical the larger channels of organic life, the great arteries of our itinerant, circulatory system. Let us so increase the number of these larger channels as to meet the demands of the growing body, and turning them more and more of the spirit of Ashbury and McKendree. Let us see Methodism, "Christianity in earnest" bounding throughout the wide body, and pulsating to its remotest extremities. If the approaching General Conference will consider these suggestions and conduct accordingly, we shall predict for the next quadrennium a vigorous, healthy and harmonious life.

MARCH 26, 1886.

The Great Revival at Sardis.

MR. EDITOR: The revival which began in Sardis about eight weeks ago, still continues with power. The meeting is now held in the Methodist Church. Bro. Bowen with us for more than a week, in the spirit of the Master, working with great acceptability and success. Bro. Kilgore is now with us doing service. We have five services daily, two parlor prayer meetings and two services in the church. The result of the meeting is truly wonderful. One hundred and fifty souls, reckoned, have been turned to the Lord; seventy additions to the Methodist Church. All ages and classes reached, from tender childhood to the age of seventy-five; many developments of a beautiful Christian life; Christians take up the cross work with gladness, on the street in the stores, in the home and in the church. Little boys and girls, new for Jesus, timid girls, and young men, as well as older Christians. The surprises of grace are many: comes upon them every day; it does more for us than is taken in our faith. Souls are converted, added to the church daily. For time church going is popular, religion the most fashionable thing in Sardis. Many family altars being erected; Christians of all nominations work and pray together as one household of God. Old prejudices have been buried in the grave of Jesus, and long standing differences settled; and still work goes on. To God be all glory.

SARDIS, MISS., March 20, 1886.

—Rev. R. S. Collier, writing from Downsville, La., says: "I feel interested in the fact that this morning, for fifteen dollars, is nearly one-fourth of our mission assessment."

Christian Advocate.

Marriages.

ROBINSON-FISHER.—At the residence of the bride's father, in Frisco's Point, Miss. February 9, 1886, by Rev. T. Y. Ramsey, Jr., Mr. D. D. Robinson and Miss Mattie Fisher.

MOLLETT-WOOTEN.—At the Methodist parsonage, in Frisco's Point, Miss. February 18, 1886, by Rev. T. Y. Ramsey, Jr., Mr. F. G. Mullett and Mrs. Lela Wooten.

BEARD-WILSON.—At the residence of E. L. Beard, Esq., near Malone's Landing, Miss. by Rev. T. Y. Ramsey, Jr., Mr. Harry Beard and Mrs. Maggie Wilson.

JOHNSON-SIGHE.—At the bride's father's, March 5, 1886, by Rev. L. P. Menden, Mr. J. W. Johnson of Pine Bluff, to Miss Ella G. Sighe of Pine Bluff, Miss.

WHITE-REID.—At the residence of the bride's father, T. H. Reid, Esq., March 22, 1886, by Rev. J. W. Ellison, Mr. M. E. White and Miss N. J. Reid.

Obituaries.

PROTHRO.—Rev. E. H. PROTHRO was born in Blountville parish, La., August 3, 1835. While in infancy his father was killed on a boat in the river, on his way home from New Orleans. His mother being left a widow, she was married to Mr. T. C. Prothro, who shared in training him as directed by the wise man. Bro. Prothro was dedicated to God, by baptism, in infancy. He professed faith in Christ while young, and connected himself to the Methodist Episcopal Church, South, in 1851, and was class leader in 1852, and licensed to exhort, in 1853; and to preach, in 1856; was ordained deacon, January 11, 1858, by Bishop R. K. Harveys. Thus he held the relation of a local preacher till his death, which took place in Blountville parish, La., November 19, 1885. Bro. Prothro leaves a wife and four children to mourn their loss, beside his grief-stricken mother and step-father, and three half-brothers and four half-sisters, and a number of relatives and friends. Bro. Prothro was a faithful preacher, a devoted Christian, a good husband and a loving father. In his death the church has lost a good, faithful worker, a community a good and true friend. Bro. Prothro was truly a man of prayer; he would often retire to some secret place to engage in prayer. Often has the writer of this brief notice heard him give his Christian experience, as if he would stand up as a witness for Christ in the love-feast and in the class meeting. On the morning before his death he exhorted those that stood around his bedside, after telling them good by, to meet him in heaven; then shaking hands with his loving wife and children, with whom he shared the hardships of life, asked them to meet him in heaven; exhorted two young men that stood by him to repent, and meet him also in heaven; then, calling the writer's name and others, said, tell them to be faithful and meet him, and all the members of the church to meet him in heaven; then, shaking his mother's hand, asked her to raise his children for heaven. His last words were, "Who can solve the love of God; why, it gets better," and thus he died in great peace. I will say to the loved ones, Live faithful and meet him in heaven. PHILIP HUNKERT.

THOMAS.—It hath pleased Almighty God to remove from our midst our dear and worthy and courageous brother, Edwin Hartwell Prothro, and, where? The usefulness of our deceased brother as a local preacher and member of this Quarterly Conference, render it proper that we place upon record our appreciation of his services to the church and his merits as a man; therefore, be it

Resolved, That we deplore the loss of Bro. Edwin Hartwell Prothro with deep feeling of regret, softened only by the assurance of his last words that his spirit is with those who, having fought the good fight, here are enjoying perfect happiness in a better world.

Resolved, That we tender to his afflicted family and relatives our sincere condolences and our earnest sympathy in their affliction at the loss of one who was a good man, devoted to the church, and an acceptable member of the Quarterly Conference.

Resolved, That a copy of the foregoing resolutions be transmitted to the family of deceased, The Rural Times and New Orleans Christian Advocate; also spread upon the minutes of this Quarterly Conference.

THOMAS, J. MARTIN, For Committee.

HELL.—Miss MATTIE BELL, wife of Mr. Clarence Bell, and daughter of R. S. Vaughn, was born January 3, 1852, and died February 20, 1886.

Her death came a shadow of sorrow over the whole community and gave a fearful shock to many loving hearts; but great as is the loss and sore as is the bereavement of her many friends and relatives, it is within the charmed circle which she called home the stroke falls bravely. How sadly her dear husband and children will miss her sunny countenance, her vivacious disposition, her wise counsels and loving sympathies! But they sorrow not as those who have no hope. In their sadness and desolation they hear coming from the tomb a voice of unearthly sweetness, singing psalms of victory over death. The vacant chair at the bedside, the hushed voice, the loving presence gone all silently and sadly speak of the departed; but, thanks be to God, "beyond this vale of tears," whence she awaits them, there are no such reminders. All is lost in the peace and love of a glorious eternity. She joined the Methodist Episcopal Church, South, about ten years ago and professed conversion. Her life was one of submission to the will of her Savior, endeavoring to be the light of her household. Her religion, however, was not of a demonstrative character; no special outbursts on particular occasions, but such a life as exhibited the peculiar points of true religion, and gave confidence in others of her piety. Conscious of her power and influence in her home, it was her happiness to throw the radiance of her presence over it, and to give cheer and gladness to her hearts that were so devoted to her. Her beauty and grace of manner, her great accomplishments of mind and heart, won the admiration of many, and endeared her to all. A kind wife, a kind loving mother, has been called away; but grief not, dear, stricken husband, that your wife has been severed from you to earth, while one more is attached to the anchor both steadfast and sure within the vale—the haven of eternal rest. "May the benedictions of a peaceful and sustaining Providence be over her loved ones, they meet her on that beautiful shore, where parting is no more, and sorrow never comes!" M. L. S.

HARPER.—At a called meeting of Summerfield Lodge No. 201, Free and Accepted Masons, the following proceedings were had: The death of CARP, A. J. HARPER, a member of this lodge, having been announced, and it having been made known to us his request, that his funeral services be performed according to Masonic usage, and that his funeral sermon be preached in connection with said ceremonies, by Rev. Dr. Hickerson. Therefore it was ordered that this lodge move in solemn procession and perform the funeral rites of our brother according to his request. A Committee on Monitors was then appointed, who furnished the following preambles and resolutions, which were adopted:

Whereas, In the wisdom of this, Almighty Dispenser of human events, our greatly esteemed friend and brother, Capt. Albert Lee Harper, was on Friday morning, March 12, 1886, at twenty-five minutes past 8 o'clock, called from the labor of men and nations on earth to meet in grand lodge above—there to be raised to more sublime degrees than earthly lodges can afford where, amid the towering columns and vaulted walls of the temple of God, he shall be permitted to enter in through the vale into the holy of holies, there to unite with the heavenly host in ceaseless adoration around the great white throne of the Grand Master above; therefore, be it

Resolved, That in the death of Bro. A. J. Harper, Summerfield Lodge has lost one of its brightest and most valuable citizens; the Methodist Episcopal Church, South, one of her most zealous, exemplary and efficient members, and his family a most devoted, affectionate and affectionate husband and father.

Resolved, That this lodge wear the usual badge of mourning for thirty days.

Resolved, That these proceedings be spread on the minutes of this lodge, and that a copy be furnished the family of the deceased.

And that copies be sent to the two churches parish papers and the New Orleans Christian Advocate, with a request that the same be published. J. M. P. HICKERSON, For Committee.

MASSEY.—Died, February 9, 1886, at Tallahassee, Miss. Mrs. SARAH MASSEY, aged thirty-six years. "Worth while" was not length of days, nor does beauty stay the hand of the destroyer. A tribute to the memory of this dear friend would I aim, and claim the privilege of a precious friendship to unite with the sorrowing ones left behind in dropping the sacred tear of love for their departed. Memory is busy with tender associations as I recall our pleasant hours of intercourse in days gone by. Then she walked in the earthly dust of a bright young womanhood, and the pale, sweet face, like a snowdrop in its purity, seemed an exponent of the pure heart that trusted within; then the future to her was bright with pictures of promised happiness, but all the pictures soon faded, and now to me, in a distant State, comes the solemn words, "She has passed from earth." Long ago suffered, but born it with characteristic sweetness. Our heavenly Father loved her so well that he was pleased to try her, as by fire, that he might refine and purify for his royal domain. To us she was a departed friend, but to him she is a saint. The chain is once again, low fast the links fall away! First, the father was taken; then the mother soon followed, and now the lovely daughter droops and fades away. Fair would the hearts of those left behind cry out, "Is there no balm in Gilead; is there no physician there?" Sweetly comes back the answering echo to the trusting soul in Jesus, "Let not your heart be troubled."

GILLBREATH.—C. H. GILLBREATH, son of Pennal and Annie Gillbreath, was born in Greenville county, S. C., and died at his home in Clay county, Miss., March 15, 1886.

He was married to V. A. Boho in early manhood, with whom he lived a happy life, and raised a large family of children. He professed religion September, 1853, and joined the Methodist Episcopal Church, South, and was a member of the same when he passed away. He was a man of great energy and a strong, and by hard labor and honest dealing, provided well for his household. He loved a wife and nine children, with a wide circle of friends, to mourn because he is gone. But we do not mourn as those who have no hope, for we believe he is "where the wicked cease from troubling and the weary are at rest." The last time the writer talked and prayed with him, he said, "I am ready and willing to go, only, I hate to leave my family." A few hours after this he left us, and though death had seized him by the strong and cruel hand of pneumonia, yet he died with a look of resignation and triumph that said, "All is well." Then he fell asleep in Jesus. May the Lord bless and comfort the bereaved family! HIS PASTOR.

FORD.—ANNIE MAY FORD, infant daughter of Dr. S. Q. and M. J. Ford, was born in Chickasaw county, Miss., August 5, 1885, and died March 17, 1886.

Her stay was short upon earth, yet long enough to make us feel that it is hard to give her up. O how we miss her bright little smiling face! But while we miss her here, we know she is in heaven. Yes, when the white-winged angel of peace came to take her sweet spirit from the little baby, suffering with pneumonia, it was to add another precious jewel to the treasure of heaven. Grieve not, fond parents! It is the Lord's blessed will. C. M. THREADELL.

CAGE.—Died, March 21, at her home, Jessamine Hill, Wilkinson county, Miss., in her twenty-eight year, Miss. ELLEN M. D., beloved wife of Wm. C. Cage.

CROWSON.—Mrs. EMMA N. CROWSON (nee Wenzlich) was born in Ouchita parish, La., March 23, 1852, and died at the residence of Mrs. R. M. Crowson, Sparta, February 9, 1886.

Slater Crowson joined the Methodist Episcopal Church, South, in 1881, when she was a school-girl in Homer, La. She was the devoted wife of Richard M. Crowson, Jr., and leaves two children. She was of a lovely disposition, all kindness to her family and to all with whom she was associated. She thanked the good Lord for what he had done for her soul before she became unconscious. She has left with a hope of meeting her loved ones where death never comes. ROBERT PARVIN.

ADVERTISEMENTS.

LEMON ELIXIR. A Prominent Minister, Writes. Dr. W. J. Crowson. After ten years of great suffering from indigestion and dyspepsia with great nervous prostration and all the attendant ills of the stomach and bowels, I have been cured by your Lemon Elixir and am now a well man. Rev. C. C. DAVIS, Elder M. K. Church, South, No. 25 Federal Street, Atlanta, Ga. Lemon Elixir.

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CATARH. CONSUMPTION, ASTHMA, BRONCHITIS, DEAFNESS, CURABLE AT HOME. NEW PAMPHLET, FREE. Address, DR. M. W. CASE, 110 N. 1st St., Philadelphia, Pa. DR. CASE'S CARBOLATE OF TAR INHALANT. SALIDA, MIDDLESEX CO., VA., August 29, 1885. DR. M. W. CASE:—I began the use of your remedy for Catarrh and Bronchitis in September, 1885, and it cured me. I was constantly afflicted. My throat was constantly inflamed. My nasal organs were greatly diseased. Some covered the inside of my nose from the entrance to the palate. My ears were also affected. I used to bleed from the throat and nose whenever I breathed. Now I can breathe three times a day and not suffer at all. I am perfectly well. Your friend, REV. D. G. C. BUTTS.

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MISCELLANEOUS. **ROCK BOTTOM!** Our Clubbing Arrangement 1886.

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Weekly Market Review.

(For Week Ending April 4, 1886.)

COTTON.		
Low ordinary	6 11 1/2	6 11 1/2
Good ordinary	7 3 1/2	7 3 1/2
Good middling	8 1/2	8 1/2
Low middling	7 1/2	7 1/2
Middling	8 1/2	8 1/2
Good middling	9 1/2	9 1/2
High middling	10 1/2	10 1/2
Full	10 1/2	10 1/2
Galveston middling	8 1/2	8 1/2
Mobile middling	8 11 1/2	8 11 1/2
St. Louis middling	8 1/2	8 1/2
SUGAR.		
Superior	24	34
Common	41	49 1/2
Good common	41	49 1/2
Fair	41	49 1/2
Good fair	41	49 1/2
Full fair	41	49 1/2
Prime	41	49 1/2
Strictly prime	41	49 1/2
Choice	41	49 1/2
Seconds	41	49 1/2
Yellow clarified	7 13 1/2	5 15 1/2
Gray clarified	7 13 1/2	5 15 1/2
Choice whites	7 13 1/2	5 15 1/2
Granulated	7 13 1/2	5 15 1/2
MOLASSES.		
Syrup	16	17
Fair	16	17
Choice	16	17
Fancy	16	17
RICE.		
Fancy	52	52
Choice	52	52
Fair	52	52
Good	52	52
Ordinary	52	52
Common	52	52
No. 2	52	52
Rough	52	52
FLOUR.		
Minnesota bakers	4 75	4 75
Minnesota patents	5 00	5 00
Extra fancy	5 25	5 25
Winter wheat patents	4 50	4 50
Choice	4 50	4 50
Fancy	4 50	4 50
Extra fancy	5 25	5 25
CORN PRODUCTS.		
Cream meal	2 50	2 50
Corn meal	2 10	2 10
Grits	2 10	2 10
Hominy	2 25	3 00
GRAIN, ETC.		
Corn:		
White	48	48
Yellow	48	48
Mixed	48	48
Oats:		
Western	41	42
Texas rust-proof	41	42
Barley:		
Two row	85	85
Choice	20 00	20 00
Prime	18 00	19 00
PROVISIONS.		
Pork:		
Mess	10 75	10 75
Prime mess	10 50	10 75
Rumps	9 75	10 00
Bacon:		
Fancy breakfast	8	8 1/2
Shoulders	8	8 1/2
Sides, clear	6 25	6 25
Sides, clear rib	6 1/2	6 1/2
Hams:		
Sugar-cured	91	101
Day Salt Meat:		
Shoulders	4 20	4 20
Sides, clear	5 75	5 75
Sides, clear rib	5 75	5 75
FISH.		
Maceral:		
No. 1, in bbls.	18 00	18 00
Half bbl.	9 00	9 00
No. 1, in bbls.	9 50	9 50
Half bbl.	5 00	5 00
No. 2, in bbls.	7 75	7 75
Half bbl.	4 25	4 25
GROCERIES.		
Coffee:		
Best	94	113
Cordia, choice	12	13
Java, choice	22	23
Better:		
Western dairy	16	17
New York dairy	16	17
Country	16	17
Lard:		
Choice	50	50
Fair	25	25
Ordinary	19	19
Coal, cubes	28	30
Coal, small	28	30
Coal, large	28	30
VEGETABLES.		
Cabbages:		
Western, per crate	3 50	4 00
Chicago, per 100	3 50	4 00
Potatoes:		
Louisiana	1 80	1 85
Western	1 80	1 85
Krout:		
White	6 50	7 00
Onions:		
Louisiana	2 75	3 00
Western	2 75	3 00
BALING STUFFS.		
Baling:		
1 1/2	91	91
2 1/2	91	91
Baling Twine:		
1 1/2	15	15
2 1/2	15	15
SUNDRIES.		
Poultry:		
Chickens, Western	3 75	4 25
Young	2 50	3 00
Chickens, South'n	3 00	3 50
Young	2 50	3 00
Turkeys, Southern	9 00	12 00
Eggs:		
Western	11	12
Southern	13	14
Wool:		
Lake	21	21
Louisiana	19	20
Barley	9	12
Hides:		
Green washed	7	7
Dry salted	7	7
Staves:		
Oak, kegs	75 00	75 00
Oak, barrels	100 00	100 00
Oak, hogheads	130 00	130 00
Hoop poles:		
Hogheads	75 00	75 00
Barrels	100 00	100 00
Half barrels	130 00	130 00
Fertilizers:		
Cotton seed	8 00	8 00
Moist	19 00	19 00
Pure ground bone	42 00	42 00
Muriatic acid	8	8
Sulphuric acid	2	2
Burn black	2	2

NEWS OF THE WEEK.

DOMESTIC.

KATMAN, Tex., April 1.—At Katman this morning young Tom Rogers wrote an April fool order upon the state of Mr. Morley to go three miles in the morning and see a sick young lady. The doctor promptly obeyed, and upon returning was furious. Finding out the author of the hoax he attacked Rogers with a knife and stabbed him in the face, neck and body, inflicting fatal wounds. He is now in the hospital.

CRYSTAL SPRINGS, Miss., April 1.—A heavy frost and mercury at 31° has caused some damage to straw berries and first plantings of beans. Otherwise no damage is yet reported by fruit and vegetable growers. Corn is injured but little on account of lateness of planting.

NASHVILLE, April 3.—The Cumberland is rising seven and a half inches an hour at the head, where a very heavy rain fell last night and to-day. The river is rising an inch an hour at Nashville, and at midnight to-night it was four feet nine inches above the danger line. An additional rise of three feet, which will result in great damage, is predicted. Rain fell during the most of the day here, and there are indications of rain to-morrow.

BIRMINGHAM, Ala., April 3.—A special from Selma says the river there is seven miles wide and doing great damage to property. No doubt a number of lives have been lost in plantation quarters. The steamer Carrier arrived from below last night with 100 negroes rescued from tree tops.

MEMPHIS, Miss., April 3.—The Alabama, Great Southern and East Tennessee, Virginia and Georgia Railroads are still under water at the Warrior river, and the traffic of the roads is virtually suspended.

SCRANTON, Pa., April 3.—Grand Master Workman Powderly is in a precarious condition, and will be unable to attend to any work for a long time. His physicians will not permit him to know what is going on in labor matters, and have given strict orders that no one should correspond to him. He will not go to St. Louis, J. W. Hayes, of the Executive Board of the Knights of Labor, left for St. Louis to-day.

FORT WORTH, Tex., April 3.—The feeling between the strikers and the posse organized by Sheriff Maddox has steadily become warmer for the past two days, and to-day it culminated in a regular battle just outside the city, between twelve cops on an engine and five strikers armed with Winchester rifles. For a time there was intense excitement throughout the city, and it was thought further trouble would result, but happily these fears were not realized. Two officers were wounded and a third shot through both hips are the casualties on the side of the law officers. Of the strikers, so far as can be learned, only one has been wounded. It was announced yesterday by the officers of the Missouri Pacific that trains would move to-day or to-morrow, but the strikers have put it down as settled that no trains would be allowed to pass over the Missouri-Pacific line until the demand of the strikers for arbitration was conceded.

A petition has been sent to Gov. Ireland for State Rangers, and military transportation for troops has been applied for from Receiver Sheldon. A high wind is blowing to-night. If a riot occurs the whole town will be an easy prey to flames. The streets are full of armed men.

Every precaution will be taken to prevent trouble. It is thought that if tonight is gotten over there will be no danger of mob violence, as troops will be here by to-morrow night.

CHICAGO, April 4.—San Jones concluded his religious exercises in Chicago to-day. In the morning he drew a large audience to St. Goodwyn's Church, and in the afternoon and evening the Casino rink was filled an hour before the services began. Nearly 10,000 people were present at each of the services of the evening. The religious services were given to Messrs. Jones and Small, and with the salary guaranteed them in advance netted them \$3000 apiece for their four weeks' work.

FORT WORTH, April 4.—Fort Worth rested but little last night; fully 2000 citizens were in arms and on duty until a late hour. Every now and then some startling rumor reached the city, but night passed without casualty. As day began to break a cold rain fell, which helped but a few minutes, but left the weather cold and blustering. The depot and yards were guarded last night by over 200 citizens called into service by the mayor's proclamation.

Three more companies of State militia are under orders by Tyler, Jefferson and Texas. It is impossible to say to-night whether or not their services will be required.

FORT WORTH, Tex., April 5.—The situation at Fort Worth is still uneasy. This morning Gov. Ireland came up from Austin and all day long has been besieged with visitors. The Governor thinks that nothing but the strictest enforcement of the law will serve to keep down the strikers. He said that still law should be made against every violator of the law.

WASHINGTON, April 5.—A bridge bill of very considerable interest to those directly concerned in the lower river navigation was introduced in the Senate to-day by Senator Waltham of Mississippi. It grants a charter to build a bridge over the Mississippi at or near Natchez, Miss., to the Mississippi and Louisiana Bridge Company, of Natchez, the actual location to be fixed by the company wherever regarded by them most suitable.

MONTGOMERY, Ala., April 5.—The great flood is now at its highest between Selma and Mobile. Selma is suffering great damage and loss to property. The country for miles around is under water, and thousands of people are driven from their homes daily. The lives known to have been lost in the flooded districts up the river from this city are thirteen. Many others have doubtless perished down the river, and the fall of the waters will reveal much more destruction, death and disaster.

LYNCHBURG, Miss., April 5.—A heavy snow storm commenced here early this morning and continued until near noon, when the snow was at least three inches.

BIRMINGHAM, Ala., April 5.—Snow fell sparingly here for about an hour this morning, but the ground was so wet it melted fast as it fell.

FOREIGN.

LONDON, April 4.—A breaking up of the Cabinet is imminent, Lord Kimberley, Sir William Harcourt, Mr. Childers and Mr. Mundell refuse to assent to any home rule measure giving Ireland control of the customs and they threaten to resign if such a measure be insisted upon by Mr. Gladstone. Mr. Morley demands a modification of the plans for the buy-out of Ireland, Mr. Gladstone, however, remains inflexible and will maintain his full scheme intact. Cabinet members are to be held on Monday and Tuesday and the climax will be reached on Tuesday. The minister themselves admit that an agreement seems impossible. Mr. Gladstone may make a statement on Thursday without the approval of the ministry.

LONDON, April 3.—Mr. Gladstone's visit to the coast, causing some anxiety, and he has gone to the country to spend two or three days for the purpose of recuperating. His physicians have impressed upon him that he must reserve his energies if he wishes to speak in the House of Commons on Thursday next, when a seriously expected statement regarding the government of Ireland is to be announced. Another Cabinet council will be held on Tuesday.

PARIS, April 3.—A band of Belgian rioters were to-day stopped on the frontier as they were about to enter France. Two of the men were arrested as suspicious characters.

Another of the Russian wolf-hunt Muijiks, who have been under treatment by M. Pasteur for protection against hydrophobia has died from the malady.

BRUSSELS, April 5.—At Charleroi, to-day, a number of strikers who were engaged in riots were sentenced to imprisonment ranging from three months to five years. Ten thousand men are still on a strike, but it is thought that many will resume to-morrow.

The Russians have a great knack of making their winter pleasant. You feel nothing of the cold when the wind blows from the north and the windows are kept warm by big stoves hidden in the walls. There is no damp in a Russian house, and the inmates may dress indoors in the lightest of garb, and contrast oddly with the masses of furs and wraps which they don when they go out.

A Russian can afford to run no risk of exposure when he leaves the house for a walk or drive. He covers his head and ears with a fur bonnet, his feet and legs with felt boots lined with wool or fur, and his hands with wraps up to the knees; he next cloaks himself in a top coat with a fur collar lining and cuffs; he buries his hands in a pair of fingerless gloves of seal or bear skin. Thus equipped, and with the collar of his coat raised all around his face, he can afford to brave the cold. The Russian, however, only his nose to the cold air, and he takes care frequently to give that organ a little rub to keep the circulation going. A stranger who is apt to forget the precaution would often get his nose frozen if it were not for the courtesy of the Russians, who will take a handkerchief from him if they see his nose "whitening," and will, unbidden, help him to chafe it vigorously with snow.

In Russian cities walking is just possible for men during the winter, but hardly so for ladies. The women of the shopkeeping class seldom venture out at all; those of the aristocracy go out in sleighs. The sleighs are by no means pleasant vehicles for nervous people for the Kalmyk coachmen drive them at such a terrific pace that they frequently capsize.

"I once thought I had a hope in Christ, but I wandered away from him. My mind was not at rest, and I sought for utter absorption in business to drive thoughts of religion out of my mind. I believe I know something from the experience of those dark days of wandering, of the torments of being damned. But that was of no use. I found I must come, if at all, just as I came at first—as the prodigal returned to his father." Something like this we heard a man of education and mental force say in a prayer meeting not long ago. It is no wonder that with great earnestness the prayers of the great Father's house. These words may meet the eye of some other wanderer. We earnestly beg him to heed the lesson. There is no coming back by his own power. "I will arise and go to my Father," and let the Father alone is safety. May God give you grace to make it.—Illustrated Christian Weekly.

TALKERS.—The art of conversing is not cultivated as much in these days as it was by our fathers. Men who can talk well also write well, and as their writings have a pecuniary value, they reserve their good things for the public who pay for them. Metcalf mentions in his "Memoirs" a fact which indirectly suggests what a good talker should be. He says:

In my whole life I have only known ten or twelve persons with whom it was pleasant to speak—i.e., who I could talk to about their own subjects, and who do not talk of themselves; and lastly, who possess tact and taste enough not to elevate their own persons above their subjects.

Would that we could all imitate the pearl oyster! A particle of sand irritates itself into its shell and this vexes and grieves it. It may not feel the evil, but it covers it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl. Could we do so, with the provocations we receive from our fallen Christians, there would be bred within us pearls of patience, gentleness, long suffering and forgiveness, by which we could turn the intruder into a pearl. The nearest the soul is to God, the less its perturbations, as the point nearest the centre of a circle is subject to the least motion.

The strongest men are the most tender-hearted. The coldest and the greatest waters flow from under the greatest rocks.—J. G. Blaine.

Quarterly Conferences.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

East Selma station	Apr. 10, 11
North Selma station	12, 13
Lower Selma station	14, 15
Lower Selma station	16, 17
Lower Selma station	18, 19
Lower Selma station	20, 21
Lower Selma station	22, 23
Lower Selma station	24, 25
Lower Selma station	26, 27
Lower Selma station	28, 29
Lower Selma station	30, 31

MOBILE DIST.—SECOND ROUND.

Whitaker, at Mobile	Apr. 3, 4
Whitaker, at Mobile	5, 6
Whitaker, at Mobile	7, 8
Whitaker, at Mobile	9, 10
Whitaker, at Mobile	11, 12
Whitaker, at Mobile	13, 14
Whitaker, at Mobile	15, 16
Whitaker, at Mobile	17, 18
Whitaker, at Mobile	19, 20
Whitaker, at Mobile	21, 22

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Apr. 8, 9
Greensboro station	10, 11
Greensboro station	12, 13
Greensboro station	14, 15
Greensboro station	16, 17
Greensboro station	18, 19
Greensboro station	20, 21
Greensboro station	22, 23
Greensboro station	24, 25
Greensboro station	26, 27

EUFAULA DIST.—SECOND ROUND.

Eufula station	Apr. 6, 7
Eufula station	8, 9
Eufula station	10, 11
Eufula station	12, 13
Eufula station	14, 15
Eufula station	16, 17
Eufula station	18, 19
Eufula station	20, 21
Eufula station	22, 23
Eufula station	24, 25

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City and Thibodaux	Apr. 21, 22
Morgan City and Thibodaux	23, 24
Morgan City and Thibodaux	25, 26
Morgan City and Thibodaux	27, 28
Morgan City and Thibodaux	29, 30
Morgan City and Thibodaux	31, 1
Morgan City and Thibodaux	2, 3
Morgan City and Thibodaux	4, 5
Morgan City and Thibodaux	6, 7
Morgan City and Thibodaux	8, 9

HERIVERTON DIST.—SECOND ROUND.

North Heriot, at Heriot	Apr. 5, 6
North Heriot, at Heriot	7, 8
North Heriot, at Heriot	9, 10
North Heriot, at Heriot	11, 12
North Heriot, at Heriot	13, 14
North Heriot, at Heriot	15, 16
North Heriot, at Heriot	17, 18
North Heriot, at Heriot	19, 20
North Heriot, at Heriot	21, 22
North Heriot, at Heriot	23, 24

HOMER DIST.—SECOND ROUND.

Douglas, at Homer	Apr. 3, 4
Douglas, at Homer	5, 6
Douglas, at Homer	7, 8
Douglas, at Homer	9, 10
Douglas, at Homer	11, 12
Douglas, at Homer	13, 14
Douglas, at Homer	15, 16
Douglas, at Homer	17, 18
Douglas, at Homer	19, 20
Douglas, at Homer	21, 22

DELHI DIST.—SECOND ROUND.

Lake Providence, at Delhi	Apr. 10, 11
Lake Providence, at Delhi	12, 13
Lake Providence, at Delhi	14, 15
Lake Providence, at Delhi	16, 17
Lake Providence, at Delhi	18, 19
Lake Providence, at Delhi	20, 21
Lake Providence, at Delhi	22, 23
Lake Providence, at Delhi	24, 25
Lake Providence, at Delhi	26, 27
Lake Providence, at Delhi	28, 29

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria and Pineville	Jan. 21, 22
Alexandria and Pineville	23, 24
Alexandria and Pineville	25, 26
Alexandria and Pineville	27, 28
Alexandria and Pineville	29, 30
Alexandria and Pineville	31, 1
Alexandria and Pineville	2, 3
Alexandria and Pineville	4, 5
Alexandria and Pineville	6, 7
Alexandria and Pineville	8, 9

NEW ORLEANS DIST.—FIRST ROUND.

Grays Ferry and Pine River	Jan. 21, 22
Grays Ferry and Pine River	23, 24
Grays Ferry and Pine River	25, 26
Grays Ferry and Pine River	27, 28
Grays Ferry and Pine River	29, 30
Grays Ferry and Pine River	31, 1
Grays Ferry and Pine River	2, 3
Grays Ferry and Pine River	4, 5
Grays Ferry and Pine River	6, 7
Grays Ferry and Pine River	8, 9

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Edwards, at Jackson	Apr. 27, 28
Edwards, at Jackson	29, 30
Edwards, at Jackson	31, 1
Edwards, at Jackson	2, 3
Edwards, at Jackson	4, 5
Edwards, at Jackson	6, 7
Edwards, at Jackson	8, 9
Edwards, at Jackson	10, 11
Edwards, at Jackson	12, 13
Edwards, at Jackson	14, 15

HARDIS DIST.—SECOND ROUND.

Conan and Fredonia	Mar. 11, 12
Conan and Fredonia	13, 14
Conan and Fredonia	15, 16
Conan and Fredonia	17, 18
Conan and Fredonia	19, 20
Conan and Fredonia	21, 22
Conan and Fredonia	23, 24
Conan and Fredonia	25, 26
Conan and Fredonia	27, 28
Conan and Fredonia	29, 30

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THE COST OF TRUTH.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of early life,
Blown by the careless wind across our way.

Great truths are dearly won, not forced by chance,
Nor won in the breath of a summer dream;
But grasped in the great struggle of the soul,
Blown by the adverse wind and stream.

Not in the general mist, mid corn and wine;
Nor in the merchandise of golden years;
Nor in the world's gay halls of midnight mirth,
Nor in the blaze of regal diadems.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Tough up the scales of the stagnant heart,
And brings the impetuous truth to the light.

—Woman's Journal.

Temperance Reform.

BY REV. W. C. BLACK.

I desire to add a postscript to my last communication. Our Temperance Reform Club is pushing the canvass vigorously. Fifteen clubs have been organized by members of our club, and about six more would have been organized last Sabbath but for the rain. We do most of our work on Sunday, as it is difficult at this season to get the people together during the week. We do our work through the churches. I believe every single club we have organized was organized in a church. We are making fine headway among the colored people. We have three colored clubs here in Meridian. One of them started with 147 members, and has already grown to more than 200. And just here I wish to say to temperance workers throughout the State, that they ought to go to work among the colored people. These people can be reached through their churches. Let white preachers hold conferences with the colored preachers, and secure their co-operation. Then let our temperance folks, male and female, visit the colored churches. You ought to see some of our Meridian women getting off of their dignity and getting down to hard work in the colored churches. One caution I wish to put in just here. Let no man who has the reputation of a bull-dozer be made prominent in this sort of work.

Our Meridian saloon keepers are greatly perplexed. They had counted on getting almost the solid colored vote. They still boast that they are going to buy them.

Our election, which is to be held soon, was called for by the saloon men. They see that we are gaining every day, and they wish to precipitate an election before this temperance agitation has time to permeate the entire county. If we do not carry the county by an overwhelming majority, then I very greatly misunderstand the signs of the times. One other fact I wish to state for the benefit of workers elsewhere. We are using the press. The Southern Baptist and the Farmer's Advocate have given us ample space, and we are using it to advantage. We expect also in a short time to flood the county with temperance tracts. The National Temperance Society agrees to furnish us tracts at half price. (Their prices are very low.) They will furnish 100,000 tracts, such as we may select, for \$50. This is intended as a hint for others. I wish, however, to say this: Send for samples and let some wise head make a selection. Not all these tracts are suitable for our work in Mississippi.

Reminiscences of an Old Itinerant.

MR. EDITOR: These eighty odd years have laid me aside from the active duties of the ministry, and the only plausible way I see to do a little more for the cause of Christ and the benefit of my fellow-men is to write, as I am able, something edifying for publication in our church papers. For the present I will write a few short sketches of my early religious experience and labors as a junior preacher. I may not be able to "adorn a tale," but, perhaps, I can "point a moral." I have always felt some reluctance in saying much about my personal religious experience, and yet I believe I may say some things that may benefit children and young people who sincerely desire to become Christians. It was, indeed, an unexpected Providence that led me in my boyhood into the Methodist Episcopal Church. Both my parents were pronounced Baptists in principle, and my mother was a member of that church before I was born, and continued so through life. I must say, however, what is due to her precious memory, that I never heard her utter a sentence intended to prejudice me against any other Protestant Church. But her church was strongly Calvinistic, and her association had formally adopted the Calvinistic creed, and both her preachers and some leading members of the church harped so much in favor of their adopted creed, I concluded, if their exposition and application of certain Scriptures was correct, we would have to swallow Calvinism with all its unjust and horrid decrees, whether we liked it or not. I never was a Calvinist in heart, but I had a great deal of trouble to get entirely from under its influence.

In my early boyhood I generally attended the Baptist Church because it was the church of my mother, and the greatest injury I received by sitting under her ministers was the prejudice they gave me against other Christian denominations. They often asserted that theirs was the only true church on earth, and that all others were false and uns Scriptural. They especially denounced the Methodist preachers as "false prophets" and "wolves in sheep's clothing," and their followers as being duped and fatally misled by them, and before I entered my teens I had imbibed strong prejudices against the Methodist Church. I feared they were a deceived people and would ultimately be lost. This was sometimes a source of deep affliction to my feelings, for most of my mother's family were warm Methodists of the Tobias Gibson stripe, for they had been taken into the church and trained by our first Methodist missionary in Mississippi. From my earliest recollection I had many strong religious impressions, and often resolved to lead a religious life; but the bane of all my religious purposes was a determination to keep them a profound secret, and let no one know that I read my Bible and said my prayers for the purpose of becoming a Christian. I could not stand alone, and so often fell back into careless indifference that I was quite discouraged. I felt that I must by some public act commit myself to the service of God and invoke the influence and prayers of Christians to help me, or in all probability I would never become a Christian. But what could I do? My mother's church, I knew, would not receive me without an experience of grace in a change of heart, and I had no such experience to tell. My fears that the Methodists were a deluded people would not let me seek an entrance into their church until I could learn more about them. And the Lord was working in me and for me in a way I knew not of. There came an ex-traveling preacher from Ohio down the Mississippi, with a load of produce, by the name of Moses Trader, and while his partners were selling out his produce, he made frequent preaching excursions through our river counties. His popularity as an orthodox and powerful preacher was almost unbounded. He had an appointment at the little Methodist Church in our neighborhood known then, as its successor is still known, by the name of Caneyridge. The congregation was so overwhelmingly large on Sunday

that they had to be provided for under the shade of the trees. Mr. Trader stood on a large log, and such a sermon I had never heard before. As old Benjamin Abbott used to say, "He tore Calvinism all to pieces," and proclaimed a free and full salvation to all who would accept it on gospel terms. A deep religious feeling seemed to flood the whole congregation. This article is long enough. I will tell in my next how that sermon began to make me a Methodist.

HAZARD, Miss.,
J. O. JONES.
Religion—Progress.

We can not say that historical religion has always been tributary to progress. On the contrary we must regretfully acknowledge its antipathy and repressive influence in many departments of human thought.

It would be unfair to leave the assertion just here. The popular thought of religion scarcely ever passes from its generic significance; and any generic predication whatsoever is at once construed into an onslaught upon religion specifically considered.

While the religious phenomena of man have their source in the same elements of human nature, they are not to be considered identical experiences. The same forces involved in pantheism are the energies of monotheism. Atheism and theism are products of one class of forces. What is essential in one is dominant in the other. The structural effects are equally accumulative. Infidelity and faith involve the same psychic energies and, consequently, equally indestructible results. I may formulate thus: Religion involves all character-building forces, and every relation and condition tributary to their action. Faith in an idol puts in action every force compassed by faith in God.

It would be an easy task to show that the results of faith are determined by its object, and that it involves in its object the differential quantity, and that its productive energies are uniform whatsoever its object. A casual review of the historical play of religion is ample to discover the intense statistics of its constitution. It must be understood, however, that the states of religion involve only a dynamic equilibrium. Faith maintains an immovable center in its object as the condition of assimilation. Immobility in its object without regard to its logical character is the universal condition of religion. A movable faith-center is disruptive of the character possible under a static one. The function of faith is to secure a fixed center as the condition of religious development.

The soul laboring under the necessity of a psychic center as a condition of religious life imposes upon itself in its readiness to accept any given logical center and begin its structural accumulations about it. Once adjusted to such a center it naturally opposes removal, and not unfrequently maintains a kind of persistent centripetency over all its energies. Divested of all incidental features the faith-center consists in the recognition or attribution of fundamentality in its essential elements. Human nature carries in itself evidences of relative existences. These essential elements must then consist of certain things lying without human nature that are its complements and are made tangible through faith. Any given line of religious development must have a corresponding faith-center of a possible gradual and limited mobility compatible with such assimilation. As a possibility involved in the dynamic equilibrium of the faith-center, a healthy faith must involve an inquisitive element and, therefore, should be acquisitive of a purer and completer knowledge of the faith-object. In fundamentals the doctrine of spiritual states has its complement in the doctrine of spiritual dynamics. Either one applied without the requisite application of the other becomes destructive of the effects of their normal harmony. When through the progressive tendency of the latter the faith-center is made to coincide with that defined by the relative existence of man, the former reaches the climax of its function in

fixing human character in relations of permanence to such center. Until such time the doctrine of states has only a relative value. Its antipathy or repressive influence in any department of human life is incidental rather than fundamental, man himself being responsible for the subversion and consequent antagonism of the elements of his higher nature.

J. H. HARRISON.
"Three Ordinations, but Two Orders."

Under the above caption a "Member of Fourth Year Class," in the Advocate of March 11, desires some information. He is "puzzled to see the consistency in three ordinations when we recognize only two orders in the ministry."

Yes; I understand. And allow me to say to my young brother: You will continue to be puzzled so long as you follow the leadings of "Powell on Apostolic Succession." With the permission of the editor I will try to relieve the brother of these annoying puzzles as well as I can.

And first, How do you ascertain that "we recognize only two orders in the ministry?" I know of no such recognition by our church, though I must confess that it is pretty fairly implied, and in some cases clearly taught in some of our course-of-study books, but it is not a church doctrine. You say Mr. Powell clearly establishes the fact that a Bishop and elder, or presbyter, is the same scriptural order.

Now, mark? Right here, exactly here, is the focal or pivotal blunder in this whole voluminous and widespread error in all these controversies, misunderstandings and puzzles about orders and ordinations in the ministry. Now, will you follow my words carefully—words which no man will call in question, or if he should, they will be a mere naked, vapid dictum without a word of support.

There are no scriptural orders in the ministry! This is a fanciful argument, as old as the other Papal errors, and as damaging in its results. Scripture clearly teaches an order of ministry as contradistinguished from the laity of the church; but lays down no rules, sets up no doctrines as to any particular or separate number of orders in the ministry. This is one of the many things not taught. The supposition that Scripture fixes just so many orders or grades of authority or rank in the ministry, supposes, of course, that Christ established a ministerial law to that effect, and that supposes a new church with a newly framed government, and that supposes Popery. From these conclusions there is no escape. No man in these late decades, except an out-and-out Papist, or an out-and-out High Churchman, will, for a moment, admit the fact of a new church. This is the foundation and only foundation of High Churchism.

Now, my young friend, if you will set out with the doctrine that all division and assignment of ministerial labor, all grades of office and authority in the ministry fixed here and there, is the work, not of Divine direction, but of human discretion—mere church arrangements for the more expeditious efficiency of our labors—you will ever clear of all your puzzles touching three ordinations of ministers with or without two orders or three orders. These orders are not "scriptural," but ecclesiastical.

And the question whether, as a matter of fact, we in our church have two orders or three, depends upon the meaning you give to the word "order." It is a word of many significations, and, from essential High Church episcopacy, it has no very important significance in ecclesiastical affairs, there being no Scriptural orders in the ministry.

It is well known that in our ministry we have a considerable variety of grades, functions, duties, labors and offices. We have the licentiate, the traveling licentiate, the local and the traveling deacon, the local and the traveling elder, the presiding elder, and the Bishop. These have all their several duties or church work. The higher offices have duties assigned and enjoined that may not be performed by those standing below them. And being

myself an anti-High Churchman, recognizing no severity of orders by Divine right or appointment, and with some ordinary knowledge of the common use of the English language, I, of course, see no literary impropriety in designating all these as so many orders in the ministry. Bear in mind, there are no scriptural—that is, no divinely prescribed orders, in the ministry. The Scriptures recognize an order of ministers wholly.

If a mere incidental occurrence or usage in the church or ministry in apostolic times is to be taken for a Divine prescription in church government for all time, then anything imaginable can be established. It is in this way, and this way only, that Presbyterians prove parity in the ministry, and High Churchmen prove three orders, and Campbellites prove ministry without ordination. For all these things are found, at least plausibly, in the New Testament. But if this rule of construction, or rather of misunderstanding without construction, be admitted, we Methodists are most likely counted out as churchless. We could hardly find, very clearly set forth, an itinerant, general superintendent, the simple truth is, that in apostolic times they did as we do now—they arranged ministerial labor to best advantage. Episcopacy is ministerial oversight over other ministers. Churches that have it do so because they want it, and arrange it as they wish, and not because of a Divine law enjoining it.

If you discard utterly a newly made church, and so, a Divine law prescribing a certain number of orders in the ministry, you will likely get clear of all your puzzles in this regard. With no Divine orders, you will easily see, in this connection, but a complexional difference between order and office. Formerly the pastor was called a Bishop; then the time came, very naturally, to designate a chief pastor, or superintending pastor. In ordinary English speech we usually apply the term order, in the sense now in hand, to such class of offices as are more permanent than others, or such as include both inferior and superior functions. And ordination is the usual mode of investing with such higher functions. The principle of ordination, differing only in form, is the same in the church as out of it.

If you look at the third article in the October (1885) number of the Southern Methodist Quarterly, you will find this subject more elaborately handled. And if you read *Ecce Ecclesia*, you will find it, with all its kindred doctrines, still more fully discussed.

And if this be not entirely satisfactory, let me know either publicly or privately. My object is to assist my younger brethren in a better understanding of this much abused subject.

YAZOO CITY, Mississippi.
R. ARBEE.

The Literary, Scientific and Theological Institute of the North Mississippi Conference.

Some time since a letter to the Advocate from Dr. T. C. Wier gave to its readers a pretty full account of the object and plan of the above named Institute; so that I need do but little more than give the course of study for the first year, and the names of the instructors for the several schools. The Institute is divided into four schools, each of which is under the direction of two instructors. They are as follows:

School of Literature—Instructors: Rev. T. C. Wier, Sardis, Miss.; Rev. John Ritchey, Okolona, Miss. Books for first year: English Literature (Hart or Swinton), English History (Dieken or Anderson).

School of Science—Instructors: Rev. J. H. Seruggs, Columbus, Miss.; Rev. Thomas J. Newell, Grenada, Miss. Books for first year: Arithmetic (through percentage), Geology (St. John or Steel).

School of Language—Instructors: Rev. W. T. J. Sullivan, D. D., Como, Miss.; Rev. W. B. Murrah, Aberdeen, Miss. Books for first year: Latin Grammar (Bingham or Principis), English Grammar (Butler or Whitney).

School of Theology—Instructors: Rev. J. D. Cameron, Starkville,

Miss.; Rev. R. C. Porter, Verona, Miss. Books for first year: The Bible (to the Psalm), The Life of Paul (Conybeare and Howson).

When a pupil has completed a book, on application the secretary will furnish the necessary "blank," which the student will fill out and forward to one of the instructors of the school to which the book belongs, who shall examine, grade and register the same.

Any person may become a pupil of the institute who will send his or her name, and an annual due of fifty cents to the secretary.

THOS. J. NEWELL, Secretary.

Colportage Work in the North Mississippi Conference.

In accordance with a resolution of the North Mississippi Conference at its last session, I was appointed by Bishop Hargrove colporteur and book agent, "to travel throughout the Conference for the purpose of selling and distributing our books and periodical literature." Recognizing and accepting this as not a nominal appointment, but a real work, to which all time and labor should be given, I at once entered upon it in the spirit of self-consecration and prayer; and to this date I have, under God, been enabled to prosecute it with diligence and a good degree of success. Since Conference I have visited seventeen pastoral charges (eight stations and nine circuits), some of which I canvassed pretty thoroughly, and others but slightly for want of time. In all places much kindness and generous hospitality have been extended by the preachers and the people. I find that most of our preachers and people are in sympathy with this "special work," and are ready to co-operate in its furtherance, but now and then one is found, of each class, who needs cultivation on this point. But I have the gratification of believing that almost, or quite, every place visited has been left with an increased interest for good literature. We are sowing seed that we expect to produce much fruit in the near future.

Success thus far has not been commensurate with desire and even expectation; but, considering the severe winter and dullness of business generally, I report it satisfactory. As spring is opening, I am planning and aiming for more thorough work and greater results. Brethren of the ministry and laity in the North Mississippi Conference, I am your servant in this work for Christ's sake and the good of humanity. Let me hear from you as to where, where and how I can serve you. Brethren, pray for us.

G. W. BACHMAN.

ROCKFORD, Miss., April 6, 1886.

Winona District Conference.

It was a matter of great regret that we found it impossible to attend this District Conference at Carrollton. Several cordial invitations were extended, but other imperative duties prevented acceptance. Of the occasion Bro. Bachman writes as follows:

We have had a good District Conference. The secretary will furnish you with particulars in due time. The meeting will continue this week under the leadership and ministry of Rev. J. A. Bowen, who is here, as he is everywhere, "in the fulness of the blessing of the gospel of Christ." Already some persons have been added to "the saved," and many more are striving to enter in at the strait gate. A few ministerial brethren remain to aid in the work. Preachers and people are happy in the assurance of a "sweeping revival."

I am pushing my part of the work, i.e., to supply the people with religious books and periodicals—with a good degree of success. Let us have a good and strong editorial bearing upon this matter soon. I go from here to Artesia, Columbus and Aberdeen, thence to Sardis, May 1.

Rev. Eugene Johnson, of the North Mississippi Conference, writing from Houston, says:

A word or two from this charge—Houston and Wesley—may not be out of place. Have received since Conference twenty members into the church on profession of faith, two by letter. Think we will be able to report another church completed by Conference. Have forwarded over one-fourth foreign missionary assessment to Conference treasurer. Think we will raise all the assessments by Conference.

papers, and yet to make no effort to

n- rarely since that Sunday. have 1



Christian Advocate.

OFFICE OF THE LOUISIANA, MISSISSIPPI AND
SOUTHERN METHODIST CONFERENCES OF
THE SOUTHERN METHODIST CHURCH,
CHURCH, BOSTON.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER,
REV. W. L. O. HARRIS.

THURSDAY, APRIL 15, 1886.

Delegates to the General Conference can purchase tickets to New Orleans by any of the lines leaving New Orleans for one full fare, with the privilege of returning at one-third of regular rates. A ticket from New Orleans to Richmond will cost \$25 by either line.

Owing to a miscarriage of the mails, an extended editorial on Mr. Gladstone's Irish Proposals fails to appear this week. As we go to press the great debate is in progress in the House of Commons, and the fate of the measure rather problematical. The tribute to the Premier on the day his grand argument was delivered in Westminster has never possibly been paralleled in history. It was the magnificent coronation of the most brilliant and long-sustained parliamentary career of the world. Whatever may be the action of the Commons on the proposed measure, Mr. Gladstone has annihilated the broad constitutional and patriotic principles by which the Irish question is to be determined. The days of coercion—of cold steel and imperial force—are gone forever.

The prohibition contest in Mississippi waxes warm. In all the "dry counties" the whisky men are bringing on the fight, while the prohibitionists are challenging to ballot in the "wet counties." Private advices from Meridian and Lauderdale county are most reassuring. We are especially pleased to learn that the colored people are rallying under the standard of reform. One colored club in Meridian numbers over two hundred. The "rumblers" have charged that they can buy the "monkey vote" with a few gallons of whisky. Let the preachers, teachers, and leaders among them see to it that this boast is a slander. The vote in Alcorn county will take place next Tuesday, the twentieth instant. Though the issue has been precipitated on our friends, they are at work and hope to succeed.

As the question of the revision of our hymn-book is being agitated and may result in some General Conference action, this item is of interest: "An attempt was recently made in London to ascertain what were the popular favorites in hymns and tunes, ministers, lawyers, merchants, mechanics and others being requested to name six favorite hymns and tunes. One hundred persons sent replies, and 201 hymns were named, of which 112 had only one each. The six having the highest number of votes each were: 'Jesus, lover of my soul,' 36; 'Rock of Ages,' 27; 'Nearer, my God to thee,' 25; 'My Jesus, as thou wilt,' 21; 'Abide with me,' 20; 'Just as I am,' 19. Of tunes, 144 were named, of which 77 had only a single vote each. The six highest on the list were: Refuge, 35; Lux Benigna, 16; Jewett, 15; Eventide, 12; Toplady 12; Nerey, 11."

The Southern Christian Advocate comes out strongly for the maintenance of our "Itinerant general superintendency" in its integrity. In the beginning of the current discussion we thought our conference was somewhat favorable to the new doctrine advanced. But these clear, ringing sentences leave no doubt as to his hearty sympathy with the constitutional principles and historic precedents of our Episcopal Methodism:

"It is by no means necessary to elect resident Bishops for our foreign mission work. It is entirely practicable to bring this part of our Methodism within the scope of our itinerant superintendency, by so increasing the number of Bishops as to give an annual visitation to each foreign Conference. This is about all the home Conferences enjoy. In the interim of episcopal visitation, presiding elders and preachers in charge can surely attend to the churches abroad about as well as the same class does at home. A Bishop for each foreign mission is impracticable and undesirable for many reasons, among these from the fact that in several of our fields there would be an overwhelming disproportion of Bishops in comparison with the size of the work and the number of preachers. A Bishop superintending five or six churches and as many pastors is too much like the sight of a reduced scion of aristocracy on horseback under a silk umbrella, in kid gloves superintending a lone Senegambian's struggles with wiregrass in a five-acre patch of corn."

"The Bishop's Domicile."

The Arkansas Methodist republishes an extract from a recent editorial in this ADVOCATE on "A Resident Episcopacy," and under the above heading makes elaborate reply. We announced most clearly our approval of the plan of our chief pastors residing in the different localities of the church. For the larger and wiser ends of administration they should so select their places of residence as to be easily accessible to a given territory. And we here repeat that some sections have doubtless suffered for lack of episcopal service in consequence of the distant residences of the Bishops. This is a matter of grave concern and will doubtless be so considered by the Bishops in the future as in the past. But we do say that this matter ought to be and must be arranged by our chief pastors themselves and is not a subject for General Conference action. In support of that position we referred to the doctrine of the episcopacy defined by Bishop Soule, the author of the Third Restrictive Rule, the declarations of the Southern delegates in the General Conference of 1841, and the unvarying voice of Southern Methodism on the subject. Republishing a mere extract from an extended article which our conference pronounced "A High Church Episcopacy" and makes it a text for some extravagant writing, of which this is a liberal specimen:

Who are these great functionaries of the church that are so high and exalted, that the very church, who gives them birth and to whom they owe everything they have and are, creatures of their own creation, and the very moment they are made, turn upon their makers and disclaim all their authority and defy all their power? When did it come to pass that the General Conference has lost all power to control or regulate the movements of the Bishops or superintendents they have elected? Of course we have no sympathy with the views of the Northern General Conference as expressed in the case of Bishop Andrew. But then all the measures they proposed were extra-judicial and perfectly unconstitutional, and at the same time was an attempt to degrade Bishop Andrew. But it will be an evil day for us when we resort to the other extreme, and acknowledge that the Bishops are beyond the control of the General Conference either as to their place of living or their work. We contend that the General Conference has just as much right to control the movements of their Bishops, as the Bishops have to control the movements of the other preachers.

Subjected to careful analysis the above becomes a revelation of confused ideas and illogical rhetoric. Surely our good friend is not willing to rest his reputation as an intelligent student of Methodist constitutional and statutory law on the indiscriminate sentences. While avowing his want of sympathy with the views of the majority in the General Conference of 1844, he out-Herods Herod in advocating their doctrine in its blindest expression. Rhetoric is good, but a little calm, judicial discernment is better, in the discussion of ecclesiastical law and administration. Let us look at the question dispassionately, eliminating extravagant adjectives.

1. The law of the church clearly defines the duties of the Bishops and their relations to the General Conference and all departments of our work. They are not independent of authority. If they refuse to discharge prescribed duties, preach heresy or are guilty of immorality, the processes are plainly arranged for their arraignment and trial. But when it is asserted that the Bishops are the mere "creature" of the General Conference, we emphatically dissent. That creature theory was the very position of Drs. Hamline, Peck and other majority leaders in 1844. If our brother will read again the masterly constitutional arguments of Bishop Soule, Dr. Winans and Dr. Capers, and the great "State paper" of Dr. Bascom, known as the "Protest of the Minority," he will shade down some of his rhetoric. The episcopacy, according to our theory, zealously and jealously maintained, is a co-ordinate branch of the church government. No fact has been more persistently and consistently held in all the controversies of the past. Now just how this theory can be logically harmonized with the doctrine of the above extract, has not transpired. Indeed, grave doubts exist in the minds of the Northern General Conference, with their theory of the episcopacy as to their constitutional power in specifically locating the residences of Bishops, and had the question referred to the Committee on Judiciary for a legal opinion. There is a principle involved in this matter that had best be conserved.

2. The analogy between the relation of the General Conference to the Bishops, and the Bishops to the preachers, is unfortunate as an illustration for our friend. The law prescribes the duties of a Bishop in assigning preachers to work. The

preachers, however, are not amenable to the Bishops, but to the Annual Conferences for their lives and official administration. If they refuse to do the work assigned the Bishop has no control over them or voice in the bodies of which they are members. The illustration illustrates, but not the doctrine of the above extract.

We furthermore affirm that no Annual Conference ever assumed such prerogatives as fixing the residences of preachers. Pastors are appointed to circuits, stations and missions, but we know of no law compelling them to reside in a particular house or on a certain street or in a given neighborhood. They are not compelled to live in the parsonages purchased and furnished by the church. Did you not, Doctor, once refuse to occupy a parsonage provided for you? If so, did the Bishop or Annual Conference presume to hold you accountable therefor? But the question needs no further argument. There has been no ground of complaint in the past, and so long as we elect consecrated men to the episcopacy no difficulty is likely to arise. The Bishops themselves will arrange the matter in order to promote the best interests of our beloved Methodism.

The Baltimore Council Decrees.

The Catholic Plenary Council held in the city of Baltimore, in November, 1884 was a notable gathering. All the Bishops and various representatives of the church were present and deliberated for weeks. Their conclusions were published, of course, in the Latin tongue, and were not promptly transmitted by messenger to Rome for the Pope's consideration and formal approval. Much was said at the time of the decrees agreed upon and extracts therefrom published in newspapers. Those publications, however, were unofficial and doubtless inaccurate.

The decrees have been returned with the Pope's approval and have been officially promulgated by the primate of the church in America. We find in the Independent of New York, liberal extracts from the carefully translated documents.

The general scope of the decrees and principal provisions as they concern clergy and laity, will be given at another time. We here append the deliverance of the council on the temperance question. It will be seen that it differs somewhat from the unofficial publication. But it is an advanced position for the Roman Catholic Church to take and will undoubtedly have material influence in the great contest with intemperance and the liquor traffic:

There is no doubt but that among the evils we especially deplore in this country the abuse of intoxicating liquors is to be numbered. For this excess is the constant source of sin and the fruitful origin of misery. Utter ruin has thereby come upon innumerable individuals and whole families, and it has dragged many souls headlong to eternal destruction. And since this vice has spread not a little even among Catholics, scandal is thus given to non-Catholics, and a great obstacle is set up against the spread of religion. Both love of religion and of country, therefore, urges all Christians to use every effort to stamp out this pestiferous evil. Following in the footsteps of the fathers, the other councils of Baltimore, and supported by the teachings of the Angelic Doctor, we approve and heartily commend the praiseworthy custom of many who in our day abstain entirely from the use of intoxicating liquors, thus to overcome more certainly the vice of intemperance, either by removing from themselves the occasions thereof or by presenting to others a splendid example of the virtue of temperance, whose zeal we willingly admit is according to knowledge and has already brought forth abundant fruit, and promises greater in the future.

We recognize the societies named—the Catholic Union for Promoting Total Abstinence and the Sacred Thirst—to be worthy of great praise, for they are directed by a truly Catholic spirit, and seek the necessary strength, not so much in the firmness of self-will as in the power of prayer and of the sacraments. Moreover, it is known that the head of the whole church and Christ's vicar on earth has more than once enriched them with his apostolic benediction and with the indulgences of the church; wherefore we also present to them the signs of our good will, and we commend them to the paternal care of all our priests, that they may flourish more and more; that they may not only add souls to their ranks, but also show them the Catholic path in which they should walk.

Lastly, we warn our faithful people who sell intoxicating liquors to consider seriously by how many and how serious dangers and occasions of sin their business—although not unlawful in itself—is surrounded. If they can, let them choose a more honorable way of making a living; but if they can not, let them study by all means to remove from themselves and others the occasion of sin. Let them not sell drink to the young—that is, to those who are not of age; nor to those who they foresee will abuse drink. Let them keep their saloons closed on Sunday, and at no time let them allow blasphemy, cursing, or obscene language within the walls of their taverns. If, through their culpable neglect or co-operation,

religion is brought into contempt and souls ruined, they must know that in heaven there is an Avenger who will exact the severest punishment from them.

Origin of the Central Mexican Mission.

The Central Mexican Mission has developed into a Conference and is old enough to have a history. As we turn back the pages for a few years and see the feeble and unpromising genesis of that grand movement, we can but feel like singing praises. In a recent letter to the Southern Christian Advocate, Bishop Keener writes of that day of small things, from which we quote the following interesting statements:

Some thirteen years ago I started from New Orleans for the City of Mexico. The purpose was slowly formed, but unexpectedly to me, during a missionary anniversary of the Louisiana Conference, then being held in Carondelet street, it was suddenly developed into immediate expression. Bishop Pierce had just finished speaking, I arose and added somewhat, and alluded to the field of Mexico as ripe to the harvest, and cited the fact that I had seen a Mexican who had come out of Mexico in search of Christianity; and who had been mysteriously brought to Christ in Brownsville, Texas, while working for the first time in a Protestant audience; and that I had both seen and apostolized him at the West Texas Conference, only a few weeks before.

From the back part of the congregation one asked if I would go to the City of Mexico if the money was pledged to pay my expenses. I answered yes, and Bro. Walmesley opened the subscription for raising a thousand dollars in gold, by giving one hundred. The amount was soon made up.

The following Sabbath morning I arose early and went down to the vessel, my wife, Dr. Polak, of Baltimore, Bro. Tindor and Bro. Walmesley went down to see me off. The craft was the "Tobasco," a little steamer that had been in dock for repairs. It was intensely Spanish in its make up, shape, crew, cabin, captain; all had a Mexican imprint. At 8 o'clock A. M. she hauled in her lines, and steamed down the river. This gave me full time for meditation. It was a venture under the impulses of the Spirit. I felt strangely alone. What I should do in a land where even the tongues were unknown, or how I should do, was left to the workings of an unseen hand. The Gulf was sombre and rough, the sky leaden during the entire trip, and not a soul was seen from the time we left the river until we came to anchor at the Castle of San Juan d'Uloa. It so happened, the railroad was just opened, and I went up to the City of Mexico on its first regular through trip. Only three English-speaking persons were on the car—an engineer, a contractor and myself. The scenery of the Cordilleras repaid me for all the odors and motions of the "Tobasco." The Southern Cross stood over the land of the Aztec in its brilliant significance—Mexico for the Savior. Yet the first hours spent in the city, alternated between hope and fear. Sometimes it seemed impossible to make a lodgment, with the slender resources at command. Mr. B. M. Walmesley had generously given me a letter of credit for several thousand dollars. But others were there trying to start work with unlimited influence and money. Bishop Gilbert Haven had all the United States, and what at that time was about the same thing, all the Northern Methodist Episcopal Church at his back.

A good Providence sent to my aid a poor man, Christian Brenne, a Swede, and a translator for Maximilian, who spoke English well. I put a new suit of clothes on him; then he found our noble old Mexican, Sothenes Juarez, and brought him to me. Juarez was the first President of the first Protestant Assembly held in Mexico. We instinctively took to each other on sight. The old man gives me a good Spanish hug every time I go out to the mission; he is now the presiding elder of Morelos district. It was through these two that I bought the old chapel of the Capuchins, on Fifth street, where Bro. Daves afterwards built our "Templo de Mesias." Well, it was a great triumph, as it was the first property bought by Methodism in Mexico. Bishop Haven could hardly believe his eyes. In two or three weeks I had arranged for repairing the chapel and placing Alejo Hernandez in it, and returned home. Hernandez, and then Bro. Daves, did good work at a difficult time. Hernandez went presently in triumph to heaven, and after several years, Bro. Daves returned to the United States. The health of his wife left him no other course. Had he remained, he would have reaped many of the sheaves which others have since garnered. Among our good friends made in that first home was the family of Mr. Hugo Wilson. Mr. Wilson was an Englishman who had been long in Mexico, a man of substance and great integrity. His wife, sons and daughters have always given a hearty welcome to our missionaries. He died within the last two years, in full hope of Heaven. He often lent his name and credit to myself and Bro. Daves in the course of the development of the work.

The Alumni of Emory College number 743; the preachers, teachers, lawyers and doctors are numbered by hundreds; the college has furnished five missionaries to China, one to Mexico and scores to the West. In this last respect Emory stands at the head of all our church institutions. The spiritual and ecclesiastical atmosphere of that college must be wholesome that trains and inspires students with the spirit and heroism of missionaries.

Debt to Methodism.

We find in Zion's Herald some interesting extracts from a remarkable article in the Congregationalist by Prof. Austin Phelps. It would give us pleasure to republish the communication entire but have failed to receive it. Prof. Phelps is one of the most popular of American theological writers. He is broadly catholic in his sentiments, generous in judgment and the farthest removed from sectarian or sectional prejudice. The quotations from his article indicate at once marked "mental hospitality," and the trend of modern theological thought. More and more the Christian world is acknowledging its debt of obligation to Methodism. This is generously done by Prof. Phelps. The following is from Zion's Herald:

"The Congregationalist," of March 25, has a remarkable article from the pen of Prof. Austin Phelps, D. D. It may be said to mark an era in the discussion between Wesleyans and Calvinists. The article is entitled, 'The Debt of Religion and Theology to Methodism.' It is not patronizing in spirit, or simply flattering in its estimate of the influence of a sister denomination, but is a hearty and manly recognition of the manifest work which has been accomplished, given in the clear, forcible and graceful style of the Professor. He pictures, very much as does Dr. Stevens, in the opening of his 'History of Methodism,' the moral and religious condition of Great Britain at the time of the Wesleyan Reformation. Prof. Phelps says: 'The chief power in saving to the future the old church of Cranmer and Ridley was the Methodist revival.' 'Methodism saved the Anglican Church from extinction. It was a re-enforcement of apostolic Christianity, also, in every other Christian denomination in the English-speaking nations and colonies. We have all felt the throb of its pulsations. It has been what new blood is to failing dynasties and decadent races.' Prof. Phelps falls upon the exact office of Methodism in behalf of the Calvinistic Churches: 'It has been a stout ally of those who have labored to eliminate from the popular notion of Christianity the notions of a limited atonement, and the servitude of the human will.' * * * 'Methodism cut the knot. Wesley and his associates denied the limitation of the atoning sacrifice by a Divine decree.' * * * 'They preached this exultingly, like men freeborn. It gave a ring of gladness to their ministrations.' 'The mountains skipped like rams, and the little hills like lambs' at the sound of their voices.' 'Angustine and his predecessors,' says Prof. Phelps, 'paganized Christianity in this respect for a thousand years. The reformers left the truth substantially as they found it. Calvinism, as defined in the Geneva and Scotch theologies, and in the thirty-nine articles of the Anglican Church as well, was dead fatalism. The offer of salvation, loaded with the doctrine of inability, meant no more to multitudes of hearers than 'Selah' did in the old edition of the Psalms.' 'The most triumphant way,' the Professor says in closing, 'of proving any doctrine involved in human duty, is to use it. Make it thus prove itself as a fact, and time will take care of it as a dogma. This Methodism has done for the doctrine of human freedom through the whole of her romantic history.'

What of the German Work?

Not a sufficient number of agents are employed, and those engaged are not always wisely employed, in winning the Germans for our church. We have organized German churches and necessarily perpetuate the use of the German language, without the faintest hope of ever reaching the many Teutons dwelling within the Southern States.

What can be done? Cut loose from the practice of a sister church, of organizing any more distinctly German societies. Let every Annual Conference of our connection employ one or more German missionaries, not to organize German churches, but to work among the Germans, preach to them in German in our American churches, prevailing upon them to join and stay there. One of these German missionaries might assist during one year more than fifty American pastors of the Annual Conference.

This plan does not design to do away with our German Conference now existing. Let that continue and do in its limited way what it can; but if that is all which our church will do for the Germans in the Southern States, we will not have done our duty. In Arkansas, Alabama, South Carolina and Virginia there are thousands of Germans, who should be won for Methodism, but who are accessible only to the German missionary.

Difficulties in the way? Often our

American brethren have been deceived by designing German ecclesiastical tramps. Receive none except recommended by a superintendent, who might be appointed for that very work. Another difficulty would be as to what Quarterly Conference the German missionary should report to. This would be solved by fixing the office of evangelists in addition to that of pastors.

J. B. A. AUBREY.

"Sunday Fanatics."

Mr. Editor: A benighted Teuton in Plaquemine, La., writes to the New Orleans German Gazette as follows: "The Methodist parson of this place coarsely censured 'our' resident Catholic priest the other day because of the latter's silence in regard to Sunday law and temperance. The priest promptly retorted that the Bible, too, was silent about said subjects. That this is a free country, in which everybody has the right to do as he pleases. These Sunday fanatics care nothing about the rights of their fellow-men. They want us, like brutes, to work during six days of the week and then, on the Sabbath, bring our earnings to their church."

These intonances I can not pass unchallenged. 1. I believe not that the Catholic priest in Plaquemine has remarked that the Bible was not outspoken in regard to Sabbath observance and temperance. Sabbath observance and temperance have many enthusiastic champions among the Roman Catholics. Should, nevertheless, said priest have made such remark, then I am inclined to believe that he is more familiar with the contents of wine-dasks than that of the Bible. Think of it, a priest asserting that the Bible did not forbid Sabbath desecration and intemperance!

2. Not a priest's utterance, but the word of God is our authority in matters of religion and morality. Whoever teaches contrary to the Bible annuls the claim of being a Christian, even though he wears priestly robes. Priests were the fiercest enemies of Christ during his sojourn on earth. Even now many priests and Catholic preachers discard his teachings. Luther rightly says: "The word of God the papists can not shake."

3. Yes, this is a free country: free indeed that, if our Legislature should bless our State with a proper Sunday law, the law office of Plaquemine would sans ceremony steer above correspondent from behind his bar to the calaboose, without giving him time to put off his white apron, were he to vend his whisky and beer on Sunday. A very free country. We make our own laws and the see to it that they are enforced.

4. The advocates of a Sabbath law and temperance are not the enemies of their fellow-men. Our laboring classes need the rest of the Lord's day. Men who spend most of the time at the card-table, loitering the street corners may not require it. But, fortunately, the majority of our citizens are industrious men, earning their daily bread in the sweat of the brow. These require the probability of law against grinding corporations and avaricious capitalists. Sunday laws are the safeguard of the workman.

5. Going to church on Sunday not calculated to injure anybody. Can that, too, be said of the vile deed of strong drink? Many, alas! were hard during the week and on Sunday they bring their earnings to the round vendors of intoxicants. Their bar room has converted many affectionate fathers and devoted husbands into fierce brutes.

Respectfully,

JEAN PATE.

—We have some epic "copy" from Dr. J. B. Cottrell for our issue.

—There are 2,221 theological students in the Prussian universities this term.

—The Church of England expects an income from the State of \$1,000 per annum.

—Rev. C. R. Godfrey, of Louisiana Conference, has raised more than one-fourth of his foreign mission assessment.

—Rev. D. F. Guice writes: "I collected and forwarded to Dr. J. B. Cottrell one-fourth of my assessment foreign missions."

—Dr. J. B. Cottrell and Dr. J. Carlisle are booked for lectures in Richmond during the session of General Conference.

—Archbishop Trench, the distinguished author and preacher of the Church of England, died recently the seventy-ninth year of his age.

—Rev. P. A. Johnston writes: "His entire foreign mission assessment \$75, has been collected. Good letter from our brother in another column tells of his faithful work. Wherever he goes the Advocate has a friend."

For the first time in its history a deaconess has been ordained in the Church of England. The Bishop of London recently ordained three ladies.

The "Missionary Review," for March, reports the recent conversion of over 1,700 souls in the foreign mission stations of the evangelical churches.

Rev. L. P. Meador sends us this postal: "I forward to Dr. Kelley today \$20—over one-fourth for Marvin circuit; double amount paid last year."

Business Manager Palmer, of our Publishing House, has been in Richmond, completing arrangements for the publication of the Daily Christian Advocate.

There are forty Protestant churches and one hundred Sunday-schools in the city of Paris. They ought to be a positive and potential spiritual force in that gay metropolis.

Rev. J. A. B. Jones, presiding elder of the Woodville district, Mississippi Conference, is visiting the city this week. He reports cheeringly of the good work on his district.

Rev. R. Bradley, of the Warren circuit, Mississippi Conference, writes as follows: "I have sent Dr. Kelley twenty dollars (\$20) for foreign missions, with more to follow."

A meeting is in progress across the river at Algiers, Rev. C. A. McLean, pastor. We had the pleasure of worshipping there on Monday night, and observed indications of a refreshing season.

Rev. Dr. T. H. B. Anderson, delegate to the General Conference from the Pacific Conference, attended the preachers' meeting in St. Louis last week, and participated in the proceedings of the Board of Church Extension at Louisville.

Dr. Walker came in on Tuesday morning from Plaquemine, where he has been preaching for a week assisting Bro. Hocutt. The meetings continue this week with Bro. Faunt LeRoy, of Baton Rouge, as a strong helping hand.

Col. A. C. Mitchell, of Shreveport, is in the city, attending the annual meeting of the Louisiana Independent Order of Good Templars. Bro. Mitchell is a delegate to the General Conference, and expects to be in attendance.

Rev. J. F. Evans, of Black Hawk, Miss., sends a memorial tribute to the late venerable George H. Purrell, which will appear next week. We remember that noble old Methodist with grateful pleasure. A good man has fallen on sleep.

To the list of acknowledgments published last week of amounts received on account of expenses of delegates to the General Conference from the Mississippi Conference, we add \$3 from the Brandywine circuit, Rev. Ira B. Robertson, pastor, and \$3.50 from Brookhaven station.

Rev. John S. Mattison, of Selwood, S. C., writes to Bro. Kirkland, of the Southern Christian Advocate, offering himself for mission work in the foreign field. We hope the Board may see its way clear to send out a number of reinforcements at an early day.

Dr. Carter reported at the Preachers' Meeting, Monday morning, a revival of interest in Carondelet Sunday-school. There were thirty-seven new scholars enrolled during the month of March. That sort of missionary work gives new life to the entire school.

Senator Jackson, of Tennessee, has been appointed by President Cleveland to the circuit judgeship, embracing the States of Tennessee, Ohio, Kentucky and Michigan, made vacant by the death of Judge Baxter. Senator Jackson has taken high rank as a statesman, and retires from a short, but really distinguished parliamentary career.

In a notice of our approaching General Conference, the Northern Christian Advocate says the Methodist Episcopal Church, South, has "had an increase of 50,000 members within twenty-one years." Our conference is strangely astray with his arithmetic. The increase of one year has been about 50,000. In twenty-one years it has been fully 500,000.

The Bishop of Peterborough has uttered a strong protest against allowing the clergy to "preach heresy by proxy," by inviting non-conformist ministers to occupy pulpits and uphold tenets which those who gave the invitation dare not preach themselves for fear of penalties. Quite impudently is that ecclesiastic. But this is the latter half of the nineteenth century.

There was a reunion of three Annual Conferences in New York recently. The New York, the New York East and the Newark Conferences, of the Methodist Episcopal Church, met in St. Paul Church, New York City. Bishop Hurst presided, Chaplain McCabe conducted

the singing, and addresses were made by Drs. Scudder, Van Horne, Rutz, Buckley, Fitzgerald and King.

Hon. J. Randolph Tucker will deliver the address before the literary societies of Emory and Henry College in June. Dr. Lafferty promises that the address will be "the wisest and wildest ever heard there," and pronounces "Ran" Tucker the "finest character and greatest statesman in the South." It is a matter of much regret that Mr. Tucker has announced his intention of retiring from public life. The country needs such men in high position.

Rev. P. H. Diefelweir, a supernumerary member of the Louisiana Conference, is on a visit to the city. He attended the preachers' meeting on Monday morning, and made several calls at the Advocate office. Bro. Diefelweir resides now in Florida, not far from the city of Tampa, whither he went several years ago for his health. He joined the Mississippi Conference in 1837, and recalls, with vivid memory and grateful heart, the scenes of those early years.

The Woman's Executive Committee of Home Missions of the Presbyterian Church was organized in 1878, and its summary of work accomplished that year showed a total of twenty teachers employed and funds raised to the amount of \$5,296.25. These figures the next year were increased to thirty-five teachers and \$15,624.65. Last year the summary showed 155 teachers and \$128,523.36 raised. Of the 155 teachers, 63 are in 24 schools among the Indians, 35 are in 33 schools among the Mexicans, 70 are in 38 schools among the Mormons, and 4 are among the Southern whites. That surely is a grand showing.

Sam Jones' closing meetings at Chicago were attended by immense congregations, as were all the services he conducted. The city papers estimate that more than 200,000 people attended the meetings during his five weeks' stay in Chicago. His last sermon was preached to 9,000 persons, while several thousands failed to gain admittance to the immense building. Dr. Scudder preached on that occasion, and warmly shook hands with Mr. Jones at the close of the service, and declared how he loved him and endorsed him. It will be remembered that the press dispatches reported Dr. Scudder as openly protesting against a remark of Sam Jones in his first sermon. The secular papers commented upon it extensively and disparagingly. At the last meeting addresses were delivered by prominent ministers of the several denominations, all testifying to the good work accomplished by the evangelists. Of the results of the five weeks' labors Sam Jones spoke as follows. He evidently has a "wholesome skepticism" about numbering Israel:

Who knows how many have been converted? I want to say no man can charge Sam Jones with extravagant figures in this matter. I know that about twenty have been converted. Thank God for that twenty. ["Amen."] I know of twenty. And I want to tell you another thing, those twenty souls, if they shall shine in my crown up yonder, I shall say, "Thank God forever that I worked for five long weeks in Chicago." [Applause.] And I know that. Well, I have heard of, I think, at least 1,500—I think I have heard of about that many by the hearing of the ear. There may be 10,000, and I hope there is that many; but do not you all say I said there is that many? You tell them Jones said he of twenty. And thank God for the twenty.

Centenary College Commencement.

Mr. Editor: The following from Maj. Knapp explains itself:

Mr. Editor: I propose the following arrangement for trustees and ministerial visitors attending the commencement of Centenary College which convenes at Jackson, La., on May 25 to June 2. For going passage, one regular fare. For returning passage our agent, at Ethel, La., will sell tickets to original starting point on May 25 to June 2, (inclusive) at one-third regular fare, (good only on day of sale) on surrender of certificate of attendance, signed by the secretary of the Board, naming station on this road, whence the delegate (i. e. trustee or visitor) started and paid full fare. Advise me if this is satisfactory and I will accordingly instruct our agent at Ethel, La.

Yours truly,

A. J. KNAPP, G. P. A.

Let trustees and members of the Mississippi and Louisiana Conferences consider themselves invited to our commencement. We shall endeavor to accommodate them. I think I shall be able to secure passage to and from Ethel at a very reasonable rate and good care taken of them while at Jackson. I expect soon to announce special rates for parents and students who come to enter college in the fall.

T. A. S. ADAMS, PRESIDENT.

Pledges Redeemed.

From the report of the treasurer of the Board of Missions, published in the Advocate of Missions, we extract the following—the receipts during the month of March from our patronizing Conferences:

LOUISIANA CONFERENCE.

Mer. 2. Richmond, C. T. Mun-	\$10.00
4. N. W. Canby, B. F.	2.00
4. Richardson, C. T. Mon-	5.00
17. Louisiana Avenue, B. F.	60.00
18. Haynesville, C. R.	25.00
20. Monroe and Heil, sta.	25.00
23. M. C. Canby, A. A.	15.00
23. Arnaud, circuit, J. A.	40.00
23. Carondelet Street, sta.	210.00
27. H. O. White, sta.	22.50
27. S. J. Davis, sta.	15.00
27. S. J. Davis, sta.	4.90

MISSISSIPPI CONFERENCE.

Mar. 3. Vicksburg, R. S.	33.00
3. Wesson and B. et al, B. F.	25.00
1. Lake, J. W. Sandell,	17.75
1. St. Helena, et al, J. W.	45.00
4. Amie, et al, J. H. Ad-	16.25
4. Martin, et al, A. F. Wat-	10.00
5. Neshoba, et al, J. H. Hol-	15.00
5. P. et al, A. S. M.	17.50
8. M. et al, C. D. F.	10.50
8. H. I. Scarborough,	10.00
8. Terry, et al, J. N. Tucker,	31.50
9. Wesley Chapel, J. V.	8.50
9. Walnut Grove, W. W.	15.00
11. Bayou Sara, et al, H. Brad-	12.50
12. China Grove, et al, W. W.	22.00
12. M. et al, J. W.	30.00
13. Rocky Springs, et al, H.	20.00
13. Seashore, B. Jones,	10.00
15. Jackson, et al, C. G. An-	130.00
17. Summit, et al, J. W. Har-	15.00
17. Lauderdale, et al, H. P.	20.00
18. N. et al, W. J. N. J.	15.00
19. Shiloh, et al, C. McDonald,	11.00
19. Martin, et al, A. F. Wat-	10.00
19. Newton, et al, J. P. Tow-	32.00
20. Columbia, et al, R. S. Gale,	10.00
20. Flora, et al, M. A. Bell,	15.00
22. Brandywine, et al, I. B.	20.00
24. Enterprise and H. sta.,	25.25
25. Spring Ridge, et al, H. R.	15.00
27. Scotland, et al, J. M.	21.50
27. Adams and B. et al,	30.00
31. Fayette, et al, J. P. Drake,	30.00

NORTH MISSISSIPPI CONFERENCE.

Mar. 2. Binner, et al, T. L. Foster,	10.00
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Received for expenses of delegates to General Conference: Richmond, \$5.50; Algiers, \$1.15; Ruston, \$1.00.

C. W. CARTER.

April 13, 1886.

Sunday-School Celebration.

The fortieth anniversary celebration of the New Orleans District Sunday-school Union, of the Methodist Episcopal Church, South, will be held in the Carondelet Street Methodist Episcopal Church, South, on April 25, at four o'clock P. M. Addresses, exercises and songs by the children.

By order of the president.

Geo. E. Foster, Act'g Sec'y.

April 12, 1886.

All the Sunday-schools of the Union will meet on Sunday next, April 19, at four P. M., to practice together the songs for their fortieth anniversary, to be celebrated on Sunday following, April 24.

W. H. Foster, President.

New Orleans District Conference.

The New Orleans District Conference will commence in the Carondelet Street Church at 5 P. M., April 22, 1886. Pastors will please have the quarterly Conference minutes, and written lists of delegates.

J. H. Walker, P. E.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickinson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

GARVER & JAMIESON.

There are very few of those who profess to be Christians who live fully up to their privileges. Most of us ought to get upon a higher plane. We are quite sure that one who is in the full enjoyment of God's approving smile and who walks with him in close communion day by day, will never find occasion to ask if he can attend a dance, or if he can drink an occasional glass. The question how much of the so-called enjoyment of this world he can indulge in will never trouble him. Get into that purer Christian atmosphere and such perplexities speedily vanish.—Domestic Journal.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

GARVER & JAMIESON, Publishers.

Miss Cleveland's letter on dress might be termed the clothes letter.

Attention farmers and stock raisers.

In this issue of the ADVOCATE Col. W. R. Stuart advertises the Jersey Bull for sale, very cheap. It is fully acclimated, and is sold to make room for importations to arrive. Do not fail to make inquiry immediately, as the animal is to be sold without reserve. See advertisement.

"Can February March?" asked the punster with a sickly smile. "Perhaps not," replied the quiet man, but April May."

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Borehach and Tar. This remedy is swift and certain, at any drug store at 25c, 50c, and \$1.

"A coat of paint," cried Mr. Dunbar, jocularly, speaking from the ladder. "Is the only coat you can put on without buttons." "Yes," replied the householder, dubiously, as he examined the work on the side of the house, "but I reckon you'll have to put the buttons on this one if you want it to stay on after it dries."

Remember this; you can get a money order at your express office, try it.

Old Mr. Bantly (at the Eden Musso): "Now, there's a statue, Marlar, of one of them fellows they call a fool. It looks like it was alive; don't it?" Old Mrs. Bantly (poking it with her forefinger): "It looks all like a wooden egg with 'em up." Statue (indignantly): "Aw—aw."

Relief is immediate, and a sure cure. Hale's Remedy for Catarrh. 50 cents.

Even editors are sometimes unreasonable. The editor of a Georgia paper said in a recent issue of his paper: "If the man who sold his live-down cotton eggs to the Georgia Christians here doesn't come in and make them good we will teach him what the penalty is for cheating and swindling." Just as if any one could make that kind of eggs good!

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Mr. Starling: "I see that Richard Wagner's gondola is offered for sale to Venice?" Mr. Starling: "Wagner? Wagner? Is that the sleeping car man?" Mr. S.: "No, the musician fellow, you know. The gondola was his favorite instrument."

Before renewing your subscription look over our clothing list for 1886.

"Thomas, spell weather," said the master. "W-I-L-L-I-T-I-A-L-A-E-R-weather." "You may sit down, Thomas. You've given us the worst spell of weather we've had this year."

Have you heard of Dr. J. H. McLean's Tar With Lung Balm? It is really wonderful for the rapidly it cures Coughing, Throat and Lung Troubles.

The boycott—The trundle-bed.

You promised to renew your subscription last week but failed, you may miss a number.

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our swamps prepared here. This is just what it is represented to be, and is endorsed by a great multitude of intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Tonic is the celebrated blood purifier, and infallible for chills.

P. WERLEIN—Music by the ton, at Werlein's, every composer and author fully represented the very latest publications on time; do not see the new advertisements in this issue, or the plans and organs at prices within the reach of every one, at terms that will enable the poorest to secure a first class instrument without strain, the styles and qualities of Mr. Werlein's stock will be found to comprise all the first class manufacturers, musical instruments at prices lower than ever known before. Churches and Sabbath-schools desiring to procure an instrument will find it to their interest to address Mr. Werlein on the subject, beware of worthless imitations for which you will pay as much money as for a good instrument and have nothing in the end.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased the speed of the trains. It offers the advantages of fast time, through cars, accommodations, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUXEX, New York.

ADVICE TO MOTHERS.

Mrs. Wessons' SMOOTHING SCHEP should always be used for children's clothing. It softens the cloth, makes the garment easy to put on, and keeps the child in the best manner for all kinds of diseases. 25c a bottle.

PAIN: All Mts stopped free by Dr. Kline's Great Nerve Remedy. No after effects. It cures all kinds of nervous diseases. Treatise and \$2.00 trial bottles free to all cases. Send to Dr. J. H. Kline, 101 Arch St., Phila., Pa.

Glenn's Sulphur Soap, for skin and household use, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops cure in 1 Minute, 25c.

MISCELLANEOUS.

PARSONS' PURGATIVE PILLS
MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 50c. In stamps. Dr. J. S. Johnson & Co., 22 CH. ST., Boston.

SEDGWICK STEEL WIRE FENCE

To the best general purpose wire fence in use. It is a strong net-work without barbs. Does not rust, and will last for years. It is made of the best material, and is the most perfect fence yet invented. It is the best for all purposes, and is the only one that will stand the test of time. It is the best for all purposes, and is the only one that will stand the test of time. It is the best for all purposes, and is the only one that will stand the test of time.

SEDGWICK BROS., Richmond, Ind.

ACCLIMATED JERSEY BULL FOR SALE

Three years old, sure getter, very large, handsome and gentle. Far more valuable than any other bull of the kind. Will be sold very cheap for cash. F. O. B. cars at Ocean Springs, Miss.

W. R. STUART.

MAT. MAHONER, MAON, MISS.
Breeder of Jersey Cattle. SERVICE BULLS.

TORMENTOR 2nd, 7122, Grandson of Kholive, P. 104, H. C. (Sire of Princess and 40, 12, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

FOR SALE.

Furnished Cottage on Seashore, Hamp Ground. Fronting on the Campus. Apply to Mrs. M. A. HILEY, Algiers Station, New Orleans, La.

The New La. Remedy.

The most remarkable remedy for coughs, colds, croup, whooping cough, measles, diphtheria, all throat and lung complaints—the world over. The remedy is a powerful and sure cure for all these ailments. It is a powerful and sure cure for all these ailments. It is a powerful and sure cure for all these ailments.

Moxie Nerve Food.

Is the only remedy as yet discovered that relieves by nourishing the nerves to healthful vigor. Instead of depressing them to weakness. A single trial will assure you that it produces a vigorous appetite and gives refreshing sleep. To the health-worker it gives wonderful relief from the physical and mental exhaustion of the day. It is a powerful and sure cure for all these ailments. It is a powerful and sure cure for all these ailments.

SPECIAL NOTICE TO PLANTERS.

Guaranteed Highest Grade and Most Reliable Fertilizer to be had—

AMMONIATED Raw Bone Superphosphate, PURE GROUND BONE.

200 lbs to the Acre Will Double the Yield.

"GOLD MEDAL" was awarded at WORLD'S EXPOSITION for best FERTILIZER, SUGAR, CABBAGE and ORANGE fertilizers.

Write for Agricultural Hand-books. Stern's Fertilizing and Chemical Manufacturing Company, 14 E. UNION STREET, New Orleans.

DO Short-hand?

you want to learn to write in short-hand, send at once to J. A. LILLIAN, Galveston, Texas, for full particulars.

For Hard Times.

THE CHRISTIAN ADVOCATE
—AND—
DEMOREST'S
ILLUSTRATED MONTHLY MAGAZINE

With Twelve Col. Paper Patterns of your own selection and of any size.

BOTH PUBLICATIONS, ONE YEAR, FOR—
\$3.25 (THREE TWENTY-FIVE).

DEMOREST'S THE BEST</

Weekly Market Review.

(For Week Ending April 13, 1886.)

COTTON.	
Low ordinary	67 1/2
Good ordinary	7 1/2
Good middling	8 1/2
Middling	8 1/2
Good middling	9 1/2
Middling	10 1/2
Fair	11 1/2
Salvage middling	8 1/2
Mobile middling	8 1/2
St. Louis middling	8 1/2

SUGAR.	
Infior	24
Common	41
Good common	41
Fair	41 1/2
Good fair	42 1/2
Fully fair	43 1/2
Prime	44 1/2
Strictly Prime	45 1/2
Choice	46 1/2
Seconds	41
Yellow clarified	5 1/2
Gray clarified	5 1/2
Choice whites	6 1/2
Granulated	6 1/2

MOLASSES.	
Syrup	16
Fair	17
Strictly Prime	17
Choice	17
Fancy	17

RICE.	
Choice	41
Prime	41
Good	41
Fair	41
Ordinary	41
Common	41
No. 2	41
Rough	41

FLOUR.	
Minnesota bakers	4 7/8
Minnesota patents	5 9/16
Extra fancy	5 3/4
Winter wheat patents	5 7/8
Choice	4 5/8
Fancy	4 7/8
Extra Fancy	5 1/8

CORN PRODUCTS.	
Corn meal	2 5/8
Graham meal	2 5/8
Hominy	2 5/8

GRAIN, ETC.	
CORN:	
White	48
Yellow	48
Mixed	47
AT:	
Western	41
Texas rust-proof	41
BRAN:	
Choice	23 1/2
Primes	19 1/2

PROVISIONS.	
MEAT:	
Prime mutton	10 7/8
Rump	9 7/8
BACON:	
Fancy breakfast	8 1/2
Shoulders	4 1/2
Sides, clear	4 1/2
Sides, clear rib	4 1/2
Ham:	
Sugar-cured	91
DRY SALT MEAT:	
Shoulders	4 1/2
Sides, clear	4 1/2
Sides, clear rib	4 1/2

FISH.	
MAKERAL:	
Extra No. 1, in bbls.	18 00
Half bbls.	9 50
No. 1, in bbls.	9 50
Half bbls.	5 10
No. 2, in bbls.	7 75
Half bbls.	4 25

GROCERIES.	
COFFEE:	
Rio, choice	94
Cordova, choice	12
Java, choice	22
BEETROOT:	
Western dairy	17
New York dairy	17
Country	17
LARD:	
Choice	64
TEA:	
Choice	60
Fair	25
Oil:	
Coal, cases	19
Coal, bbls.	12
Cotton seed	28
Lard	55

VEGETABLES.	
CABBAGES:	
Western, per crate	4 00
Chicago, per 100	5 00
POTATOES:	
Louisiana	1 80
Western	1 85
KROUT:	
Choice	6 50
ORIONS:	
Louisiana	2 75
Western	3 00

BALING STUFFS.	
BAGGING:	
1 lb	91
2 lb	92
3 lb	15
4 lb	15
5 lb	15

SUNDRIES.	
POULTRY:	
Chickens, Western	3 75
Young	2 40
Chickens, South'n	3 00
Young	2 40
Turkeys, Southern	9 00
Eggs:	
Western	12
Southern	12
Wool:	
Lake	50
Louisiana	19
Burry	9
Hides:	
Dry salted	71
Dry salted	11
STAVES:	
Oak, kegs	75 00
Oak, barrels	100 00
Oak, casks	110 00
Oak, hogheads	180 00
Hogheads:	
Barrels	8 00
Half barrels	10 00
FERTILIZERS:	
Cotton seed	8 00
Meal	10 00
Fire ground bone	42 00
Marine acid	8
Sulphuric acid	2
Boys black	2

NEWS OF THE WEEK.

DOMESTIC.

GREENFIELD, Mass., April 7.—A terrible disaster occurred at the Fitchburg Railroad to-night midway between Bardwell's Ferry and West Deerfield Station, the east-bound passenger train, due at Greenfield at 6:05 P. M., going over an embankment 200 feet high.

LAREDO, Tex., April 7.—The city election passed off quietly yesterday, and all who had been looking for trouble thought the matter was finally settled. About 6 o'clock this evening, while the Bots party were parading in procession, they were attacked by the losing party and a bloody encounter ensued, in which five men were killed and three wounded.

GREENFIELD, Mass., April 8.—Superintendent Adams reached the scene of the West Deerfield disaster at 2 o'clock this morning. Throughout the night train-men worked removing the wreck and are still at the task. Up to noon ten bodies, nine of which were removed from beneath the submerged wreck, the other from a car in which the victim had been burned to death, had been found. Engineer Littlejohn died this morning. Conductor Foster was not badly hurt, escaping with a few severe cuts. It is impossible to obtain the names of some of the sufferers, physicians prohibiting any question. Since last night not less than 10,000 persons have visited the spot, some walking from six to ten miles to view the wreck. As viewed by daylight the scene was worse than reported last night. It is considered marvellous that anyone escaped alive. The descent is 130 feet.

ST. LOUIS, April 9.—At 2:30 o'clock this evening fifteen deputies, in the employ of the Louisville and Nashville Railroad, fired into a crowd of men, women and children at the Broadway Crossing of the Louisville and Nashville road, and killed five men and one woman and wounded three men and a child.

LAWRENCE, Mass., April 10.—A fire broke out at 10:30 to day in the pickery room of the dye-house of the smallest of the Pemberton mills and after a fierce conflagration of nearly three hours, the building, which was three stories high and sixty feet long, was gutted. The loss is \$100,000, fully covered by insurance. At 12:30 P. M., the roof fell, carrying down the two floors and also fifteen men who were fighting the flames. All but four of these men escaped by climbing out of the ruins.

CHATTANOOGA, Tenn., April 10.—Steel was made in this city to-day by the Bessemer process. It was manufactured at the South Treadwell Iron Works, and is the first ever made here. The ore used is Cranberry ore, obtained from Roane Mountain. The test has been anticipated with much interest and was carefully watched by a large number of iron men. It proved very satisfactory and should further the adaptability of Southern ore for steel making. It is probable the Roane Iron Works of this city, which for three years, will engage in the manufacture. This test looks to that.

RICHLAND, Va., April 10.—The first elections under the local option law passed by the last legislature took place to-day at Floyd courthouse and Wytheville. At the first named place the "dry" movement was defeated, while in the latter place the "dry" men were victorious by a small majority, and consequently no license will be issued in that town.

LAREDO, Tex., April 11.—Gen. Roberts and his command of State troops have returned to San Antonio. Capt. Schmidt, with his company of State Rangers, will remain here for some weeks. Major Allee said to-day no arrests will be made for a few days in order to give the people time to cool down. The newly elected municipal officers will be installed Monday or Tuesday. The most reliable returns show that of Harche's force seven were killed and eight wounded, while of the Bots, ten were killed and one wounded.

NEW YORK, April 12.—When asked about the truth of certain reports published in the morning papers about negotiations pending with Gen. West, Gen. Hoxby said: "McDowell, Mr. Gould said: 'There is no truth whatever in the report. The whole matter was put in Mr. Hoxby's hands by the directors of the Missouri Pacific some time ago, and they propose to let it remain there. Besides, the strike is a thing of the past.'"

CHICAGO, April 12.—The Methodist ministers of the city, at their regular meeting to-day, discussed the eight hour movement and almost unanimously favored it.

GREENPOINT, La., April 12.—About 100 public school boys of all ages made a demand upon the principal that the recess be extended from fifteen to thirty minutes. Their demand not being acceded to, the boys refused to return to the school after the morning recess and picketed the entrance to prevent children from entering. The trouble assumed such threatening proportions that the principal sent for the police, and a sergeant and several officers were soon on the spot. Finally the mother of the ringleader arrived and forced her son into school, after which the boys quietly marched in.

TRON, N. Y., April 12.—About half the scholars at the Eleventh Ward school struck for shorter hours this afternoon. They demanded a single session per day from 8 A. M. until noon. The boys procured sticks and threatened violence to the pupils who did not join them. Policemen were sent to the scene to give whatever protection was necessary. The strikers tried to induce the boys at another school to follow their example.

ST. JOHNSBURY, Vt., April 12.—Theodore Fairbanks, the celebrated scale manufacturer, died this morning, aged ninety years.

FOREIGN.

It should be the endeavor to liberate Parliament from the restraints under which during late years it had ineffectually struggled, and to restore legislation to its unimpeded course. It is our duty to establish harmonious relations between Great Britain and Ireland, on a footing of free institutions, in which Englishmen, Scotchmen and Irishmen have a like interest.

Mr. Gladstone's speech was three hours and twenty minutes in duration. He finished at 8 o'clock.

DUBLIN, April 10.—The Orangemen of Armagh made a public demonstration to-day against Mr. Gladstone's Irish proposals. They adopted resolutions denouncing the Premier.

ST. PETERSBURG, April 12.—Gen. Tolstoy declares that it will be impossible to construct and maintain a line of railway from Merv to Bakhara, because of the great intervening deserts of shifting sand. He adds that such improvements of the Amur river, which flows midway between these points, will permit of its navigation by steamboats.

Books and Periodicals.

THE GOSPEL CHORUS. A book of sacred songs arranged for male voices. By John R. Sweney, W. J. Kirkpatrick and T. C. O'Keefe. Published by John J. Frost, Philadelphia, Pa. 112 pages, price 50 cents.

The work commends itself by clearness of type and neatness in general make-up. The pages are replete with good things by the well-known editors. Now that good male voice books are increasing, Sunday-schools and churches might do well to consider organizing a male choir would not be an excellent way to engage the energies of the young men in evangelical work—the plan has been adopted in many cases with gratifying results.

—The Pulpit Treasury, for April, is promptly to hand. With this number closes the third year of this incomparable magazine. Its monthly visits have become a necessity to all its readers, bringing to them a very precious of the very best things for pastors and Christian workers. This number gives the index to the third volume, and its admirable array of contributors, topics and texts is like a wonderfully appetizing bill of fare, placed before a hungry guest. Every preacher and student should have this treasury.

The Lutheran Church is accorded the first place in this number, and has a fine portrait of Dr. Seiss, of Philadelphia, one of his capital sermons, a beautiful view of his church and an excellent sketch of his life. Other sermons deserving of special mention are, Frailty, Investigated, by Dr. J. J. West; John; A Memorial Tribute to Rev. Dr. Rice, by Theodore Pryor, D. D., and an Easter Service, by Canon H. P. Liddon. Leading Thoughts of Sermons are by Dr. Gordon, Frazer, Paxton, Tupper, Meyer, etc. Notable Articles are by Bishop Bird, Dr. John Hall, T. L. Cuyler, Bishop MacLagan, Rava, C. H. Sprague, F. E. Clark, David Street, A. H. Momen and S. W. Adair. In the editorial department, The Resources of the Church, The Sabbath Rest, Search the Conscience, Aim at a Mark, A Spiritual Warfare, and other timely and pertinent topics treated with skill and vigor.

Yearly, \$3.50. To Clergymen, \$2. Single copy, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

Richmond Conference.

Delegates to the Conference of the Methodist Episcopal Church, South, to be held in Richmond, Va., May 6, will have a most delightful trip by taking the "Richmond route," i. e., East Tennessee, Virginia and Georgia Railroad, which passes through the most beautiful mountain scenery on this continent. Parties will be permitted to stop over at Chattanooga, Bristol, Roanoke, Waynesboro and other points on the route. The "Lure of the Mountains" by this route you cross the Blue Ridge and Alleghany Mountains in daylight, and make the entire run to Richmond through without change, if desired, in the fast time of forty-eight hours. The rate by this route are as low as any other. No other road can offer lower rates. For further particulars address Maj. J. C. Andrews, General Southern Agent, corner Carondelet and Common streets, New Orleans, La.

Many professing Christians, if we may judge from their conduct, regard the Lord as they do a pauper, and his cause as a charity. If they give anything for the support of the gospel, or the extension of the cause of Christ, they do so begrudgingly, and have an agonizing and weary task in the work which they were under no obligation to give. They have no appreciation of the Lord's bounty, nor of their obligation to render to him according to all his benefits. Their hearts are filled with selfishness, and if they can accomplish their own private ends, and increase their worldly gains, they care but little for the glory of God or the salvation of men. How such penurious, selfish souls can claim to be Christians, and indulge a hope of heaven, we can not tell. Their hearts are on the earth, and their hearts are cold. Could they retain their worldly wealth, they would aspire to no higher good. But knowing that they must part with this, they hope, by some means or other, at last to gain admission to heaven, as the next best thing. What conception can such persons have of the infinite love of the Savior, who, though he was rich, yet for our sakes became poor, that we, through his poverty might be rich? They forget that they have nothing but what they have received, and that they have no account to render for what they have received.

Sketches and Portraits of the General Conference.

The Rev. Dr. Lafferty, of Richmond, Va., has nearly ready a rich and unique volume. It contains a sketch of each of the two hundred and fifty members of the Conference, with a faithful and superior likeness of every delegate. It is a portrait gallery of the body. The volume is in square shape, printed on heavy-tinted paper, and is a beautiful made for all. The engravings, in English and to original rival the best work in America. The "Sketches and Portraits" is a sumptuous book, an ornament to the parlor, and worthy of the great Methodist Senate it portrays.

It will be in colored and embellished bindings. The edition will be one thousand. Price, \$5.00. Orders may be sent to the publishers, in box mail, for this purpose. Enclose name and amount to REV. J. J. LAFERTY, Richmond, Va.

Almost invariably, boys who have been allowed to roam free at night have come to some shipwreck and social destruction. The exceptions have been where there was a wholesome temperament, a strong intellect, and peculiar social influences. Men and boys, women and girls, whatever may have been their culture, feel that there is something in the street at night—something that excites apprehension, or creates alarm, or gives license. Boys that are demure by day will say things at night that they would blush to utter in the daylight.

The result of our observation is the clear conviction that it is absolutely necessary that parents know exactly where their children are from sundown to sunrise. No boy ought to be allowed to go alone off the pavement of his father's house after sundown. It ought not to be a hard restriction; to a boy thus trained from infancy it will not be.—Dr. Decius.

If you have written a letter with tamper in it, keep it till to-morrow and read it carefully. Perhaps you will conclude not to send it.

Quarterly Conferences.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

East Selma station, Apr. 10, 11
Summerfield station, Apr. 11, 12
Orrville circuit, at Rehoboth, Apr. 12, 13
Grove Hill circuit, at Rehoboth, Apr. 13, 14
Choctawhatchee circuit, at Tallahassee, May 1, 2
Lower Peach Tree, at Peachtree Hill, May 2, 3
Gulfport circuit, at Gulfport, May 3, 4
Dayton and Spring Hill, at Dayton, May 4, 5
Hendert Hill, at Hendert Hill, May 5, 6
Holtzworth circuit, at Holtzworth, May 6, 7
Marion station, at Marion, May 7, 8
Chattahoochee circuit, at Chattahoochee, May 8, 9
The District Conference to be held at Lower Peach Tree, beginning on Thursday evening, July 29, to August 1, inclusive.

J. O. KEMPER, P. E.

MORRIS DIST.—SECOND ROUND.

Whittier, Apr. 3, 4
Ellington and Grand Bay, at Allen, Apr. 4, 5
Sugerville, at Gosport, Apr. 5, 6
Gulfport circuit, at Gulfport, May 1, 2
Franklin Street Church, Apr. 2, 3
St. Francis Street Church, Apr. 3, 4
St. Paul's, Apr. 4, 5
St. James, at Lee Springs, Apr. 5, 6
St. Paul's, Apr. 6, 7
St. James, at Lee Springs, Apr. 7, 8
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EDITORIAL.

BY ELLA THAYER.

We question the all-wise vast,
Of souls that people distant spheres:
What of their future and their past?
Have they our sorrows, joys and fears?
Do the same flowers make glad their sight?
The same birds sing? On their great seas
Do ships like ours, with canvas white,
Move steadily, answering the breeze?

Have they their Christ, their Christmas Day?
Know they Malines? Build they? One,
Or all or none? And do they pray?
And have they thought as we have done?
We can not guess—'tis hard indeed,
Our own orb's tale of its dim past
Through centuries unrolled to read,
And who its future shall forecast?

We know the hand that holds in check
The whirling worlds, each in its course,
And save the universe from wreck
And peril—this tremendous force
Holds in check all our little lives:
To sin and strife do all obey
In silence—never planned strikes
To serve for its appointed way.

The dangerous beam alone to us
Is given, to choose 'twixt ill and well,
Between rebellion and obedience—this
To build our heaven, or dig our hell.
But one great thought our strength upholds:
Nothing shall perish! Though his rod
Smite sore, his mercy still endures
His own—God's souls are safe with God.
—Cottage Hymn.

"The Prince of the Kings of the Earth."

This introduction of Christ to the churches by St. John is somewhat remarkable. The Saviour is here represented as the Ruler of Kings, the controller of all governors and persons in authority. He is their prince. Just as the heir-apparent in England is prince over men, so is Christ prince among the rulers and kings of the earth. He is their King as they are the king of others.

As men study the arbitrary proceedings of the monarchs of this world—their wars and statecraft, their pulling down and building up—the conviction is with many that the history of mankind, the shaping of national and human destiny is in human hands altogether; that it is the crowned heads of the earth who really rule; that they are the powers, and beside them there is none other. But this foreboding sentence of John shows a very different condition of things to prevail. The kings do not rule their way; they are not the arbiters and controllers of a world's fate. There is moving about among them—invisible, indeed, but not the less present and omnicompotent—who is their Head and Master, and who does what he will with them and the world.

It is an unaccountable rule to these potentates of a few rods of ground. They are so taken up with a streamer or two, or a half-dozen mountains, that they fail to recognize the presence of him who owns the stars in their multitude, and who is pouring out from his throne a river along whose banks congregate countless nations; and that he to refresh and bless the universe forever. They knew him not when in the flesh, and they fail to discover him now in the spirit. Yet he is here, for all that, ruling and overruling those who think they rule everything.

The king's unconsciousness of the presence and power of Christ does not affect the fact. I remember to have read of the little son of a stage-driver who fancied that he was driving the coach. The reins were in his hands, and so he was confident; but to his profound mortification he discovered after an hour of skillful

driving, as he thought, that the lines passed on either side of his body and were held in his father's grasp, and that his father had been doing the work all the while. The reins of government seem to rest in the hands of the kings of the earth; but, thanks be to God! they do not stop there. They pass up and above the clouds, and beyond the stars, and Christ's all-wise and all-powerful hand is on them, and he it is who is guiding and controlling the world, and bringing it in the face of infinite difficulties home to God.

It is confusing to watch the movements of trals on one of our great trunk lines. At lightning speed they are dashing to and fro on a single track, and to the uninitiated there seems nothing to prevent the most terrible disasters. But, so far from confusion, there is perfect method and system. Somewhere along the line sits a man with a diagram of the road before him. He knows each minute where the different trains are, whether stationary or flying like the wind. By his side is a telegraph key, and when he says "Stop," the train stops, and when he says "Go," it sweeps out on its thundering way. In the midst of apparent disorder there is perfect order. So in the case before us. At times the world seems to have broken loose from God, and the study of the movements of men and nations impresses the superficial observer as a scene of remediless confusion. Yet we know of a face that is bent on us from above unweariedly, and a hand almighty to do that guides and regulates, that pulls down and sets up, and that turneth the hearts of men whithersoever God wills. The Prince of the kings of the earth stands revealed in the accomplishments of the past, and Christ has no better proof of his imminent nearness and triumphant sway over human ignorance, passion and sin, as well as human power, than what we read in the histories of the world. The progress from error, the birth of liberty, the enlightenment of millions; the growing realization of the fatherhood of God, the brotherhood of man, the true individual and national life, the growing aversion to war, the benevolent features of the age—all proclaim overwhelmingly who really governs the world, who is the Prince of the kings of the earth.

A wonderful feature is that Christ is using the nations and rulers of the earth for the accomplishment of the very thing that they never think of, and to which in their hearts they are opposed; and that thing is the redemption of the world.

The kings of the earth are only thinking of and laboring to secure their own establishment and aggrandizement, while all the time under the marvelous power of Christ they are the unwitting instruments of establishing God's kingdom and filling the whole earth with his glory.

We may glance at the wars of the past. In every one Satan had his design, men had theirs, and Christ his; yet history shows that Christ's design was the only one that prevailed. When Pharaoh kept the Israelites in bitter bondage, his plan was self-enrichment; but Christ contemplated through the suffering of those three centuries an unification of the mass that would make the Jews one people forever, and so prepare them for the reception and protection of the word of God, and for that which was to come to them through the Word. There is not a single war but in it we see how by Divine overruling it has been made a handmaid in some way to the Christian religion. The kings of the earth warred, and, as they struggled for preeminence, opened up new countries, swept away idolatry, and prepared a way for the gospel.

The movements of nations, the settlement of countries, all have felt the Divine touch, and been made to agree with the Divine plan. The history of our own land is full of suggestions here. Two hundred years ago France owned two-thirds of this country; Spain, a great portion, and England less than either. Can you explain how it is that France and Spain do not rule people does? Simply because Christ is the Prince of the kings of the earth. He determined that in this vast new conti-

ment—that is to be such a factor in working out the world's redemption—that Catholic countries should not rule, but a Protestant people should possess and govern the land—and it was done.

As it has been, so will it continue to be. There is a prince on earth who wears a crown of thorns who does what he will with the kings who wear crowns of gold. He is invisible, but he governs the nations. The kings of the earth see him not, know him not; but they are his instruments and servants for all that. So will he work on, and rule on, and overrule, until some day the Bible says a voice will be heard saying, "It is done—the kingdoms of this world have become the kingdoms of the Lord and his Christ." How calmly the wonderful announcement is made! Who is it speaking? Who would he allow the blessed honor and privilege of announcing the completion of God's mightiest and most wonderful work? Who but the Holy Ghost himself, who undertook the labor of saving the world.

As soon as the voice is silent, listen to the shout that instantly shakes the spheres. Nay, it is two shouts—one going up from the earth, and another coming down from heaven, and meeting! O child of God, will you ever forget that shout as long as eternally rolls!

The workers for Jesus Christ are meeting; the workers of two worlds—earth and heaven; workers coming from time, and appearing out of eternity, and meeting for the first time, and they meet shouting over the completed work—a redeemed world.

It will be a glorious vision; yet will there be one even more glorious, and that is the sight of Christ, not only uplifted over the kings of the earth, but rising above all principalities and powers, and now seen to be Lord of Lords, King of Kings, God over all blessed for evermore.

B. CARRADINE.

Letter from Dr. Cottrell.

THE NEW ORLEANS CHRISTIAN ADVOCATE, of April 1, just at hand, is no April fool. The editorial remarks and the extract from the Jackson Clarion relative to the massacre of the negroes at Carrollton are in a spirit and in just such terms as are calculated to be effective. Vehement denunciation and extravagant characterization of the astounding deed were indicative of really less feeling than the evident self-expression indicated. There is a desperation which makes one mild, and aside from the consideration that persons abroad will naturally deem the act of these men, who slew the negroes at Carrollton, an index to the temper and spirit of our people, the deed itself is of just such a nature as to make any righteous soul shudder and recoil. The parties themselves, I doubt not, by this time deeply deplore what they have done; or my apprehension of human nature is radically at fault. Two or three bold, determined men could lead others into a venture of that sort, dominating when having them once committed; betraying them into cooperation with them in what surprises—yes, astonishes themselves after it is perpetrated.

As regards of this matter, I would speak again of the recent work of George W. Cable, entitled "The Silent South." His plea on behalf of the clearest, clearest, most considerate and benevolent recognition of the civil equality of the negroes is as ingenious as it is able. Such as have "gone off" impulsively in adverse criticism of the book would on a second reading and a sober study of the issue materially qualify, if, indeed, they did not retract their criticism. I have as much confidence in the negro as I have in the white man in all matters essential to character. Memories of some, with whom I worked in the cotton field when a boy, are quite as grateful and assuring as are any incident to the work I have done in the ministry with the whites, preachers or others. And some I owed until the war liberated them, were as true to me as I have ever been to those to whom I am obliged, and as true as any I have observed in any range of secular or ecclesiastical service. Any Jes-

uitical, mental reserve on the part of our political and religious leaders, as they affect to award equal civil rights to "Our Brother in Black," will foil the whole enterprise of inspiring and aiding him to save himself in the highest measure of the meaning of the term salvation. Let the pulpit, platform and press give such utterance as will induce the most benevolent confession of faith in ordinary criticism, as our people converse on this subject. The young people now growing up have not known what we knew in our childhood and youth of the negro, who, in the relation then sustained, was almost as a kinsman. So much the greater the necessity for them not to be prejudiced by inconsiderate denunciation and the like. The thought comes over me with special power, as I make this record of my memories of sterling worth in the negroes I knew in the past, how abiding is all virtue. Here I sit feeling the power of the character and spirit of the negro men with whom I used to walk and ride and to whom I used to listen when a boy, and of the women who milked the cows as I kept off the calves, and who, as seamstresses, made my clothing. How little did they apprehend that they were then, through fidelity and through consideration of and kindness to the children, putting forward into the future a foundation of confidence justifying such remark as I have written. Yes; they come up from the past and are powerful in qualification—are decisive of the opinion and sentiment of him whom they knew as a boy, regarding the possibilities of their race, now that he has measured off more than a half century.

"What is excellent, as God lives, is permanent."

Do I hear objection to my predication of such exceptional ones of this race, a theory of elevation and culture for all? What if we were to predicate of the lowest types and specimens of the Saxon a theory of ultimate miscarriage in civilization in all? It would be no more absurd. It is of him who was and who is very man of very man that we predicate hope and assurance of the ultimate glory of those with whom he is incorporated. He is exponential of humanity.

The twittering and shrill singing of a bird is heard at every pause in the din and clamor of traditional prejudice, and it is of liberty—of freedom, it slugs. Mrs. Merrick's womanly caveat to the article of Bro. S. S. Keener sings into my soul as from the throat of that bird. Was there ever a more graceful, confidence-inspiring manifestation than characterize the gifted women who are suggesting, through deliverances as eloquent and respectful as are possible in terms of human parlance, that "it is not good for man to be alone?" No well-balanced mind will ever do other than "make haste slowly," and inspiration of ultimate, philosophic benevolence is security against hasty-riding; yet, as it is prophecy that "a nation shall be born in a day," even so may there be in the industrial, educational and governmental world reconciliation as by polarizing touch of magnet in the hand of him to whom a thousand years are as one day, and one day as a thousand years. As certainly as some things have transpired in the past quarter of a century that were not dreamed of in our philosophy, even so will there be sweet surprises in the coming quarter. I am well aware of the specious arguments that are rattled off against "unsexing woman" through her attachmentment, and would as soon engage to tan down a dust as to reply to them. Let this outline the argument that will evolve itself through philosophic elaboration in any reflective mind.

There are some things that some men are qualified to do in the economy of society and government that other men may not do. But this is no reason for those other men to be disfranchised. Even so is it no reason against the attachmentment of woman that there are things man may do which she may not do. Not a little of that which men do that is unbecoming to women but might be omitted, and the world be all the better for it. Bro. Paul wrote, "Help those women." Reciprocally, let the

women help us men. Reciprocally, let the men help the women, if you please. Men with men only are soon abnormal. Women with women only deteriorate.

I have had to suspend a meeting that promised largely an account of the terrible weather. The Ohio is on a course of alluviation just now, and the law of equivalents that seems to prevail through nature may bring back in enrichments of the valleys what is now lost by the flood. I suppose you exchange with "The Centenary," of Florence, S. C., of which I am the corresponding editor for Kentucky. If you will copy what I wrote in the March number about revivals, under the heading "Criticisms With Qualifications," I will spare you anything of the sort now. Just the first paragraph of the article will suffice.

The invitation to be at Richmond, Va., during the General Conference session, to lecture for one of the churches, is accepted.

Have I no suggestions to offer the General Conference? "Modesty is a quality that highly adorns a woman," was one of the maxims in the old English reader, in which my first parsing lessons were missed. My memory of it is as vivid as if a transcript had been made of it by that inevitable rod which was in evidence, very keenly, that parents did not "hate" their sons, and that teachers loved their students, in the days gone. "Those good old days!" Praise the Lord! they are gone. Solomon had a large family. The Proverbs are attributed to him. No, I have no suggestions to offer the brethren. Infallibility instructs. I know of but two infallible men. One is Leo XIII. Modesty forbids my mention of the other. In fact, I am a little doubtful about Leo.

JOSEPH H. COTTRELL.

CLOVERPORT, KY., April 6, 1886.

Reminiscences of an Old Itinerant—No. 2.

MR. EDITOR: Mr. Trader's sermon was greatly owned and blessed of God. I knew of three who were awakened under that sermon that became preachers afterwards of no small importance. Mary went forward and knelt to be prayed for, among them a number from Baptist families. I was awakened as I never had been before, though I made no outward demonstration of my feeling, but resolved to set out with more earnestness than ever to seek my soul's salvation. When I saw the good fruit of Mr. Trader's sermon it occurred forcibly to my mind that he must be a good Christian, as God so manifestly blessed his sermon to the awakening of so many people, myself among the number. Mr. Trader was a Methodist, and I have been a good Christian, as I now believe he was, there might be other good Methodist Christians, and all my prejudices against the Methodists began to yield. I felt more than ever the importance of making a public profession of discipleship to Christ. But what could I do? I knew the Baptists would not take me into their church because I could not say that I was converted, and, strange as it may seem, I had not yet learned the way into the Methodist Church. Just then the Baptist Church was in a heated and unbrotherly controversy about free masonry, and were not at all in sympathy with a penitent seeker of religion. I do not remember that one of them said a word to me on the subject except my dear, precious mother, who had always given me line upon line and precept upon precept. The Methodist Church at Caneridge consisted of about twenty-five or thirty members, the most of them real live Christians. They lived in love and unity and often sang, "Help us to help each other, Lord; our little stock improve," etc. Already the budgings of a revival began to appear about Caneridge, and the members were in full sympathy with all who were serious on the subject of religion. Some of the good sisters especially were active in looking after the young people who were serious. They seldom missed an opportunity of giving me a breeze and a word of instruction and encouragement. I was more and more drawn toward the Methodists on account of the interest they manifested for my salvation. In the meantime there was a little camp meeting held

near Redlick, and I spent a day or two at it. Moses Trader, the great preacher, was there, and, I suppose, by the request of the pastor, opened the door one day for the reception of members. He said in substance that inside of the church was the best place for all who were sincerely seeking religion; that they took in all their members on six months trial, and only required one condition previously, which was a sincere desire to be from the wrath to come and to be saved from their sins. This showed me the way to get into the Methodist Church, and I began to feel very Methodistically inclined. I said nothing to any one about it, but soon had my mind made up to join the church, which I did about three weeks after. As we rode together from the church, the class leader said to me, as I had joined the church, perhaps I would like to read the Discipline. To the best of my recollection this was the first time in my life I had ever heard there was such a thing as a Methodist Discipline. I did not know whether I would find it in the form of a tract, pamphlet or book. I did not, however, betray my ignorance, but told the class leader I would be glad to read it. When we got to his house he handed me a neat little volume bound in calf. On the title page it read, "The Doctrines and Discipline of the Methodist Episcopal Church." I took it home and immediately began very deliberately to read and analyze every sentence in it. I thought it a very religious book. So far as I understood it I endorsed its articles of religion, its polity and especially its general rules, and determined to be governed by them, as I have been from that day to this, never having willfully violated one of them. I was greatly benefited by the weekly prayer and class meetings of the church. My purpose to serve God continually gained strength, and I became more and more convinced of the great importance of being soundly converted and made a new creature in Christ Jesus. I was glad that I was in the church and had such associations as were congenial to the state of my heart. After reading the Discipline, I decided, if the Methodists lived according to that book they were true Bible Christians, and all my former prejudices against them soon passed away forever, and I felt that I had a very safe home among them. But I was not a thorough Methodist yet, and I propose to tell you in my next how the members bore with my ignorance, and persevered until they got me thoroughly Methodized.

J. G. JONES.

HAZLEHURST, Mississippi.

Revival at Austin, Texas.

In a business letter to the office, sending some subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE, Mrs. Gov. Ireland thus speaks of the great revival in progress in the capital city of the Lone Star State:

We are in the midst of the grandest revival in our church that has ever been known in Austin. This is the fifth week of the meeting, and the interest still seems general and profound. We can not arrive at any thing like an estimate of the number of conversions, as many were backsliders, and some members of other churches. The number added to our church up to date is nearly 100, with others still to join. We are blessed with a holy, consecrated pastor, whom the Lord delights to honor.

We praise and magnify our beneficent Father for all his blessings. We are holding out our hands and reaching after still greater displays of his power and goodness. With kind regards and best wishes, for your work, I am,

Your friend and sister,

MRS. A. M. IRELAND.

Additional receipts for expenses of General Conference delegates:

Homer, \$6 25; Evergreen, \$5; Franklin, \$2; Trenton, \$3; reported before, \$19 65; total, \$35 90.

W. CARTER.

APRIL 20, 1886.

To the Preachers of Meridian District.

DEAR BROTHERS: Please collect and forward your assessments for delegates to General Conference. Forward to Rev. W. C. Black, at Meridian, Miss., at once. Fraturnally, R. D. NOBBSWORTHY.

Christian Advocate.

THURSDAY, APRIL 22, 1886.

For the New Orleans Christian Advocate.
MY BIRTHDAY.

BY ELLEN S. HARRIS.

Swiftly the years go by,
With gladness as they fly,
And ever from the sky
This message comes—
"Ye who adore the Lord,
Ye who love his word,
Though thickets fire and sword,
Must find your homes!"

If all were ever bright,
If there were never night,
How could you find the light
Of Bethlehem's star,
Which over racing waves
Of ocean, as it laves
The continents with graves,
Shines soft afar?

"All who shall call on heaven,
All to whom grace is given,
Must from the world be given
A heart that is true,
Must feel the weight most dire,
Yet know it lifts them higher,
Toward God and angel choir,
While earth is lost."

Thus from God's heaven
My soul would patient be,
Ascending Calvary,
With all its woes,
Knowing he looks down,
Dispelling every frown,
And holding high the crown
Of life's swift cross.

Surely the way is bright
With clustered angel light,
Which shines as pure and white,
Like petals above,
Guiding the soul that tries,
The rocks and reefs beside,
Till o'er the troubled tide,
It finds eternal life.

EDWARDS, MISS., March 20, 1886.

En Route to My First Circuit.

MR. EDITOR: At the request of my presiding elder, I send you an account of a night spent in the woods while on my way to my first circuit. When I arrived in Lake Providence, my late home, I thought of going across the swamp some fifteen miles, and spending a few days with my mother before leaving her to be absent one year. I knew the weather had been very cold, but had then moderated—had even rained twice; so not thinking of ice I saddled my horse and betook myself to my journey. My horse traveled well. Everything was looking well, and, as I bade my old friends "good-by," I thought of nothing save my new field of labor. It was two o'clock when I started. I had only fifteen miles to ride, and as my horse was fresh, I thought I could get home by six o'clock at the outside. The first hour's ride carried me one-third of the way home.

My road lay five miles northward from Lake Providence, then due west six miles across the swamp, and on west four miles in the hill country. As I have stated, the first hour carried me one-third of the entire distance home. Here I turned westward, and into the swamp I went. As I was advancing into the dreary part of the swamp, I was hailed by an old negro hunter, who told me I should find some ice. I learned from him that the swamp was pretty well covered with water, and that the road was a solid block of ice to the Moon, some five miles distant. I had been in Baton Rouge during the freeze, and had seen no ice so far on my journey, and I thought the old man was trying to fool me, so I told him I could get through and started on.

My thoughts ran for awhile on preaching, my whole thoughts were fixed on preaching, until my horse, crossing a small ditch, came near falling with me. "What is the matter with you, Charlie?" said I. But I soon saw that the ice was nearly thick enough to bear his weight, and also that it was very slippery, being covered with water. I soon got safe over the ditch, and resolved to quit the road, as it was almost impassable, but to keep near enough not to get lost. By so doing I avoided much ice. Soon I went thinking about the people on South Bossier circuit, to whom I was sent. My horse was perfectly gentle, but I kept both hands empty, holding only the reins, so I could lift up brush and pass along. I began to sing "Come thou Fount," and then I wanted to sing "And we are yet alive." I could not take out my hymn book because my hands were in use getting along—cleaning brush. However, I struck an old familiar tune, and at the end I would come in, "And bring me through this howling wilderness." Then I would pray it. On I went, fighting my way through ice, mud and brush until I came to a small bayou where the water was about three feet deep, and some forty yards wide, with ice thick enough to bear my horse's weight, and about four inches of water standing on the ice, which made it so slippery that it was difficult for a horse to walk. I went up the bayou about one mile to see if I could find a place where I could cross, but, finding none, I returned and went down the bayou for the same purpose, but only found the creek larger. Now, what could be done; the sun was down, in the middle of the swamp, and no way of getting across the bayou. To go back to Lake Providence was impossible.

When I could go no further, I did as the children of Israel did—cried unto the Lord for help. I got up from my knees and mounted my horse, and started across the bayou! I was half way over when the ice gave away and down went I! I barely succeeded in getting my feet out from under my horse before he fell. After I crossed the bayou I had no more trouble until I came to Macan, (a deep bayou, the

boundary line between the two parishes, East and West Carroll) when, just as I expected, it being dark, the ferryman had gone home. I was left alone. I hobbled until eleven o'clock. No one came to my relief. At last I thought I would make one grand effort. "O, come quick I'll die!" No response came. I was getting cold; my feet were wet. Everything was a solid block of ice, and the wind whistling from the North. I remembered at that time having read that a person on the point of freezing to death can not feel the cold, being numb. I did not feel the cold, but I could not open my mouth so as to wind it, then it was that I became alarmed. I remembered having read of Richmond Nolly, who died many years ago—froze to death going to his circuit. I stamped around until twelve o'clock with no fire (I had no matches) when I resolved to lie down and go to sleep. I unsaddled my horse, used the blanket for a bed, my saddle for a pillow, and my overcoat for cover. Then, my head being ready, I got myself down and prayed. I prayed as I never prayed before, for I thought it was the last prayer I ever should pray in this life. After resigning myself into the hands of my Maker, I went to sleep. My spirit was soon in the dreamland. I thought, or rather dreamed, of nothing but comfortableness. I thought I was on some large steamboat, sitting by a good, warm stove. So the night passed off, dreary as it was. Vision after vision played before my mind, only to pass away and leave me in the same deplorable situation. At last the much wished for dawn appeared and I at once commenced hollering with all my might. The ferryman came; I was ferried over and snugly lodged by a large old fashioned wooden-dre. Deliverance had come!

RELIQUARY, LAKE PROVIDENCE, April 9, 1886.

An Incident.

BY MRS. L. GRADY SADLER.

Reading the notice, in a late ADVOCATE, of the death of Mrs. Gov. A. G. Brown, of Mississippi, recalled an incident which occurred in the days of my school-girl life, relating to this distinguished lady while she occupied the governor's mansion. Mrs. Brown's niece and myself were schoolmates. Melissa Brown often talked about her aunt and told me many things that made me love the lady. When we were in her presence she always said something that we would remember. She was dignified without being stiff, lively without being frivolous.

On New Year's Day the governor held a levee. That was a red-letter day in our school calendar. At the last one this incident occurred. Our principal teacher, Mrs. L. C. W. Judd, took a levy of us girls with her, and early in the morning repaired to the governor's mansion. Mrs. Brown soon came in, greeting us all in a very friendly manner, saying to Mrs. Judd, "I am so glad you have for the nonce veiled ceremony and brought the girls early. They can have a grand time to-day."

TURNING TO US, SHE SAID, "Now, girls, just consider yourselves at home, and act accordingly."

MISS MELISSA THEN CAME IN AND WE LEFT THE LADIES CHATTING, WHILE WE ENJOYED THE FREEDOM OF THE MANSION.

GUESTS WERE COMING AND GOING ALL DAY. A FEAST OF SWEET AS WELL AS FAT THINGS WAS SERVED AMPHIBIOUSLY IN THE SPECIOUS ROOMS UP STAIRS. MRS. BROWN SEEMED ALMOST OBVIOUSLY, HAVING AN EYE TO THE COMFORT AND PLEASURE OF ALL.

SHE WAS A BLACK VELVET DRESS, WHICH HUNG IN HEAVY, CRESCENT FOLD. I CAN NOT REMEMBER THAT SHE WORE ANY JEWELRY. IF SHE DID, IT WAS NOT CONSPICUOUS.

SOME SOFT LACE AT THE THROAT AND WRISTS WAS THE ONLY TRIMMING OF THE DRESS. HER BEAUTIFUL, LONG HAIR WAS BRAIDED AND COLLARED AROUND HER HEAD FORMING A CORONET. TO MY YOUTHFUL EYES SHE SEEMED A VERY QUEEN.

AFTER THE MANSION WAS LIGHTED UP AT NIGHT WE SAT WATCHING THE NEW ARRIVALS; SOME OF THE GIRLS MAKING REMARKS WHEN ANYTHING NOTICEABLE OCCURRED. AS WE WERE BUT "WALL FLOWERS," WE CLAIMED THAT PRIVILEGE. JUST THEN AN ELDERLY, COUNTERFEITED LOOKING GENTLEMAN ENTERED THE PARLOR, AND SAT DOWN IN THE NEAREST VACANT CHAIR. ONE OF THE GIRLS SAID, "LOOK, GIRLS, 'UNCLE BUTTERNUT' HAS ARRIVED." IN A FEW MOMENTS WE SAW MRS. BROWN MAJESTICALLY WALK TOWARD THE DOOR. PASSING US, SHE WENT DIRECTLY TO THE OLD GENTLEMAN. BOWING PROFOUNDLY SHE TOOK HIS PROFFERED HAND, GREETING HIM VERY CORDIALLY. WE WERE TOO FAR AWAY TO HEAR, BUT SHE TOOK HIS ARM AND PROMENADED AROUND AMONG THE GUESTS SOME TIME, AND THE LAST WE SAW OF THEM THEY WERE GOING UP THE WIDE STAIRCASE TO THE SUPERROOM.

"UNCLE BUTTERNUT" AND THE TALL LADY IN BLACK VELVET WERE THE EYECATCHER OF ALL EYES. TURNING TO MRS. MELISSA, I ASKED IF THE OLD GENTLEMAN WAS A RELATIVE OF THE "O, NO!" SHE LAUGHINGLY SAID, "HE IS ONE OF AUNTIE'S OLD NEIGHBORS AND LIVES DOWN IN COPIAH COUNTY, AND SHE WOULD MAKE MORE OVER ONE OF THEM ANY TIME THAN SHE WOULD OF THE BIGGEST MAN IN THE CAPITAL." AS SCHOOL-GIRLS, OUR CROWD WERE BUT "LOOKERS ON IN VENICE" THAT DAY AND NIGHT IN THAT vast assemblage of beauty and fashion; but nothing that I saw of that magnificent levee made so lasting an impression as did this kind deed of Mrs. Gov. Brown, showing, as it did, the charming grace and noble traits of her Christian character.

"AFTER MANY DAYS" ONE OF THE GIRLS SO KINDLY WELCOMED THAT BEAUTIFUL MORNING LAYS THIS HUMBLE FLOWER UPON HER GRAVE.

AN INQUIRY.

MR. EDITOR: I have been very much puzzled over this question: Was it Elijah or John the Baptist that appeared with Moses on the mount at the time of Christ's transfiguration? Dr. A. Clarke and others agree that it was Elijah that appeared with Moses and talked about the death of Christ, which should be accomplished at Jerusalem. They simply state it as a fact already established, and, consequently, bring no Scripture proofs to bear upon the subject. It seems that Elijah could comfort but little, having never passed through the portal of death. In Malachi we read, "I will send you Elias before the coming of the great and terrible day of the Lord;" and in Matthew xvii, 10-12, we find that John the Baptist was the Elias spoken of. Why Elias in the one should mean John the Baptist, and Elias in the other should signify Elijah the prophet, is something I can not understand. I

would like to hear from Dr. T. A. S. Adams on the subject.
—HENRY H. JOHNS.
BELLEVUE, LA., April 7, 1886.
From the Work.

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FRATERNALLY, S. J. COTTON.

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Sunset on the Buffalo.

BY CECILIA.

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One by one the stars come out, like buds bursting into bloom and beauty, until the fields of heaven gleam with the watch-fires of the night. (When a little child, and still an idle dreamer, I loved to think of the moon and stars as God's lamps to light the world—the angels being the lamp-lighters.)

After the sunset I watch the stars and the silver crescent, until a cloud, soft and white like a bridal veil, is drawn over all—then passes on, like the white wings of a ship sailing over the Southern sea.

Down by the river I hear the mid nightingales (original—"all rights reserved") and the cry is echoed along the margin of the river—"Knee deep! knee deep! knee deep!"—until it becomes monotonous, and I turn from my musing and leave the river to go singing (like Tommyson's song of the brook) "on and on forever," reflecting on its moonlit waters the "starry firmament," and I think of "the beautiful river," "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High," where the trees of life grow in beauty along its margin, "whose leaves are for the healing of the nations."

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Until the dark, deep waters seem as a broad ribbon of "old gold," fringed with green-gray moss—the willows and sweet gum being tufted with mistletoe and moss, the latter swaying gently and gracefully in the evening breeze. Slowly the "radiant glow" is fading, like the last sweet smile on the face of the dying, or the flames on the altar of the evening sacrifice, leaving the clouds like pale ashes of roses, until "the twilight's purple rim" shuts out the last ray reflected from the crown of "the monarch of the day."

One by one the stars come out, like buds bursting into bloom and beauty, until the fields of heaven gleam with the watch-fires of the night. (When a little child, and still an idle dreamer, I loved to think of the moon and stars as God's lamps to light the world—the angels being the lamp-lighters.)

After the sunset I watch the stars and the silver crescent, until a cloud, soft and white like a bridal veil, is drawn over all—then passes on, like the white wings of a ship sailing over the Southern sea.

Down by the river I hear the mid nightingales (original—"all rights reserved") and the cry is echoed along the margin of the river—"Knee deep! knee deep! knee deep!"—until it becomes monotonous, and I turn from my musing and leave the river to go singing (like Tommyson's song of the brook) "on and on forever," reflecting on its moonlit waters the "starry firmament," and I think of "the beautiful river," "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High," where the trees of life grow in beauty along its margin, "whose leaves are for the healing of the nations."

Night, like a sable bird, has spread its starry wings over the landscape, and lately illumined by "the sunset's radiant glow," and with feelings and sentiment, I know I shall never see again the "Sunset on the Buffalo."

Sub and Super.

I think it is Emerson who somewhere says that enthusiasm is a characteristic feature of every great movement in the world's history. The philosophy of this statement is apparent. Men, as a class, drift idly down the stream of human events. Born forward with the sweep of the mighty tide, they little heed the troid of things about them. It requires industry, and courage to resist this onward tendency to idleness and uselessness. Enthusiasm is a necessary concomitant with each of these elements. The world looks with distrust and suspicion upon the enthusiastic man, especially if he be an enthusiast concerning spiritual things, and is continually confounding true enthusiasm with fanaticism. It does not require a lengthened experience or deep insight to detect a difference as marked as day and night. The distinction is patent. A cool, calculating non-enthusiast may perform wonders in the science of mathematics, or arrive at marvellous deductions in a realm of abstractions. There is a good deal about such characters. Holmes says he imagined he "heard wheels clicking in the tracks of the mathematical genius. I get impatient with those people who are geared like clocks, always hearing the same face, and each day marking the same time hour after hour. I would more admire a nervous, busy individual made on the locomotive order, even if there is danger occasionally from steam or general wreck."

Like most good things in this world, enthusiasm is susceptible of cultivation. It can be suppressed until the person attempting anything works like an automaton, with no vigor, no hope. If, then, this element is essential to the success and vitality of every enterprise, should not the Christian ministry co-operate to keep it flame aglow, using every means living and human at their command to the end. The machinery of our church from a human standpoint, is well nigh perfect. There is in this organization man for every place, a place for every man. It boasts of its flexibility, having a ministry for all classes. Some of its ministers work so long the same grooves that these become worn and smooth. Then he wishes for help, that enthusiasm, holy enthusiasm may be begotten and continued along the line of action. Inactivity is trying to men's souls. It fetters and represses every noble emotion. Oh, the people could hear more and secure more of our leading men! Preaching in charge would draw more closely the gridle, and go the work with renewed ardor, and the blessings of our God would rest like a glorious benediction upon the church.

CORNWALL, LA., April 8, 1886.

To the Stewards.

The stewardship is one of the most honorable and responsible of the local offices in the Methodist Episcopal Church. Its duties are more numerous and varied than those pertaining to any other office, and not one of them is unimportant. The Discipline defines them thus:

"The duties of stewards are: to take an exact account of all the money and other resources received for the support of the preachers in the circuit, station, and to apply the same as the Discipline directs; to make an accurate return of every expenditure of money whether for the preachers, or the members of the society; to seek to be ready and disinterested in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings of the circuit, station, and the leaders' and stewards' meetings to give advice, if asked, planning the circuit; to attend conferences for the application of money to churches; to give counsel in matters of arbitration; to provide the elements for the Lord's Supper; to write circular letters to the societies in the circuit, and to them to greater liberality in their offerings; and to be ready when occasion requires, the state of the temporal concerns of the church."

From this it will be seen that what their chief duty is to have the church so much of the church finances as pertains to ministerial support, there committed to their hands. A careful other interest is also demanded when occasion requires, the state of the temporal concerns of the church.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. C. HENRICHTS.

THURSDAY, APRIL 22, 1886.

As we go to press an Eastern war seems imminent. Greece seems determined to resent any infringement of her asserted rights, and in order thereto is hurrying forces to the front. England has sent a circular to the powers proposing to withdraw diplomatic relations with the little kingdom unless she immediately disarms her forces. In the meantime the attitude of Russia and Austria is the cause for much suspicious comment.

Intense interest in English politics seems unabated. Following close upon his proposals for home rule in Ireland, Mr. Gladstone has introduced a measure looking to the purchase of land by tenant farmers. Popular opinion is possibly against the radical measures of the great statesman, but he shows no signs of compromise or surrender. His home rule proposals may be adopted in an amended form. But whether or not, they will be the basis for the solution of the Irish problem in the future. The defections from his Cabinet and the bitter opposition of Mr. Chamberlain, Lord Hartington and other former party associates, do not in the least dampen the spirit of the "grand old man." His eloquence has yet the strange fascinating power of a magic wand. The second reading of his bill has been fixed for May 12.

In a well-considered "leader" the Wesleyan Christian Advocate endorses the suggestion to observe April 30, as a day of fasting and prayer for the approaching session of the General Conference. It is certainly all important that we rely upon Divine guidance in administering the affairs of the church. When personal ambitions displace profound consecration, Zion will mourn throughout her borders. Our experience and opinions quite agree with Dr. Potter's, as expressed in these paragraphs:

"Nine men ask about the men to be elected at the next General Conference, to one that inquires about the measures likely to be adopted. This fact indicates too much relative interest in the men as compared with the measures, and the ripe fruit of this unequal interest will be to leave the Conference without a quorum as soon as the elections are over. We would not underestimate the importance of electing the right men to office, but wise legislation in many matters is of more consequence. Men die, but bad laws live on, working damage through many generations. The inefficiency of one officer may be overcome by the influence of others and the general strength of the church, but a bad measure may do much damage in defiance of the aggregate wisdom of the executive officers. Let the church, then, pray that the General Conference may not exhaust the grace of the Divine guidance in the election of Bishops and other officers."

Accepting an invitation from the Temperance Reform Club of Vicksburg, to deliver an address on Friday evening last, we had the pleasure of renewing old friendships and associations. En route thither, Thursday night was spent in Jackson and an exhortation delivered to a large congregation in the West Jackson Engine-house. Dr. Andrews has a fine meeting in progress, with every prospect of the largest results. Rev. A. F. Watkins came to his assistance, after Bro. Penn left, and the services continue with growing interest. Several have already been added to the church, with a number of penitents at the altar. We were glad to learn that the West Jackson Sunday-school has prospered greatly. From small beginnings, it has begun to rival the largest schools of the city.

The day was delightfully spent among the friends and parishioners of other years. They shall ever have a chief place in memory and affection. It was in the Hill City that loving hands and prayerful hearts, and ceaseless vigils and skillful treatment, saved our life from the wasting pestilence. With the passing years and growing cares, those friendships lose nothing of sacred tenderness. Despite a very inclement evening a good audience gathered in the Baptist Church to hear a discourse on the question of the hour in Mississippi. A night under the hospitable roof of Bro. Paxton and calls at Dr. Marshall's, Dr. Hunt's, Pastor Woodward's and other's filled up the short time allotted to a pleasant visit.

Romanism Reforming.

Our Roman Catholic neighbor, the Morning Star, of last week, contains an elaborate editorial article on the decrees of the late Plenary Council. Since they have received the Pope's sanction and have been officially promulgated, they of course become the law by which the "faithful" are to be guided. We quoted last week the decree on the subject of the sale of intoxicating liquors. The members engaged in that business were exhorted to seek other more honorable employment, or falling in that were commanded to close their houses on the Sabbath day. Commenting on that decree the Morning Star says:

The duty of Catholics is therefore plain in this matter. The citizens of this city and State are practically the lawmakers. As lawmakers they are bound to provide laws for the essential good of the commonwealth. Now the very life of a Christian commonwealth is worship, and what appertains to worship. It is our duty therefore to join hands with our Protestant fellow Christians to have our grogshops, saloons, beer gardens, *et hoc genus omne*, closed on the Lord's Day. Always provided that they abstain from those wild and unpracticed schemes which is so common among certain of their hot-headed leaders.

We are glad to hail as collaborators in this field of moral reform the priests and "faithful" of the Roman Catholic Church. If they can be induced to obey in letter and spirit the injunction of the Plenary Council and the "Holy Father," the days of the iniquitous liquor traffic in this country are at an end. Possibly seven-eighths of the saloon keepers in the United States are directly connected with that church. So if the church condemns the traffic its support is forever gone. We would have much preferred for the council to have made a positive, unconditional deliverance on the iniquity and enormity of the traffic. Instead of exhorting it should have forbidden. It is a stain upon the church that she will in any sense or in any instance officially tolerate the crying evil. Her altars and cautions should be free from such a shame.

Another fact in the above extract is worthy of comment. The Star speaks of us "our Protestant fellow-Christians." That is a fraternal recognition quite surprising. Instead, therefore, of denouncing all Protestant heretics to endless perdition we are acknowledged to be "Christians." Surely light is dawning. It will be a happy day for the Roman Catholic Church when such enlarged liberality of thought and speech shall characterize her pulpit and pew. Her ignorant members are led to think of Protestants as the very incarnation of all that is hateful in the sight of God and detestable to true religion. The above indicates that association is doing wholesome work—that intolerance is yielding to increasing intelligence.

We know of no better place in which to inaugurate this reform than New Orleans. Here the Roman Catholic Church has been in the ascendancy from the beginning and for many years dominated social, political and religious thought. While every year is marking the steady advance of Protestantism and the comparative decrease of Romanism, if not numerically, yet socially, commercially and religiously, that church is here a great power. Nearly every saloon keeper and owner of a beer garden in the city is either a member or under its direct influence. As the church decrees, so will be the saloons. If the Archbishop wields the power he possesses, we may expect the reproach of New Orleans to be removed, and every saloon to be closed on the Lord's day. The Sabbath desecration, so long characteristic of this city, lies at the door of the Catholic Church. Now that the Plenary Council has inaugurated a reform, may we hope for improvement? We applaud the earnest words of the Star and shall look eagerly for the evidences of a revival of conscience on this vital question.

Our brethren of the Mission Rooms in Nashville have footed their columns for the year ending April 1, 1886. For foreign missions, \$230,000. This is the highest record our church has ever made. Let us praise the Lord.

The opium habit is alarmingly on the increase in this country. Whether the presence of the Chinese here has much to do with it or not, the sad fact remains. In rendering a verdict as to the death of a young woman in New York last week, who had died from the effects of smoking ten pipes of opium in a Chinese laundry, the coroner's jury took occasion to say:

"We, the jury, from the evidence, believe that the practice of opium smoking is too common, and in the interest of public morals would strongly recommend the suppression of opium dens in this city."

Unauthorized Censure.

We find the following in the editorial columns of the Western Christian Advocate:

We have not seen in the papers of the South, even the most pious of them, such denunciations as we had reason to expect of the court-house massacre at Carrollton. It was the most outrageous crime of the month, for it was not merely murder by wholesale, but was murder in a court of so-called justice, and while the alleged offenses of the men who were murdered were under investigation. If the religious press of the South is silent now, the country will be forced to believe that the conscience of that section is still in chains. To be dumb in the presence of such a crime is to exhibit moral insensibility or cowardice.

Certainly Dr. Bayliss has been nothing or he would not have written the above. This paper spoke out freely and fearlessly on the massacre in the next issue after it occurred and again the second week. We sought not to condone the outrage, but to ascertain the facts and earnestly to condemn it. As this paper circulates officially in that locality, we were expected to pronounce upon the outburst, and did not hesitate to do so.

The intimation that the conscience of this section "is still in chains," betrays a partnership of which we thought our readers incapable. It is an impeachment of the Christian manhood and womanhood of this people. From a life-long residence in this latitude and a somewhat extended observation, we have witnessed no special fettering of conscience. Is there so much higher standard of morals and untrammelled freedom of conscience in the neighborhood of Cincinnati as to justify such comparisons? With only two or three exceptions, the entire secular press of Mississippi has condemned in the severest terms the bloody outrage. And yet an entire section is censured because of the censor's lack of information. Such innocence is unpardonable when we turn home.

A Prosperous Preacher.

A press dispatch from Kansas City, April thirteenth, announces the good financial fortune of a New Orleans preacher. The Rev. David Walk, pastor of the Christian Church on Camp street, of this city, about eight years ago invested \$1500 in five acres of land at the Eastern limit of Kansas City. He was at that time pastor of a church in the growing city. On Monday of last week he sold that land for \$60,250. Quite a good percent on a wise investment. Bro. Walk's friends in this city cordially congratulate him on the successful turn in his worldly affairs. But in this connection we must be suffered a word of exhortation.

1. This is no encouragement for preachers to invest in Kansas City or elsewhere. We hope there will not be a general emigration or transfer of the clergy to the great West intent on such a fortune. It is given to very few preachers to succeed as financiers. They have too little time to spare from their high calling.

2. It is difficult, though not impossible, for a preacher to do full work with a full pocket. Those are the exceptions who preserve in wealth the fidelity displayed in poverty. It is not necessary to be poor in order to be pious, but rich preachers are tempted to spiritually impoverish the pew—allow the people to suffer a famine of God's word.

3. Seek diligently the paths of appointed pastoral toil and all these things will be added in sufficient measure. Bro. Walk never turned aside from his faithful, legitimate work as a pastor to make money. While industriously discharging the duties of his high calling, he incidentally made a small investment that has yielded a large return. That was the part of wisdom. We ought not to be improvident or inconsiderate of our temporal welfare. But it should be secondary. Let our divine employ consume us, and worldly affairs incidentally engage us.

The Overflow of Methodism.

In an old issue of the New York Methodist we find an article signed D. C., written no doubt by Dr. Daniel Curry. The following facts are suggestive as to the wealth of our contributions to the ministry and membership of other churches and at the same time maintaining a remarkable ratio of increase in our own ranks. We make a short extract:

Without going back from the present time, or passing beyond our own city, we find a remarkable list of first-class non-Methodist churches served by ex-Methodist ministers. Within the range of a mile, north and south, and between the Fourth and Fifth Avenues of this city, we find Holy Trinity (Episcopalian), Rector W. F. Watkins, D. D., late of New York East Conference; Fifth Avenue Baptist Church, pastor, the Rev. Dr. Armitage, formerly of the Troy Conference; Church of the Covenant (Presbyterian), pastor, the Rev. Marvin Richardson Vincent

(the son and grandson of two leading names of the New York Conference, both of which he bears), himself, also, for some time in the same ministry. The Rev. Robert Collier, of the Church of the Messiah (Unitarian), was for many years an English Wesleyan local preacher. The Rev. Mr. Davis, who has just now vacated the Madison Avenue Congregational Church, to be replaced by Dr. Newman, was a somewhat popular Methodist preacher in the Baltimore, New York East and the New York Conferences. The Rev. Mr. Lloyd, of the Central Congregational Church (Madison Avenue near Forty-seventh Street), it is well known, quite recently was a member of the New York Conference, and pastor of the Washington Square Church in this city. Dr. J. C. Leland of St. Mark's Church (Episcopal), was if we recollect rightly, for some time a Methodist minister, and so was Dr. A. M. H. of the 'Church of strangers.' Here, then, are nine names of chief city pastors, all of whom were once of us, but are no more.

Andover and the Temperance Reform.

I have just been reading "My Study," by Dr. Austin Phelps. It is a book of miscellaneous essays, embracing such topics as Retribution, Second Probation, Inspiration, A Study of the Episcopal Church, etc. The first essay, "My Study," which gives the title to the book, is a historical paper, all about the Andover Seminary, the great men who presided over it during its early history, and the great measures which those men had the honor of setting on foot. Aside from the entertaining style of the "Study," abounding as it does in fine passages of humor, and lively descriptions, it is rich in historical information on these very subjects that are uppermost in the public mind to-day.

How many, for instance, are aware that it was here in this Andover college that the project to send missionaries to the heathen was first thought of in America? That Judson, Nott, Newell and Miles, the pioneer missionaries, were in the seminary, and asked for support in their resolve to preach the gospel to the heathen? Here also originated the monthly Concert of Prayer for the conversion of the world, the annual Concert of Prayer for colleges, those beginning in the dissemination of religious literature which culminated in the American Tract Society, the American Education Society, which "has been in operation seventy years," and "has aided in their training for the pulpit more than seven thousand men"—"more than one-half of the ordained missionaries of the American Board," as well as many pastors of metropolitan churches, and many presidents and professors of our schools of learning." And here, too, it is said, was started that most powerful adjunct of the modern pulpit, the religious newspaper. The Boston Record, the original of "The Congregationalist," was "the pioneer of all kindred publications in the world."

But not to stop to record other great enterprises of this Andover group, let it be said that here, too, was started the great temperance reform movement. "It is not generally known," says Dr. Phelps, "that all the organizations now existing for the promotion of abstinence from intoxicating liquors owe their origin intimately to the Andover Conference." That was the first organized movement in the world founded on the pledge of entire abstinence from intoxicating drinks.

There had been other temperance societies, but they only touched the surface of the matter. They were founded upon a principle, not only distinct from, but opposed to abstinence. "The moderate use of intoxicants they encouraged." The result was that "intoxication among gentlemen of culture and refinement was too frequent to excite surprise, or provoke censure. Everybody was expected to make the slip sometimes. Lawyers came to the bar, and judges to the bench, and ministers to the pulpit, occasionally in a state of inebriation. Young preachers at their ordination were sometimes charged not to allow themselves to be intoxicated by the hospitality of their parishioners." "The popular theory was, that to abstain wholly from spirituous liquors was cowardice; to remove the deacons from the sideboard was parsimony, and to pledge one's self or others to total abstinence was a sin against the example of our Lord." "The pledge of one clerical association in Massachusetts whose members were frightened at the increase of drunkenness among themselves, ran thus: 'We solemnly pledge ourselves not to use more of intoxicating beverages than we conscientiously believe to be good for us!'"

Dr. Phelps goes on to say that "it is more than a twice told tale; that New England rum and New England missionaries went abroad in the same brig, and nobody saw the force of it." But the Andover's was the true temperance principle—to keep the temperate temperate by total abstinence. An European writer says

of this: "On whose mind this great truth first rose is not known. Who ever he was, peace to his memory! He has done more for the world than he who enriched it by the discovery of a continent."

So we who are at work in this great cause believe, and the contrast in public sentiment on the liquor question now and then shows how well the cause is succeeding. We are very thankful for that Andover-born total abstinence principle, and then we are equally thankful for the later-born idea of closing up the saloons—not merely of fortifying with a pledge, but of taking away the temptation.

J. W. N.

Better Stop Blowing the Coals.

"The curse causeless shall not come," said the wise man long ago. When mankind are shocked by such wholesale manslaughter as that which occurred at Carrollton, Miss., not many weeks since, the thoughtful may well enquire for a cause. How is the killing of more than a dozen negroes in a court-room during a trial to be accounted for? The killing was not accidental, nor directly in self-defense. What were the causes of the killing? I do not now enquire whether the killing was justifiable or not, but what were the causes which brought it on. The reasons for an act may be very bad ones, and yet be its real reasons. Great moral demonstrations, whether good or bad, have their producing causes, just as other events have. Great revivals of religion are produced by preaching the gospel. Such outrages upon humanity, as that at Carrollton, proceed from a spell of a different kind. I take the facts from the Clarion, of Jackson, Miss., as copied from a report in the New Orleans Picayune.

First, whisky was evidently at the bottom of the whole affair. "The immediate cause of the affair was that a gentleman from Leflore county, a friend of Mr. Liddell, being decidedly under the influence of drink, was hit over the head by Ed. Brown." The local law makers set up whisky for sale, and does not everybody know that drunkenness, fighting and killing are among the natural and common effects of the sale?

Secondly, in consequence of the above mentioned difficulty, "a shooting affair, in which twenty or more shots with double action Colt's revolvers," took place. "It is a miracle how the parties escaped death, as they were only a few feet apart and the weapons used were all of large calibre and of the best make." Such weapons are a common article of commerce in Mississippi and in most other States of the Union. They are made to imperil or destroy human life. Most bad men are apt to carry them concealed, while good men are prevented from carrying them by prohibitory law. Pistols fired by whisky either do or cause most of the unjustifiable killing of men in this country. But for the pistol battle in the street, the great swelling threats and the sweeping affidavits of the Browns had never brought on the massacre in the court-house.

It is worthy of note that the father of the Browns being three-fourths and the mother one-half Indian, the sons were five-eighths Indian blood. The law of Mississippi forbids the selling of intoxicating drinks to an Indian, yet the testimony is that "Ed. Brown was a bar-room bully." If they had not sold the Indians whisky they had not become the incarnate devils they are represented to have been. These preparatory steps bring on the slaughter in the court-house. Nor should the good citizens of this country shut their eyes to the fact that the great uncertainty of obtaining justice, and the inevitable delays usually attending all efforts to procure it through the ordinary channels of law, have produced a too widespread disposition among our people to take the execution of law into their own hands. Having pointed out the foundation facts, my object is accomplished. Society furnishes the implements of evil, and bad men use them. He who furnishes willingly and unnecessarily the means which not only facilitate, but prompt the commission of crime becomes a participant therein. In the court-room Ed. Brown's pistol began the shooting and ushered in the bloody scene. Had the one hundred armed men known there were no pistols in the court-room (and men would not have gone into court with visible weapons), they would doubtless have selected the few victims of their displeasure, and not have slain the innocent. Pistols caused the rifleman to fire indiscriminately. "Drugs, too, no doubt fired the brains of all who participated in the final conflict. Society furnishes whisky and pistols; bad men use them, as they always have done, to destroy themselves and

others. Society blows the coal in the shavings, and then stands aghast when the conflagration sweeps the city. Better stop blowing the coals!"

W. L. C.

Another Word about the German Work.

"The German work has not met expectation. Nearly all the fields have been on the mission-list for many years, nor does it seem probable that they will ever become peculiarly independent." This remark was made by one of the most prominent preachers of our church. It is true. But the following is the truth:

1. As a rule, the German immigrants are poor. Gathering them into our churches we can not expect pecuniary aid from them. It is sacred duty to give the gospel to the poor.

2. By the time the Germans have accumulated a sufficiency, enabling them to assist in carrying on church work, they are usually Americanized to such a degree that they prefer to join American churches. This appears, that decay sets in when ordinary circumstances succeed where would have been assured.

3. From the above it becomes evident, that the German preachers have a mission solely to the recent immigrants. But immigration in most of the Southern States rapidly diminishing, our labors will terminate soon.

It would be wicked to reproach our German preachers with lack of ability of coping with existing difficulties. "See our success in Mexico," remarked a brother. The common sense would do us injustice. The Mexican fields will never suffer loss of members because of aid rendered having become Americanized to such a degree as to feel at home in American churches. No.

But now the General Conference must devise measures and means of branching out, enabling us to do pioneer work throughout the house of our church, even there, where the paucity of Germans would not warrant the organization of German churches. If things are left to *quo*, speedy decay is inevitable.

As to what should be done, I am not now prepared to say. If great success could be assured by reorganizing our various German fields into American Annual Conferences, whose bounds they are located, I, for one, would heartily support such a measure. As for our German work in Louisiana, such a step would surely be beneficial. We could then consign our Americanized German churches to be occupied by American preachers, enabling our German preachers to branch out, search for and occupy new fields, thus making full proof of their ministry.

Those of the German preachers specially fitted for the work, could be appointed as German evangelists working at large in the bounds of the Conference among the German, securing them as members for the American churches.

J. B. A. ANDREWS.

Rhode Island has taken her place beside Maine and Kansas as a prohibition State. The following speech, which we find in the Globe Democrat, indicates the effect of victory:

Newport, R. I., April 9. "The result of Wednesday's vote throughout the State, carrying the constitutional amendment which forbids the manufacture and sale of intoxicating liquors, has caused great commotion here, especially among saloon keepers. Many prominent dealers are thus early arranging to meet the inevitable. One of the best known merchants has announced to his friends his determination to give up business in July, and that they intend to close their saloons entirely directly the law goes into effect; and will make no effort to evade the law, which will probably compel each city and town to enforce its provisions. The carrying of the prohibitory amendment has caused an excitement not equalled for many years."

The colored people are responsible nobly to the cause of temperance reform. Their ministers are carrying out the spirit and purpose of Conference and Associational resolutions against intemperance and the liquor traffic. Rev. B. S. Rayner, preaching elder of the Seashore district, addressed a large colored audience at Pearl River last week on temperance. At the conclusion of his speech, he proposed to see how many men present would work and vote for temperance and every voter in the hall rose to his feet. The women and young people also pledged sympathy with the great movement. Let preachers everywhere show a like interest in them and similar results will follow.

—The present Prime Minister of Hungary is a Presbyterian.

Christian Advocate.

Marriages.

COTTELL-HARRIS.—At the residence of Mr. W. T. Harris, on the 18th inst., by Rev. R. S. Woodward, Mr. William C. Cottell, to Miss Jennie Harris.

BRADFIELD-WARE.—At the residence of Mrs. Mary Klein, in Vicksburg, Miss., March 31, 1886, by Rev. R. S. Woodward, Mr. G. J. Bradfield to Mrs. Annie E. Ware.

THURMAN-STEEL.—At the residence of Mr. Steel, on the 18th inst., by Rev. R. S. Woodward, Mr. Theodore H. Thurman, to Miss Mary M. Steel, of Middlebrook, Va.

Obituaries.

COTTON.—FRANKIE, son of Edward Cotton and Zelander Jacobs, departed this life January 15, 1886, in New Orleans, aged ten years, four months and two days. He left those who loved him so dearly almost heart-broken. He was the subject of the tenderest care of his grandparents, and the source of their greatest comfort. He had been a cripple most of his life, being unable to walk without crutches. His mother took him to a surgical institute, and put forth every effort to cure him, but nothing was accomplished. He was going to school, learning rapidly, and could write a beautiful letter, and always stood first in his class. We saw his first copy book, and it was neat, and a masterpiece of work for one so young. He was a member of his Sunday-school, and ever manifested that spirit of kindness, love and purity, that should possess every child of Jesus. His parents were away at sea when he died, and have not yet returned. The little boy never retired without praying for himself, relatives at home, and parents away. His playmates loved him dearly, and when he died, many of them gathered around his remains, shedding burning tears of grief, and bestowing parting kisses upon his forehead. He was a flower of the family circle, whose fragrance will be more greatly missed than in this case. His grandma preserves his books, slate and tops as so many rich treasures, and will always think of little Frankie with joy and grief combined, because she says "he was so good." He was bright and beautiful here, but how much more lovely he will shine in heaven, where his afflictions are healed, and his body made like unto Christ's own glorious body.

To little Florence, his dear cousin, we say, that although you can not join him in play any more, you may join him in the golden walks of the city celestial, if you live as he did—"so good." Mother, you will return to find Frankie gone, but just over the sea, where you may meet him on the shining strand, at the "grand gathering home." Grandparents, be faithful to Frankie's Saviour, and you may soon meet him in fond embraces, just after the golden sunset of your life, which is drawing near. May every companion of this little saint strive to live as he did, ever breathing an atmosphere of obedience, love and truth! Then what a happy meeting there will be when the shining of night are past, and the morning star has arisen, never to set in the kingdom above.

HOLMAN.—SISTER ROSA F. HOLMAN, daughter of Rev. T. W. Castle, was born September 15, 1837, of professional religion and joined the Methodist Episcopal Church, South, in the fall of 1872; graduated at Brookhaven, Miss., in 1876, under the presidency of Rev. H. P. Johnson; was married to J. C. Holman, November 1877, and died at her home, in Webster county, Miss., July 8, 1885. ELLA LEE, aged five years, and Josie, an infant of three months, the only children of J. C. and Rosa F. Holman, were not permitted to live long enough to realize their orphanage. The former survived her mother only two weeks; the latter, three short months.

Sister Holman was a model Christian woman. By her quietness of manner and consistency of life she adorned her profession as a child of God, and won the highest esteem of all who knew her. She met death calmly and fearlessly; talked without excitement to relatives and friends, assuring them that she was passing out of suffering into sweet rest. She died, as none but Christians can, happy. The little ones were such as Jesus blessed and said, "of such is the kingdom of Heaven." While in the heart of the husband and father, he needed not mourn as those who have no hope.

W. C. HARRIS, F. C.

MASON.—MRS. JULIA PEACE MASON died November 9, 1885, at her home in British Honduras. She had been for many years a great sufferer from acute rheumatism. The disease finally attacked the heart, and carried her away in the prime of a useful life. Mrs. Mason was the second daughter of the Rev. Levi and Mrs. Maria Pearce, and was born at the parental home, in Yazoo county, Miss., September 18, 1854, while her father was in the active work of his itinerant ministry. Through her tender, unfolding nature took on its bent and temper under the nurture of Christian doctrines and example. She knew the race and power of home religion. Julia became a pupil in Woodville Female Seminary. She was among the foremost in her class, and her gentle, cheerful, amiable bearing, Christian character, won the love and confidence of teachers and pupils. In 1870 she joined her parents in their new home in British Honduras. She came again to Mississippi in 1878, but the malady which began its fatal work on her system compelled her to return to Honduras. Comparative relief brought her new hope of life and usefulness. On March 18, 1879, she was married to Mr. James Mason, of Kentucky, who has settled in Honduras. From a child to the end she was a Christian. As wife, mother, daughter, sister, friend, she was the same true woman. To quote her sorrowing sister, who knew her from birth to death: "What a noble woman she was! Without exception, the best I have ever known. Through all the years and annoyances of life, which were added to her constant ill health, she never for one moment lost that amiable sweetness of temper, which characterized Julia Pearce as a school girl." Her aged and honored parents, a devoted husband, four little children, a devoted sister and three brothers, together with many loving friends, are left behind, while she has passed to her eternal home and reward with the saints and the innumerable company of saints. Would we call her back? Only for the good of the dear children. Many hearts will be comforted with her sympathy and prayers for the bereaved, and that God will shield and

guide those tender children in their way through life. Julia has joined many of her school-mates on the other shore—the shining shore. She has left to her family, in her daily life, the imperishable treasure of Christian example to encourage them in the way in which she has walked with God. For if we believe that Jesus died and rose again, even so them, also, which sleep in Jesus will God bring with him.

W. T. SULLIVAN.

PURCELL.—G. D. PURCELL was born in Prince William county, Va., June 17, 1811, and died at Black Hawk, Miss., March 24, 1886.

We have, between the above dates, the hardships, crosses, griefs, joys and successes of a good and useful man, whose earthly pilgrimage was a little over seventy-two years. We have clearly demonstrated to us in the life of this good man what a boy can do for himself and the world, if he has the will, industry and application. Bro. Purcell was left an orphan when about two years old; was cared for by his older brother until he was large enough to do some work, at which time he went to Washington city and gave himself to a cabinet-maker to learn the trade. After learning his trade he went to St. Louis, Mo. From there, in 1840, he moved to Tusculum, Ala., where he remained until 1852, at which time he moved to this place in the city of Black Hawk. When about twenty-two years of age he joined the Methodist Church, and ever remained a faithful and honorable member of her communion. I suppose he was a class leader for over fifty years, and for many years a learned exhorter. He held his membership, at this place, more than thirty years without impeachment. Soon after he moved here he lost his companion. This added to his care and responsibility, as he had to take the place of father and mother for several little children. He thought all the Lord brought him safely. He was a man of strong convictions and true to what he believed to be right. He fought whisky, sin and the devil, with a vim. A more faithful man to religious duty and attendance in church service would be hard to find. True to his pastor, his church and his God. "Well done, thou good and faithful servant!" We miss him; yes, we miss him at home, at prayer and class meeting, and his hearty "Amen" during the service. It is one loss, but his gain. Life was a struggle, but Heaven will crown a crown of rejoicing. He died honored and loved by those who had grown up from childhood about him. His remains were deposited in the Black Hawk Cemetery in the presence of a large concourse of people.

J. F. EVANS.

HARPER.—ALBERT LEE HARPER, son of James Washington and Rebecca Morgan Harper, deceased, was born at Harpersville, Shelby county, Ala., May 1, 1832, and died of consumption, March 12, 1885, at Summerfield, Chatham parish, La.

He came to Louisiana in the latter part of the year 1848 with a number of relatives and friends, who formed the greater part of what has been known ever since as the Alabama settlement. Here a church was built at his own expense and named after him, called Alabama Church. It was in this church that Bro. Lee was converted and joined the Methodist Episcopal Church, South, and ever after lived a consistent member. Religious with him was no uncertain sound, but a divine reality which lifted the soul up and gave it a foretaste of heaven. Naturally timid, he never sought notoriety, but he loved God and his church, and exhibited his faith by his works. When the war of secession broke out he volunteered as a private soldier, and went to the rank of captain in the Seventeenth Louisiana Regiment (where the name by which he was familiarly known of Capt. A. L. Harper). Taken prisoner by the fall of Vicksburg, he was paroled, and came home, and on April 27, 1864, he was united in bonds of holy wedlock to Mrs. Maria A. Lowrey of Union parish. About the year 1870 he moved to Summerfield, Chatham parish, where he lived till his death, engaged most of the time in the mercantile business. In his death the church at Summerfield has lost her most valued leader, the home a worthy member, and the country a good and true citizen.

After a beautiful and timely tribute to his memory, delivered by the Rev. A. L. P. Hickerson, D. D., LL.D., of the Methodist Protestant Church, the Masons took charge of the corpse, and buried it with Masonic honors, a large sympathizing audience being present. He leaves a dear companion, four sons, and two step-daughters to mourn his loss and follow on. Too great a meed of praise can not be bestowed upon his faithful and devoted wife for the untiring and unflinching care she so freely gave him in his affliction. Confined to his room for nearly five months, and most of the time to his bed, she was always at his side to minister to his every need, so far as human aid could go. May God give her strength to rear her sorrowing and fatherless three little boys—Willie, Marvin and Linnus—to be useful and God-fearing men; and may the elder son, who has just graduated in the medical profession with honor, prove an honored instrument in the hands of the great Physician, not only for the cure of temporal ailments, but for their spiritual as well! To the many relatives and friends who have known and loved A. L. Harper we say: Cousin Lee has gone to the celestial city he loved to talk of. Suffering most of the time, in his last days, from severe suffering, he could not talk much, but he had long before talked of death, calmly and quietly, and had no fears about the future; and while he dreaded the thought of suffering to death, he prayed that if it was God's will he might die easily. Faith triumphed and, conscious almost to the last, he closed his eyes, folded his hands over his breast, and breathed his last peacefully and quietly. His last words (that we understand) were, "Bless God!" and his pure spirit left the prison-house of clay for a mansion in glory. "Blessed are the dead, which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

A. C. HARPER.

McKEY.—The work of death goes on. Nouns can stay his hand. Our hearts are full of sorrow. Bartonton community is again bereaved. Miss M. O. McKey, wife of N. K. McKey, died April 2, 1886. She was the daughter of Dr. W. L. and Martha L. Shelby. She was born November 17, 1815, and married to N. K. McKey September 7, 1835. She had been for several years a consistent member of the Methodist Episcopal Church, South. She was a devoted worker for her church. She was one of those Christians whose life tells for God, "as a city set on a hill." To the Bartonton community, many of whom have known her so long and well,

she was greatly endeared, and her pleasant home and Christian character are as "ointments poured forth." She leaves a mother, husband, six children, three sisters and a brother, to mourn her loss to them, but gain to her. May they all find in their sorrow great comfort in the beautiful Christian life of the dear departed daughter, wife, mother and sister, and in the sweet and blessed assurance that she is not dead, but gone before! And may they find in her gracious, loving Savior the same blessed experience of saving love, live in the light of the same blessed hope, and, like her, triumph over death, and have an abundant entrance into the same happy and eternal home above!

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Weekly Market Review.

(For Week Ending April 20, 1886.)

COTTON.	
Low ordinary	6 1/2 @
Ordinary	7 1/2 @
Good ordinary	8 1/2 @
Medium	9 1/2 @
Good medium	10 1/2 @
Middling fair	11 1/2 @
Fair	12 1/2 @
Galveston middling	13 1/2 @
Mohile middling	14 1/2 @
St. Louis middling	15 1/2 @

SUGAR.	
Refined	24 @
Common	23 @
Good common	22 @
Fair	21 @
Good fair	20 @
Fully fair	19 @
Prime	18 @
Choice	17 @
Seconds	16 @
Yellow clarified	15 @
Gray clarified	14 @
Choice whites	13 @
Granulated	12 @

MOLASSES.	
Super	16 @
Fair	15 @
Strictly Prime	14 @
Choice	13 @
Fancy	12 @

RICE.	
Choice	4 @
Prime	3 @
Good	2 @
Fair	1 @
Ordinary	1 @
Common	1 @
No. 2	1 @
No. 3	1 @

FLOUR.	
Minnesota bakers	4 00
Minnesota patents	5 00
Extra fancy	5 50
Winter wheat patents	5 50
Choice	4 50
Fancy	4 50
Extra fancy	5 15

CORN PRODUCTS.	
Cream meal	2 50
Corn meal	2 00
Grits	2 00
Hominy	2 25

GRAIN, ETC.	
Corn	47 @
White	48 @
Yellow	50 @
Mixed	47 @
Oats	41 @
Western	42 @
Texas rust-proof	42 @
Barley	82 @
Hay	21 @
Choice	20 @
Prime	20 @

PROVISIONS.	
Pork	10 50
Mutton	10 75
Prime mutton	9 75
Rumps	10 00
Bacon	8 @
Sugar breakfast	4 @
Sausages	4 @
Sides, clear	6 @
Sides, clear rib	6 @
Hams	9 @
Sugar-cured	9 @
Dry salt meat	4 30
Sides, clear	5 85
Sides, clear rib	5 85

FISH.	
Maceral	18 00
Extra No. 1, in bbls.	9 50
Half bbls.	9 50
No. 1, in bbls.	5 10
Half bbls.	5 10
No. 2, in bbls.	7 75
Half bbls.	4 25

GROCERIES.	
Coffee	94 @
Java, choice	11 @
Cordia, choice	12 @
Java, choice	22 @
Butter	18 @
Western dairy	18 @
New York dairy	18 @
Country	18 @
Lard	6 @
Choice	50 @
Fair	25 @
Oil	19 @
Coal, cargo	12 @
Coal, bbls.	28 @
Coal, bbls.	28 @
Lard	5 @

VEGETABLES.	
Cabbages	4 00
Western, per crate	4 00
Chicago, per 100	4 00
Potatoes	1 85
Western	2 10
Onions	6 50
Louisiana	2 75
Western	3 00

BALING STUFFS.	
11 b.	9 @
2 b.	9 @
Baling twine	15 @
Ticks	1 15

SUNDRIES.	
Poultry	3 75
Chickens, Western	2 50
Young	3 00
Chickens, Southern	2 50
Young	3 00
Turkeys, Southern	9 00
Eggs	11 @
Western	12 @
Southern	12 @
Wool	50 @
Lake	19 @
Louisiana	9 @
Barley	7 @
Green salted	11 @
Dry salted	11 @

STAYS.	
Oak, koks	75 00
Oak, clear	100 00
Oak, bogshead	130 00
Hoof poles	135 00
Hoghead	135 00
Barrels	135 00
Half barrels	135 00

FERTILIZERS.	
Cotton seed	8 00
Moat	19 25
Pure ground bone	42 00
Muriatic acid	8 @
Sulphuric acid	2 @
Bone black	3 @

NEWS OF THE WEEK.

DOMESTIC.

Vicksburg, Miss., April 13.—Capt. A. Antler, the oldest steamboat captain in this section, who commanded boats running into this port forty years ago, and now in his eighty-second year, is seriously ill at his residence in this city. He has ever been considered a good man, morally, and was kind-hearted and upright in his dealings with his fellow-men, but never has been a churchman. He surprised his family and friends by summoning the families of his children, three or four in number, to his bedside yesterday, the command being that they be there at 10 o'clock A. M. sharp. Soon after their arrival Rev. Mr. Woodard, a Methodist minister, arrived, and the old captain announced his intention of having the minister baptize him and connect him with the Methodist Church which he did, after having the minister pray for him.

Atchafalpa, Tex., April 15.—About 10 o'clock last night the most devastating cyclone that ever visited this section passed through the southwest corner of this Wise county, four miles south of the town of Atchafalpa. The storm, coming from the south, was a broad swath through forest and field in its course northwesterly toward Red river. About 9 o'clock a heavy rain set in, followed by an electrical display and hailstorm. Suddenly, during a brief lull in the storm, the last roar of an oncoming cyclone was distinctly heard at this place. The inhabitants were panic-stricken. The night was pitch dark; the dull roar lasted a quarter of an hour, growing gradually less and less. Over a dozen farmhouses were demolished. Occupants in nearly every residence sustained severe injury. So far as heard from no lives were lost, but several injuries, it is believed, will prove fatal. The loss of property is very great, being estimated at over \$100,000 in Wise county alone. The path of the cyclone proper was only 200 yards in many places, but everywhere was leveled to the earth. For fifteen miles the track was covered with ruins from residences and barns. Many horses, cattle and sheep in barns or field were killed. The extent of loss and exact number of injured cannot be learned for a couple of days yet.

St. Cloud, Minn., April 15.—The work of devastation in the districts visited by the cyclone is complete, as the littered and shattered remains of what were frame buildings will testify. The scene to-day was one of appalling horror. For a width of about 600 feet running from southwest to northeast the tornado had leveled almost everything before it. The force of the storm was such as to wrench the door of the safe in the post-office and carry it some distance from the building. The church bell, weighing 1500 pounds, was found among the debris 400 feet away from any building. The remains of the dead are almost unrecognizable, being terribly crushed and blackened. There are no remarkable number of persons injured about the hips and limbs. Many of the survivors will be disabled for life.

Sank Rapids, Minn., April 15.—The disaster work of searching for the dead among the debris of the storm-swept section still continues, while the recovered remains, blackened and mangled, are being shrouded, while the wounded are receiving every possible attention. Physicians from neighboring cities are still on duty, relieving the efforts. As the returns come in from the country along the track of the tornado few fatalities are discovered, and the unmailed are being brought in for treatment. No pen can depict the horrors of this scene. The final musters of casualties will show the total to be 100.

Montreal, Can., April 16.—A thoroughly representative public meeting, which was attended by the mayor, aldermen, members of Parliament and leading citizens, was held here last night. Resolutions were passed endorsing Mr. Gladstone's home rule bill. The hall in which the meeting was held was crowded, and much enthusiasm prevailed. All the speakers warmly endorsed the measure.

Bismarck, Dak., April 15.—Reports of a disastrous storm from the upper counties, but it is understood that large numbers of cattle were killed. The storm is not classed as a cyclone, but the wind was so terrific as to cut down trees and over five miles of timber along the river bank was leveled. The storm was located 150 miles northwest.

St. Paul, Minn., April 17.—The evening Dispatch has received a special report of the killed and injured by the cyclone, as follows: St. Cloud—Killed, 21; injured 80. Sank Rapids—Killed, 37; injured 100. Rice's Station and adjacent country—Killed, 135; injured 33; missing a total of killed 73 and injured 213. The death of Mr. Holbert to-day makes the total number of dead 74. The property loss is \$300,000.

Leavenworth, Kan., April 17.—The loss of life and property to-morrow's Times said that during the great storm period, from April 25 to 26, a hurricane will organize on near the Gulf and sweep up the Southeast Atlantic coast, and that about the same time a cold wave will appear in the Southern States, followed by heavy frosts as far South as Tennessee and Southern Kansas.

Newburyport, Mass., April 18.—The annual love feast in connection with the New England Conference was held here to-day. This evening the missionary anniversary was celebrated. The General Missionary Society has seventeen stations in the foreign field, to which are assigned 16 missionaries and 140 auxiliaries, besides native and other helpers aggregating fully 2000. The church property is rated at \$1,307,455, and the average attendance at Sabbath worship is 55,420, almost entirely in lands having no Sabbath.

Edinburg, Ill., April 18.—Recently Oak Hill Church was destroyed by fire and the circumstances related to arson. A man named Christian was arrested for the offense, tried and acquitted. Last night while going home in company with his wife Christian was met by a mob and riddled with bullets.

McComb City, Miss., April 18.—A revival meeting, conducted by the Rev. B. N. Hatch, of Columbia, Miss., has been in progress at the Baptist Church here for the past two weeks. Considerable interest is being manifested, and there have been fifty conversions and thirty-one accessions up to date. The meeting will be continued throughout the coming week.

MEMPHIS, April 19.—The river here to-night lacks but ten inches of the extreme high water mark of 1882. It is fourteen inches over the danger line, with fair prospects of at least a foot more water. Planters below, especially those on the Arkansas side of the river, are fearing disaster from broken levees.

Louisville, April 19.—Mr. and Mrs. Henry Watterson returned last night from Old Point Comfort. Mr. Watterson has gained greatly in flesh and strength, but Mrs. Watterson was much fatigued by the journey. They will sail for Europe with their family on the 12th of May.

Pittsburgh, April 19.—At the regular meeting of the United Presbyterian ministers to-day a resolution was adopted condemning boycotting.

FOREIGN.

Constantinople, April 15.—The Porte has been notified by Germany, Russia and Austria that they are taking fresh steps to compel Greece to disarm.

London, April 15.—Dr. Werner Selma has given £2000 to the German government to establish an institute for scientific experiments.

Paris, April 15.—Nine persons were killed and a number were injured to-day at Ajaccio, the capital of Corsica, by the collapse of a mansion.

The government proposes to donate 200,000 francs to the fund to Prof. Pasteur for the establishment of a hospital for the treatment of persons who have been bitten by rabid animals.

Brisbane, Italy, April 16.—Sixty-eight cases of cholera have occurred here, ten of which proved fatal. The officials declare that the disease is sporadic.

Paris, April 16.—The development of cholera at Brindisi causes alarm in France, particularly along the Italian frontier. A French frontier station is being instituted to prevent the scourge from invading France.

London, April 17.—A conference of the representatives of the Anglo-American Telegraph Company, the direct United States Cable Company, the French Cable Company, and the Western Union Telegraph Company as lessees of the American Cable Company, was held yesterday. When May 1 the cable rate to and from all places in the United States east of the 97th parallel of longitude to all places in Great Britain, France and Germany shall be twelve cents per word by the cables of those companies.

Vienna, Austria, April 19.—The fire at Stryl is still raging. The situation there is appalling. Thousands of the inhabitants are victims of the flames. The charred and blackened remains have already been dug out of the ruins. The mayor of the town has sent a telegram to Limburg, asking that troops be sent to Stryl with appliances to extinguish the fire. The damage is estimated at several million florins. The total number of dead is now forty. Most of the victims were children.

When the fire commenced the bulk of the inhabitants were absent at a fête, and on their return they were so completely dazed by the calamity that the conflagration was allowed to proceed unchecked. The gale carried three miles and set fire to numbers of huts occupied by the peasantry.

Richmond Conference.

Delegates to the Conference of the Methodist Episcopal Church, South, to be held in Richmond, Va., May 5, will have a most delightful trip by taking the "Kennesaw Route," i. e., East Tennessee, Virginia and Georgia Railroad, which passes through the beautiful mountain scenery of the South. Parties will be permitted to stop over at Chattanooga, Bristol, Roanoke, Waynesboro and have an opportunity to visit "Luray Caverns," in the neighborhood of Waynesboro Junction. By this route you cross the Blue Ridge and Alleghany mountains and reach Richmond without change, if desired, in the fast time of forty-eight hours. The rates by this route are as low as any other. No other road can offer lower rates. For further particulars address Maj. J. C. Andrews, General Southern Agent, Richmond, Va., or Common streets, New Orleans, La.

There are two classes of men in the clerical profession—there are men who sustain the pulpit, and men whom the pulpit sustains.

Sketches and Portraits of the General Conference.

The Rev. Dr. Lafferty, of Richmond, Va., has nearly ready a rich and unique volume. It contains a sketch of each of the two hundred and fifty members of the Conference, with a faithful and superior likeness of every delegate. It is a portrait gallery of the body. The volume is in square shape, printed on heavy-tinted paper, specially made for it. The sketches are in black and white, and rival the best work in America. The "Sketches and Portraits" is a sumptuous book, an ornament to the parlor, and worthy of the great Methodist Senate it portrays.

It will be in colored and embellished bindings. The edition will be one thousand. Price, \$1. If ordered by mail, it will be forwarded in boxes and for the purpose. Enclose name and amount to Rev. J. L. Lafferty, Richmond, Va.

District Sunday-School Convention.

The District Sunday-school Convention, of the Greenville district, North Mississippi Conference, will meet on Saturday, the twenty-fourth, at 9 A. M. The programme will be as follows:

1. "The Importance of Sunday-schools." Addresses by Revs. W. P. Barton and J. M. Huggins.

2. "The Best Method of Conducting Sunday-schools." Addresses by Revs. R. M. Standifer and T. Y. Ramsey, Jr.

3. "Qualifications of Teachers." Addresses by Revs. J. B. Harris and J. W. Dorman.

4. "Relation of the Sunday-school to the Church." Addresses by Revs. J. D. Newsum and R. M. Davis.

5. "Pastors' Relations to the Sunday-school." Addresses by Revs. N. R. Hamer and E. L. Spraggins.

Quarterly Conferences.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

East Selma station	Apr. 10, 11
Summerfield station	17, 18
Graville circuit, at Selma	24, 25
Selma station	May 1, 2
Chocoma circuit, at Pleasant Hill	8, 9
Lower Peach Tree, at Pleasant Hill	15, 16
Dayton circuit, at Pleasant Hill	22, 23
Bentley Hill, at Linden	29, 30
Marion circuit	May 6, 7
Cahaba River mission	13, 14
Marion circuit	20, 21
Lower Peach Tree, at Lower Peach	27, 28
Tree, at Linden	June 3, 4
Legislative on Thursday evening, July 23, to August 1, inclusive.	

J. D. KEEPER, P. M.

MOBILE DIST.—SECOND ROUND.

Whisper, at Vancleave.....	Apr. 3, 4
Ellington and Grand Bay, at Allen's.....	10, 11
Graville circuit, at Selma.....	17, 18
Grove Hill, at Coffeeville.....	24, 25
Franklin Street Church.....	31, 1
Pleasant Valley and Greola, at Crawford's.....	7, 8
Bay Minette, at Clear Springs.....	14, 15
St. Paul's.....	21, 22
Finney, at Mt. Zion.....	28, 29
Finney, at.....	May 5, 6
Washington circuit and Vernon mission.....	12, 13
Delegates to District Conference will be elected this round.	
A. J. LAMAR,	

Christian Advocate.

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REV. W. F. BARTON,
REV. J. D. CAMERON.

A THOUGHT.

A few days may—A few years must—
Repose us in the silent dust;
Then is it wise to damp our bliss?
Yes, all such reasonings are foolish:
The voice of nature loudly cries,
And many a message from the skies,
That something in us never dies;
That on this frail mortal state
Hang matters of eternal weight;
That future life, in worlds unknown,
Must take its hue from this alone,
Whether as heavenly glory bright,
Or dark as misery's woful night.

—Burns.

Reminiscences of an Old Itinerant—No. 3.

MR. EDITOR: Soon after I joined the church I called one day at the house of a Methodist aunt, a sister of my mother. In her affectionate style she said to me: "Cousin John, you have joined the church, and you ought to make arrangements to be baptized as soon as convenient. The Methodists are strong believers in baptism, and you can not be received into full fellowship until you are baptized." "O!" said I, "I intend to be baptized, but it will be by immersion." She knew that I had seen but one side of the question about the mode of baptism and asked me to read a pamphlet entitled, "Two Letters On Baptism to a Friend," by Rev. Timothy Merritt. My first impulse was not to take the pamphlet, but in a second I thought this would be treating my aunt with discourtesy, and I took the book intending to give it a hasty reading with a fixed determination that it should make no change in my views as to the mode of baptism. I had not got far into the book before it opened up a new field of argumentation on the scriptural mode of baptism, showing that John the Baptist and the apostles baptized with water and not in or under it. I now thought the book required a more careful reading, and as the Baptist preachers sometimes accused the Methodist preachers of misquoting and even changing the Scriptures to suit their views, I took my Bible and the pamphlet and went into a quiet place determined to give it an honest and thorough reading, referring to my Bible to see if every text quoted by the author was quoted correctly, which I found to be the case, and I rose from that investigation fully and finally convinced that baptism by affusion is the scriptural mode. In process of time I read many other authors on the subject, which only confirmed me in the belief that pouring or sprinkling is the scriptural mode of baptism. I will here say that Methodist books put into my hands by the lay members of the church, both male and female, had a great deal to do in confirming me in doctrinal, experimental and practical religion, as will appear in what I shall write hereafter about my personal experience. A short time before I was converted, while in a state of deep penitence and sorrow for my sins, the Calvinistic creed, which I had often heard preached by Calvinist ministers, was thrust on my mind, and I said if it is true that "God hath from all eternity freely and unchangeably decreed whatsoever comes to pass, and has elected a certain number to be saved and reprobated all others to be damned," it is useless for me to be so much troubled about my sins and to persist in seek-

ing their sensible forgiveness. If the "eternal decrees" are true, if I am elected I will be saved, do what I may; and if I am reprobated I will be damned, do what I can. For a moment I was completely befogged, but said to myself this Calvinistic creed is so mixed up and self-contradictory I can not understand it. Some few passages of Scripture admit a construction that seems to favor it, but the general tenor of the Bible is against it. It is plainly written in the Bible, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Again it is written, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The meaning of these Scriptures, and many others of the same import, is plain and unmistakable. I said I will utterly ignore any further thought about Calvinism for the present, and take these and parallel Scriptures for my guide and encouragement until I obtain the sensible forgiveness of my sins, and then I will be better prepared to investigate what are called the "eternal decrees." Soon after this I was happily converted, and it was not long before something seemed to remind me that I had promised, when I got religion, I would thoroughly investigate the Calvinistic creed, and I seemed to be held to my promise. I did not know of a book in the world that I could get to read on the subject, and I went to my class leader with my troubles. He loaned me a little volume published by our Book Concern in New York, entitled "Doctrinal Tracts." It was made up of a series of tracts written by Mr. Wesley as a clear refutation, upon scriptural authority, of the errors of Calvinism. This little book and Dr. Adam Clarke's Commentary on the Epistle to the Romans, which I read with great care, swept the last vestige of Calvinism from my mind, and I have never since been haunted by the ugly ghost. I will have something more to say about what good Methodist books did for me.

HAZLEHURST, Mississippi.

As One Having Authority.

"He spake as one having authority, and not as the scribes," is the way the more serious characterized the preaching of Jesus. "There is food for meditation here. Did he speak thus only because he was the Divine Son, or because he delivered a Divine message? Rather, did he not thus set forth the true type of all preaching? Had not the prophets of old spoken thus, when such miraculous results followed their preaching? Had not John the Baptist so preached, when all Judea and Jerusalem went out to hear him, and he baptized thousands in a single day? Did not the apostles so preach at Pentecost, when so many were converted and added to the church daily? In short, has not this been the true element in all successful preaching down to the present day? Preaching with authority. What else has the preacher to ensure the acceptance of his message but this authority? If he be learned, there are others also who are learned. If eloquent, eloquence is not peculiar to the pulpit. Earnestness is catching; but men will look at what is back of the earnestness first. Personal popularity will give one the semblance of success; but it is not such as will endure. Brought down to the last analysis, it will be seen that that single element of the sermon that is worth more than all the rest combined is authority. There is a religious sense about men that intuitively recognizes him who speaks "as a teacher come from God." There may be no learning and no eloquence; but the authority of his words falls with a power that is irresistible. Men will rush to hear such a preacher no matter how downcast oratory of their sins his words may be.

There is something exceedingly gratifying about this fact. It teaches that, after all, men are more concerned about the sovereign will and

authority of God than all else. Any thing that brings this into view is sure to enlist attention and concern. Hence this power over men's minds of the miraculous, the solemnity of death, or of some great catastrophe. People appear to us sometimes irreligious only because the religious sense has not been adequately touched. Sermons that speculate about science, that are strung with flowers made to order, or burnished with periods under the tireless pen of the study, or that trifle all the way through with this peculiar notious of the preacher, and that might as easily be spoken to those without souls as with, such sermons may be tolerated by the religiously trained, but they never strike those who are not. But men are not insensible to that word that is spoken with authority.

Then, how this thought exalts the ministerial office. The minister is not a mere professional, concerned with the petty arts of manipulating "services," of cultivating oratory, or of playing the mere priest; but he comes clothed with authority to "cry aloud and spare not," and the whole dignity of his office is in the fact that he speaks in God's name and in the name of the most sacred interests of humanity. The man is thus sunk in his office. He has no message of his own. If he appears in our eyes as a good man, the very word that he preaches has made him so. The "word" is what he is armed with. Not his genius, not his argumentativeness, not his familiarity with learning, not his anecdotal power; but the fact that he is anointed to preach the acceptable year of the Lord, and to proclaim liberty to them that are bound.

J. W. N.

Winona District Conference.

The Winona District Conference, of the North Mississippi Annual Conference, met at Carrollton, Miss., April 9, 1886, Rev. R. P. Mitchell, P. E., in the chair. J. B. Streater, secretary, and T. H. Bligham, assistant secretary. Three charges were without representation, five preachers were absent, and fifteen laymen were present. The district is composed, at present, of seventeen charges, the most of which made cheering reports as to the financial condition and spiritual interest. The preaching during the Conference was of the practical kind that the Lord always blesses with the outpouring of his Spirit, and which resulted in a gracious revival of religion. The invincible J. A. Bowen was present in the interest of Grenada Institute, and of the Lord's work generally. His speech to the children on Sunday afternoon interested the young folks, aroused the thoughts and, I trust, touched the hearts of the parents. Our new presiding elder seems to be peculiarly fitted for the office. Many regrets were expressed on account of the absence of the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. The following were elected delegates to the Annual Conference: J. R. Bligham, H. C. Williamson, J. R. Watson and J. B. Streater, with L. A. Powers, O. J. Moore and W. W. Hart as alternates. The following resolutions were adopted by the Conference:

RESOLUTIONS.

Whereas, The necessity for circulating our books and periodicals being so important a part of our labor, that our Annual Conference saw fit to appoint Bro. G. W. Bachman to that special work; And, whereas, It being very essential that the office be supported; therefore, he it.

Resolved, That the members of this District Conference transact as much of their periodical and book business through the authorized colporteur as possible, thereby giving him the benefit of the transaction.

Resolved, That the thanks of this Conference are due and are hereby tendered to the good people of Carrollton for their generous hospitality in the entertainment of the Conference, and for furnishing free transportation to and from the railroad.

THOS. Y. RAMSEY,
R. A. BURROUGHS,
N. O. AUGUSTUS.

Resolved, That we are gratified to know that the NEW ORLEANS CHRISTIAN ADVOCATE is increasing in prosperity and growing in favor with our people, and that we heartily

approve of the utterances of the able editor on all the leading questions of the day.

THOS. Y. RAMSEY,
R. A. BURROUGHS,
T. W. LEWIS.

REPORT ON TEMPERANCE.

MR. PRESIDENT: Your Committee on Temperance beg leave to offer the following: After investigation we are gratified to report that there has been a large and healthy growth in the sentiments of the people on this subject, both in the church and out of it, in the bounds of this district. Now we have but few persons in the church using intoxicating liquors to excess, and very few, if any, engaged in its sale. There is also a marked improvement in this direction outside of the church. In a good many of our pastoral charges total prohibition prevails, and we think the people, as a mass, are becoming thoroughly aroused on this question, for where liquor is still kept for sale, the saloons are not as largely patronized as in former days. As a refutation of the charge that "Prohibition does not prohibit," the reports show exactly contrary results, and also show that from a business standpoint, trade has been better, and the money that has heretofore been spent for whiskey has been appropriated for the necessities of life.

The morals of the people have also greatly improved, and we earnestly recommend this matter to the prayerful consideration of our people, trusting that the time will soon come when it will not only be banished from our district, but from our entire State. In view of these facts we offer the following resolutions:

Resolved, That we lift our hearts to Almighty God, the source of all help, in songs of praise and profound gratitude for what has been done, and that we constantly pray his help on all human efforts put forth in this direction.

Resolved, That we are in hearty sympathy with prohibitionists throughout our land, and will earnestly co-operate with them in all prudent and laudable efforts to remove entirely this great evil.

Resolved, That we recognize the prayers, faith and efforts of our godly women, especially the Woman's Christian Temperance Union of Mississippi.

Resolved, That it is of great importance that temperance literature be circulated in our district, and we recommend for the consideration of temperance workers as cheap and effective tracts, the following: "Prohibition from Principle," which may be obtained at seventy-five cents per hundred, by applying to Rev. L. L. Pickett, D. D., and the forthcoming "Handbook of Prohibition," by Dr. C. B. Galloway, all of which is respectfully submitted.

J. P. EVANS,
W. W. HART,
L. A. POWERS,
F. A. HOWELL,
H. O. PARROTT,
Committee.

The next District Conference is to be held at Saltillo.

J. B. STREATER, Secretary.

Bible Work in Louisiana and Mississippi.

MR. EDITOR: I take this method of informing your readers, and especially the friends of the Bible cause, that I have been appointed by the American Bible Society to take charge of this work in all the territory embraced in Louisiana and Mississippi. The object of the American Bible Society is to promote the wider circulation of the Scriptures. To that end they direct all their efforts and means. The co-operation of all who love the Bible is not only most earnestly invited, but urgently needed. It is a mistake to suppose that this society has resources which make it independent of generous contributions from churches, individuals and auxiliary societies. The society has recently begun a new canvass of the entire country, with the aim of carrying the Bible to every family which is destitute of it, and leaving without excuse every person who chooses to live in ignorance of God's word. Through the help of auxiliaries and the agency of colporteurs, more than a million families a year have already been visited in this way; about twelve per cent. of which are reported as having been found without a copy of the Bible.

The northern portion of Mississippi has already been largely can-

vassed, and much good work done. We desire to begin the active canvass of all South Mississippi and the whole of Louisiana—the territory once under the care of the South-western Bible, but now under the immediate supervision and control of the American Bible Society. To do this work as it should be done we need the active co-operation and sympathy of all the preachers of every Christian denomination, and of all the people who love God and desire to see men saved. I hope to be much in the field: to visit the churches, to take collections for this important work, and to organize Auxiliary Societies and Bible Committees, which shall themselves be important factors in this great work.

I address myself to this work with the hope that Christian people will help. Any information from any place in the district, concerning the necessities of the work, the destitution of the people, the condition of auxiliaries, or the probability of organizing new Auxiliaries or Bible Committees will be gladly received.

R. S. HOLCOMBE,
Supt. A. B. S., in La., and Miss.

The Relation of Missions to Christian Life.

BY REV. J. M. WHEENS.

The early days of Methodism, both in Europe and this country, witnessed a broader comprehension of this relation and zeal in its development than is manifested in the faith and efforts of the Methodism of today. Whether this fact was the result of the inspiration that necessitated being, or the environments of the hour of birth and early growth, or the two combined, is not the object of this paper. I simply state that I find no grounds for doubting the fact stated. In those days both men and means were scarce, and to send either from a community into the waste places must have appeared to the natural man more like the hallucination of a blind fanaticism than the discretion of a pure faith in the mission of Christian life.

Yet, if the why was ever asked, it was more than answered by a fidelity to purpose that made a plea for Methodism far more eloquent and convincing than any thesis ever written or spoken. With no apology but the desire to save souls, and claiming no authority but the command of her Lord to save them, she traversed land and sea to accomplish the end. And it would be unjust to the spirit and the history of our fathers to assume that they were inspired to these efforts by an apprehension of their relation to the future development of Methodism. Indeed, we may well question whether this was a thought among them, for their methods of enterprise were as unostentatious as the clothes they wore. Of course we see how the methods, humble as they were, and executed under the weight of self-denial, suffering and death, laid the foundation for a success that constitutes the Methodism of to-day the wonder of all ages.

But what was far more to them, and should be to every Christian, it made them a distinguished people of the Lord, and left to us a name more precious than gold. And while we still retain the theory of mission work, is it not true that we have largely lost, and are now acting under the lowest motive that can influence us in it? I do not say this is the case; yet is it not true? After a long and careful study, I find our people influenced by a variety of motives to feel and take an interest in missions.

1. There are those who regard it simply as a privilege—i. e., that they may or may not pay to this cause, just as they may or may not go to the city. And in each case this measure of the privilege is the same. If the cause is strongly pressed, they will give; but if not, they do not think of it as a duty at all.

2. Others regard it a duty to do something for missions; yet they never think of it only in its relation to other duties. With these there is nothing fixed, either in giving or doing. If they but imagine, an easy thing to do, that some other duty is more important, duty to missions is neglected.

3. But how few among us look

upon the support of missions as a means of grace. Indeed, so few that I can not now recall one single instance of a contribution to this cause unsolicited in some way. To my mind, therefore, the conclusion is natural, that the people do not regard giving to missions an act of worship and a means of grace. But is this the case? Writing to the church at Philippi Paul said: "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account." It is plain that Paul wanted them to contribute to the spread of the gospel as they did all other Christian duties—as a means of grace.

And if there is not this element of strength in missionary effort, to the individual and the home church, then we are without an abiding motive for the enterprise. But we can no more doubt this fact than we can discredit the sacred promise of Christ to be with us in our visits to "every nation" and to "every creature." Either we have misapprehended the meaning of Christ in this promise, or efforts in behalf of missions is a means of grace, for none can fail to be strengthened in a work that receives the presence and approval of Christ.

Is it not time, then, that there was an awakened conscience in the church on this subject? Why should not a Christian support this cause as he prays or reads his Bible? The only reason that can be assigned, he is not taught in this duty as in others. And I must say the excuse for this neglect is wholly wanting; yet if any pastor asks for help other than his own efforts, I freely advise the organization of the women. I know of no agency more effective, nor have I ever failed to see the good effects on the spiritual life of a church where they are organized and receive the support of the pastor.

Notable Increase.

The increase in the contributions for foreign missions during the quadrennium has been greater than in any other department of the church, having more than doubled, as follows:

1882, \$103,000; 1883, \$160,000; 1884, \$177,000; 1885, \$184,000; 1886, \$230,000. These are given in round numbers.

Of the \$230,000 contributed for foreign missions by the church, from April 1, 1885, to April 1, 1886, the Tennessee Conference has given over \$18,000. This puts the Tennessee Conference second in the list, being led only by the North Georgia.

Much credit is due to the able and efficient management of the office, as well as to the increased liberality of the church. It will be seen by the rigid scrutiny of the General Conference, that the present secretary and treasurer, with their luculent labors and liberal and enlightened policy, have contributed to this grand result more than any other one agency. When the church comes to understand fully the history of the Board of Missions for the past four years, and the magnitude of the difficulties encountered in its work, and then counts up results, there will be less disposition to criticize and complain. It is easy to find fault. A man seated on the lower limb of the moon, might describe mountains on the earth where there are none. No quadrennium in the history of the church can show greater results, either in money collected, missionaries employed, or pagans converted to Christ. Just as the church has increased its money, God has increased his mercy, until mission fields have been erected into conferences, and districts, stations and circuits have taken the place of small missions where the church scarcely had a footing four years ago. There have been a few men in the church for the last thirty years who have closed up each quadrennium by flinging the same old criticisms at the Board of Missions. I do not mean the open and enlightened discussion of this policy of missions with which this paper has recently been filled; but this chronic grumbling, who complain instead of commending, and who are nothing if not grumblers—Dr. W. M. Lott, in Wesleyan Christian Advocate.

"Learn of me," says the philosopher. "and ye shall find restlessness." "Learn of me," says Christ, and ye shall find rest.

"Divine Providence holds in one hand the 'sorrow' that 'endureth for a night;' in the other hand the 'joy' which 'cometh in the morning.'"

"Never mind where you work; care more about your work."—Spurgeon.

Christian Advocate.

THURSDAY, APRIL 29, 1886.

PEACE.

How vain are thoughts that wing the soul,
But lift it not to purest light!
Like vapors sunset clouds they roll,
Then fade across the hills of night.

How weak the deeds with which the soul
Still seeks to soothe her restless state!
Like waves that toss and roll,
And beat in vain at heaven's gate.

We look across the waters of life,
And yet our straining eyes discern
Beyond the languor and the strife,
The perfect peace for which we yearn.

It comes upon its silent way
In breath of noon or starlight hour;
It soothes us with a hush away,
It brings with it a boundless power.

From all the beauty we have known
A fresher light of beauty springs;
With pure gladness free from grown
The soul within us thrills and sings.

That peace of God! Each restless deed,
Each daring thought, at last must die,
God knows the vigor that we need,
God knows the peace for which we sigh.

In some still hour when self is not,
And some unknown vast power we see,
Our wayward folly is forgot—
We yield, and then the soul is free.

—The Church Magazine.

Science, the Friend of Religion.

"One of the interesting, and to most of plain common sense, amusing, studies of the day is that of the history of geological theories and speculations. Mere speculation, and that only, has it been from the first on down to the present. Every theory to a greater or less extent is based on bare assumption, unproved and unprovable. Literally so."

The above, which I certainly do not understand clearly, is the recent utterance of a theological writer of no mean repute; a mature man of large philosophical bearing, of no superficial study, large practice and greater accuracy in the use of words. His exact meaning may be seen in his exact terms. And if so, while I have a profound regard, both personally and professionally, for his learning and wisdom, I am unable to receive the above teaching, and for the following reasons:

The above statement may be true considered in the light of pure, rigid metaphysical philosophy; and if so, then it follows by the same rule of reasoning, that nothing is demonstrably certain but abstract truth in the nature of pure mathematics. It is then certainly true that two and two make four, but not demonstrable that two apples in this basket and two others in that constitute four apples.

The late Rev. Dr. Hitchcock, of Massachusetts, was as eminent in the pulpit as he was celebrated in the collegiate chairs of natural science, chemistry and geology. In these branches of learning and research he stood as high in every part of Europe and America as in his native State. Among his other writings, his "Religion of Geology," published in 1851, was translated into all the popular languages of Europe and used as a text book in most colleges and universities of the age. His geological teachings have never been questioned, so far as I have seen or heard, by any geologist or other man of learning or science whose writings have been published. As a clear exponent of his title-phrase it is generally regarded as unrivaled in the literature of the age. The following quotation is in point:

"It is indeed a favorite idea with some that all the rocks and their contents were created just as we now meet them, in a moment of time; that the supposed remains of animals and plants, which many of them contain, and which occur in all states, from an animal or plant little changed to a complete conversion into stone, were never real animals and plants, but only resemblances; and that the marks of fusion and of the wearing of water, exhibited by the rocks are not to be taken as evidences that they have undergone such processes, but only that it pleased God to give them that appearance, and in fact it was as easy for God to create them just as they now are as in any other form. It is a presumption against such a supposition, that no men who have carefully examined rocks and organic remains are its advocates." (Page 19.)

We laymen are almost wholly dependent on astronomers, chemists and geologists for the facts we believe respecting those departments of knowledge. The astronomer tells us that the sun is nearly a hundred millions of miles away, and that he demonstrates what he calls the solar system, and that the world on which we live is a round ball and rolls over every day. But he gives me no demonstration of this. It is a mere unproved hypothesis. I do not see that the sun is any further away than the moon. The stars all appear to be about the same distance—five or ten miles or so, and the ground lies quite still.

And so the geologist; he says, he discovers evidence under ground, at such and such distances beneath the surface, and of such appearances, which, when compared with living bodies, plants, etc., prove that they were once living substances, and that some of them contain demonstrable evidence of having existed hundreds of thousands of years. And I reply, How do you know that God created all these things just that way about six thousand years ago? Certainly that was possible.

I next met a botanist, an uneducated woodsman and farmer; and we go into the woods.

"Sir, what is this?"
"This is a white oak tree, three feet in diameter and about a hundred feet high."

"How old is it?"
"Don't know, but will soon tell you." So he felled the tree, smoothed off the stump, and began to count the rings. One, two, three, forty, fifty, etc., and replied: "It is certainly over ninety-four years old, but not much over a hundred."

And he insisted on his knowledge of rings, and I failed to convince him that probably God created that particular tree, last year, "just that way." I pushed him closely as to his knowledge of the testimony of the rings, and he declared it to be demonstrable. Every tree has its rings; a ring for a year.

I took him into the corn field: "What is this?"

"A corn stalk, ten feet high and one and a half inches in diameter, green and soft with sap."

"How old is it?"

"Not quite four months old."

"How do you know? Could not God have created it yesterday, or four years ago, 'just that way'?" He insisted that the testimony of corn stalks was infallible. "Call it assumption unprovable, if you will," he replied, "but I know that corn stalks don't make mistakes."

Tako a man acquainted with Yazoo land, blindfold him and set him down on any acre of bottom woodland, and he will tell you, with what he calls certainty, the relative height of that acre; not to a foot, but with approximate certainty. Ask him how, and he will tell you, "By the testimony of the timber." And he will hit it exactly every time in ten thousand.

A witness in court is required to testify as to the identity of a certain gentleman with whom he was seen to converse on a certain occasion. "How old was he?"

Ans. "An old man of seventy or eighty."

"How do you know?"

Ans. "Gray hair, wrinkled face, general appearance."

"Do you know certainly that he was over twenty?"

Ans. "I know he was a long ways over twenty."

His testimony is discredited because he says he knows when his only means of knowing was by comparison of some men he calls old with others he considers young. He knows nothing about it. He only presumes.

The following fact was known to me. In the time of the war a drove of broken-down cavalry horses were brought in to Nashville to be sold off at auction. An expert in horse breeding was requested to look at some of them, when his attention was arrested by a very poor old skeleton, which he examined very carefully and with repeated expressions of amazement. The man became almost frantic with astonishment. "What is the matter?"

"The matter? Why this horse! Look at this horse! This horse is enough to turn a man crazy! I can't believe my own eyes. Here is a thoroughbred Lexington, and I know there is not a Lexington thoroughbred colt in America as old as this horse by at least five years. Something is wrong."

"O, you are probably mistaken in the blood or the age."

"Mistaken! Tell me I don't know a horse from an ox!"

The man insisted that he knew the age of the oldest horses in America, bred from the celebrated Kentucky horse, Lexington, and that this one was several years older and of unmistakable blood. And it turned out that he was right, inquiry revealing the singular fact that this horse was none other than poor old Lexington himself. The man had never seen him before, but would have risked his life on the testimony of horse hair, teeth, hoofs, ears, etc., and yet he did not know.

All this reasoning leads to the inevitable conclusion that no fact is absolutely demonstrable. Nothing is certainly known but abstract truth in the nature of pure mathematics. What we call proving facts, or applied truths, is only by comparing a questioned fact with some others supposed to be known; and the truth of that depends in like manner on something else, and that on something else, and so on through an infinite series; and if we could reach an ultimate fact that would, in like manner, need the same kind of proof, which proves that there can be no ultimate, demonstrable fact. The only way any fact is provable is by its resemblance to something else, which latter is provable only in the same way.

And as we have no ultimate facts which are self-evident, it is held that there is no proof positive of physical existence. This is the *ultima thule* of human reasoning. Therefore all facts are but unproved hypotheses. What is commonly called proof of facts, and on which men rely in the affairs of life, is where such comparisons have not been known to fail. We prove natural things by nature. Some sciences are in the hands of the laity. A woodsman proves the age of trees, a boy demonstrates a corn stalk; gray hair and wrinkled skin prove the age of persons and the testimony of horse hair, teeth and hoofs show age and breed of horses. Other sciences are necessarily in the keeping of professional men. Common people know but little of astronomy, geology, chemistry and biology. We get our information on these subjects second hand. And when it comes to demonstrated, but well authenticated, we rely upon it. I believe the sun is

much larger than the earth because, and only because, all the astronomers say so.

Facts are considered authentic when they agree with universal experience. Scientific facts are considered authentic when all men versed in such science say so. Three hundred years ago nobody believed in the diurnal revolution of the earth, or the circulation of the blood; now everybody believes both these because all astronomers and physiologists say so.

In like manner all intelligent men believe in the antiquity of the earth far away beyond the Adamic period, because all the geologists tell us that the rocks and a hundred other kinds of fossil remains so testify. They all agree in explaining this testimony so to make it at least plausible to us who have not made the examinations. I say all, for here there is no disagreement. And further: most of these geologists, and generally those most eminent, are theologians and other Christians of no mean stamp.

Surely so far as geology itself is concerned, we take it as readily from the hands of Darwin, Huxley, Spencer or Haeckel as from Hitchcock, Harris, I. P. Smith or Hugh Miller. Do not your boots fit as well and will not they last as long made by a skeptic as by a Christian?

But illogical, illegitimate and unfair deductions, intended to cast distrust over the Bible, are made by skeptical men of all professions. That is another matter. Those who traduce the Bible most are those who are most ignorant of its teachings. Mr. Huxley is an able geologist, but his ignorance of the Bible is as profound as it is marvelous. Science is the Christian's best friend. Ignorance is his worst enemy. To quarrel with science is to ally with ignorance. It was well said by the Rev. Dr. Roberts, of Brooklyn, in an essay in a late number of Christian Thought, that, "One of the saddest pages in ecclesiastical history has been the ignorant opposition of the church to science."

YAZOO CITY, Mississipp.

From the Work.

CENTERVILLE, MISS.

Mr. Editor: Having been so much edified by the recent visit of our brother, Rev. W. C. Black, of Morristown, we must let your readers know what a rich treat is in store for those who may be so fortunate as to secure his services. At the suggestion of Rev. P. Howard (preacher in charge here), Bro. Black delivered for our benefit, on the nights of March 18 and 19, his lectures entitled "Genesis and Geology" and "Glimpses of Glory." The audiences were large and attentive and were held completely spellbound. A perfect torrent of speech abounding in scientific terms made intelligible to a general audience, interspersed with beautiful figures of rhetoric and of stereopticon (and attracted and delighted the people as well as furnished a large fund of information concerning the latest teachings of geology and astronomy. The proceeds of the lectures were donated to the committee having in charge the building of a Methodist Church here.

We could not forbear "riding a free horse," so on the morning of the eighteenth, we had a third lecture on "Prohibition," of which I need only say the speaker maintained his reputation. His vigorous articles on this topic your readers are familiar with and his address, just referred to, has evidently done the cause much good here.

I know you will be rejoiced to learn that our prohibition organization, a Lodge of Good Templars, is growing rapidly, having very nearly fifty members. Through its instrumentality we have had one saloon closed by law, and the providential circumstances attending the other to day make our town at present (and we hope for all time to come) exempt from the whiskey curse.

Of this place, Centerville, permit me to say a few words. It is situated upon the eastern border of Wilkinson county on the Louisville, New Orleans and Texas railroad. Only two crop seasons have elapsed since the ground upon which it stands was in corn and cotton, and we have now some 300 people residing here. It is beautifully situated upon the ridge which constitutes the watershed between the Amite and Comite rivers and is some 390 feet above the sea level. The surrounding country is slightly rolling; numerous clear branches are seen collecting the water from perennial springs of freestone water. By far the larger portion of this section has been at some time in cultivation, and much of this is now grown up in pines and may be bought very reasonably. The original forest growth is beautiful consisting of hick, magnolia, white oak, poplar etc., which indicates the natural fertility of the soil. Until the construction of the railroad we were very remote from market and our people lived mostly at home in simple but comfortable style. Now, things are rapidly changing; and our facilities for the rapid shipment of fruits, vegetables etc., open up many new avenues of profitable labor.

We have here a splendid school of more than seventy scholars, taught by Prof. J. M. Fly and lady, recently of Natchez. We have a Presbyterian Church already built, and Methodist and Baptist Churches will soon be erected. Our people are a very moral, church-going set; and, as a sample of our way of doing, I would state that our Methodist and Baptist Sunday-

schools meet in our school-house at the same hour and are together presided over on alternate Sundays by the superintendents in turn. We have written thus of our town and the surrounding country, hoping a perusal of this may turn the eyes of some good brethren this way, for we certainly have unusual advantages to offer those in search of new homes.

Respectfully,
J. C. ROBERT.
APRIL 19, 1886.

HAZELHURST, MISS.

Mr. Editor: Many long years have passed away since I first made Hazelhurst my home, and during my time here, I have never seen nor experienced such a waking up of the people of our town in the interest of their soul's salvation as has been fully demonstrated during our two weeks' protracted meeting, which closed Tuesday night. Large and attentive congregations filled our church, at almost every service, coming from all demonstrations. Our dear brother, J. T. Nicholson, assisted by Bro. Holman a few days, preached the gospel in power, spirit, and truth, to the conversion of many souls to God, and adding eighteen to our church. Our Methodist membership have felt the spirit of our Master and all revived and renewed in the faith. The prayers of the righteous avail much, and we pray that the good spirit of the Lord may continue to move upon the hearts of our people till all shall be brought under its blessed influence. We all love our pastor and feel that we are blessed to have such a good, faithful man of God to move among us. May the Lord stand by him. Your brother,
J. W. MC.

MORTON AND FOREST CIRCUIT.

Mr. Editor: This pastor desires to acknowledge the "pounding" he got last Monday night at the live town of Morton, having gone there Saturday previous, accompanied by his "better half," to fill his regular appointment. We were invited on said night over to Dr. L. R. Moore (who, with Bro. Bond, are model stewards). Soon after dark here came the pounders, young and old. The Baptists contributed with the Methodists, and some kind friends, not yet members, were helpers in the business. A better variety of oysters could not have been made, even if they had got together previously and had a mutual understanding about it. The box with the articles weighed 175 pounds; a barrel of elegant flour to follow, paid for by different contributors. A large, nice pound cake, wreathed with flowers, furnished by Sister Moore, was placed on sale, the proceeds to go toward painting (plaster now at work) their new chapel. It brought a good price; then turned over to wife and I. So we bowed gratefully to those kind people, and returned home at Forest next day. Morton has adopted the plan of paying their assessment quarterly this year. They paid most of it before the first quarterly meeting for first quarter. This is a time when the preacher needs it most, and whenever this plan is adopted and carried out, there is no trouble to wind up at the end of the year. I must not forget to mention that our churches in the country did not fall in the early part of the year to bring in supplies for their preacher and his horse. Do you not know, dear brother, this sort of work puts encouragement in a preacher's soul; and if he fails to do his best for such a people, he ought to be ruled out. We have a comfortable parsonage at Forest, with garden and some path ground. We are behind some in paying for it. Some of the good sisters are trying to stir up matters to pay all by fall. I got my presiding elder to take up the foreign missionary collection at my quarterly Conference. Got some cash and some promises. Hope to get more soon, and will remit. I do not forget the good old Advocate at church Conference and elsewhere.

Yours,

O. BANCROFT.
P. S.—I ought to say that Mrs. Wells has been at Forest and Morton and delivered a fine temperance lecture at each place. A Woman's Christian Temperance Union is organized at Forest. The ladies are at work with a petition against the sale of liquor. It is sold here by the gallon; there are no saloons. No liquor is sold at Morton publicly. We want to have the local option election in this county as soon as possible.

CARROLLTON, MISS.

Mr. Editor: The secretary will furnish you a report of our District Conference.

It was a great blessing to our people here. The members left the impression of holy men on our community. Especially was the hearty singing enjoyed by our people. The Christians had been praying for the baptism of the Holy Spirit, and it came before the Conference met.

Large congregations listened attentively to the preaching of the word, which was accompanied by the power of God. We continued the meeting after Conference adjourned. Bros. J. A. Bewon, G. H. Hodge, H. C. Parrott, G. W. Bachman and J. P. Evans remained several days to help us. They have our thanks. The meeting was one of great power. The church was generally and thoroughly revived, and Christians who had heretofore been dumb as to their religious experience joyfully testified in the congregation of the great blessing they had received during the meeting. The young members of the church took an active part in the meeting, speaking frequently of their

religious experience. Timid young ladies and girls testified gladly of their religious experience. We had service at ten A. M., and four and seven P. M. The ladies had prayer meetings at private houses in the afternoon, and the men at the same time at another place. These prayer meetings were occasions of great profit to those who attended. The meeting closed yesterday, the revival continues. Results to date, twenty-two conversions, and sixteen accessions to our church, with more to follow, and family altars erected, and new subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Bachman sold a number of copies of the "Aid and Guide," Bishop McTear's History of Methodism and other good books.

We give God the praise for this work of grace.

APRIL 19, 1886. F. W. LEWIS.

Fat Places vs. Lean Places.

Mr. Editor: As an itinerant preacher, it has been my good fortune to enjoy the hospitality of all classes of people, from the aristocrat to the humblest peasant, and I know what it is to be tortured in the home of each class above mentioned.

In the home of the aristocrat I have suffered from that stiffness so utterly unhome-like, and in which there was so little of the spirit of Christ, as to force me to sit munching for two hours at the dinner table, a silent listener, or a participant in a very small talk—fashion, cotton, sugar, stock in trade, incidents of travel, etc.

On the other hand, I have been besieged by a good brother to go and spend the night at his home, until the last excuse was exhausted, and I yielded to the inevitable and set out just in time to reach the place at twilight. Following the directions given, I arrive at last at the little opening or clearing, near the center of which is situated a single log-house. When, horror of horrors! I find this to be the residence of my good brother and numerous family, consisting of wife, four grown daughters, two sons and a hired man. But I am encouraged at the sight of a large deer skin stretched by means of nails to its utmost capacity on the outer wall of the house. Soon my horse is disposed of, and one of the sons is dispatched to Neighbor B's to get a sack of corn for his special benefit, my good brother assuring me that my visit was unexpected, notwithstanding it was the very evening agreed upon between him and myself for the visit. I am ushered in through numerous dogs of all ages and sizes, and invited to a seat near the fire-place. A fresh supply of pine wood (called "litter") is thrown on the already blazing fire, notwithstanding I am literally drenched with perspiration. Every eye is as intently fixed upon me as if I were a whole menagerie. Time drags heavily on until the repast, which is spread on a small table in the center of the room. The success of my good brother in killing the deer gives him a theme, and he entertains me for two hours in relating the simple facts of his killing a deer. He tells me how he was impressed with the idea of going hunting; how he revolved the thought in his mind; how he reluctantly yielded to the impression; how he unharnessed his ox from the plow. Then followed a description of the ox, and so minute was his description that I shall certainly know that ox if I ever see him. How the dogs greeted him when he reached the house; what he said to his wife, and what she said to him; how he took his rifle down from the rack. Then followed a description of the rifle, embracing its make-up and the length of time it had been in the family, and quite a number of incidents connected with the history of the rifle, until the good wife said to him, entreatingly: "Well, John, the gala laywone to sleep in their cheeks. We had better have prair, and go to bed."

With a sigh of relief, I wiped the perspiration from my face, and accepted the Testament, and, as best I could, I conducted the worship; after which preparation was made for sleeping, which was doubtless perplexing to the good wife, as, of course, the preacher must occupy one of the two beds, and, consequently, a division must take place, which left each bed poorly supplied with bedding. When the task of arranging beds, pallets, etc., was complete I was shown my bed, and the mother and daughters retired, leaving me the benefit of light on the hearth to light me to bed. Getting to bed was the work of but a few moments. Soon all was darkness, and all seemed to be wrapped in slumber except poor me. I could not adjust myself to the numerous knots, bumps, slats, etc., that were in such close proximity to my aching frame. Very soon I was made painfully conscious that I was not the only animate occupant of that couch. My bed-fellows grew more and more familiar until, like a rapacious pack of wolves, they seemed to have determined to devour me bodily. But, determined to sell my life as dearly as possible, I struck out right and left, with both hands and feet, until exhausted. I decided to arouse mine host. "Bro. C., Bro. C.," I shouted, lustily. "Yes, sir. What will you have, Bro. S.?" he answered. "Will you please arise and rekindle the fire?" "Certainly, Bro. S.," he replied. Soon we had light, which enabled me to survey the field of action, and I fairly chuckled with delight when I saw that the conflict had not

been bloodless, and that some of my foes had bravely died on the field of battle, and that others were slowly dragging their bruised and broken bodies from the scene of action.

The good brother kindly entertained me the remainder of the night and until breakfast in the morning with the deer story, and others equally interesting, after which I took my departure a "wailer, if not a better man." Lost in reflections anything but pleasant, I wandered my way to Bro. G., a member of Post Oak Church, where I was to begin a meeting that night. I was greeted at the gate by kind Sister C., who ordered my horse cared for, and who conducted me up the gravel walk (on either side of which grew rare shrubs and flowers) to the neat little cottage on the porch of which I was greeted by her lovely daughters. Soon the ladies came in and, gathering around, plied me with questions, over and over suggesting something for my comfort. Soon Bro. G. came in from the post office with files of late papers, and good news from the neighborhood. The day was spent in reading the church papers, talking and singing, until the hour arrived for service at the church, when we gathered in the parlor and knelt together and asked the blessings of the Lord upon the meeting. After the service at the church, Bro. C. came to me and insisted on my returning and spending the night with him; but I declined, and accepted an invitation to spend the night with Bro. G., notwithstanding I ran the risk of being censured for going to the fat places.

F. S.

Reminiscences.

BY REV. H. J. HARRIS.

More than three years ago I began to write of men and things I had seen and heard and known during a ministry of more than forty years, little thinking that, with brief mention, I would reach at this date have reached the eighth year. If the record was an attempt at autobiography the material, I am sure, would long since have been exhausted. But as I write my recollections of others, the field widens and enlarges and I may never compass the work in hand. I am urged by many, notwithstanding, to resume the task, still giving you, Mr. Editor, license to say when I shall stop.

My last paper was about the old "Crystal Springs Circuit," afterwards called Cayuga circuit, and the remains of it now known as the Utica circuit, lying altogether in Hinds county, Miss.; whereas, in 1847, when I first traveled there, the circuit embraced parts of three counties—Hinds, Claiborne and Copiah. I have already mentioned a few of the notable men of that region and of that period. I can not take leave of this circuit without some further mention. Rocky Springs, in Claiborne county, was at that time the home of the loved and honored Thos. Owens, Richard Hardlog, the Lums, McClellan, Powers and others, whose names will be cherished, and whose devotion to the church a volume might be written. Only one of these "ancient worthies" still lingers upon these mortal shores—Samuel McClellan. What pleasant retreats, delightful homes we used to have beneath the roofs of those princes of our Israel! They were all men of wealth, but still they were men of God. They attended class and prayer meeting regularly, and sustained the camp meetings with out the aid of "gate fees" or the modern restaurant, ice cream and other luxuries. (I do not object to the supporting plan of modern times, only to the extravagance and almost dissipation that characterize our present "feast of tabernacles.")

The old Bear Creek Church, some nine or ten miles east of Utica, has many names upon her roll that look down from the heights above and say, "I was born there." "Uncle John Ervin," the grandfather of your "glib w," Mr. Editor, was the patriarch of the congregation in those days, and was one of the very few remaining links in the chain that bound us to the generation in which Miles Harper, Thomas Griffin, the Fords, John Burruss Owens, Peter James, Thomas Clinton and Barnabas Pipkin were burning and shining. He was brother-in-law to Miles Harper and connected by marriage to the extensive Ford Pope families, many of whose descendants still live. Whether these names are following in the footsteps of their "illustrious predecessors" is not known to their neighbors; but surely, if they have failed to heed the precepts and imitate the example of their fathers, they will have cause to regret their folly when it may be too late. "Uncle John Ervin" was the last one of the spiritual giants of that day who succumbed to the power of death. None of his sons have yet, far as I know, aspired to fill his place in the church. Thomas Griffin lived in this neighborhood; was, perhaps, one of the original settlers, but not sure but Dr. E. P. Lowe now owns a part of the tract on which Thomas Griffin resided. During this year of the succeeding one (1847-48) my old league, Bro. Strickland, the master church builder of his time, succeeded in creating several good houses of worship on this circuit, for some of which, unfortunately, he received more commendation than thanks, and to accomplish good work, sacrificed freely of his private means. Our immediate predecessor, P. B. Baily, however, had guaranteed this good work.

I remained but one year on the

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. C. O. HUNNICUTT.

THURSDAY, APRIL 29, 1886.

Bishop Keener left on Tuesday for Baltimore, accompanied by his wife and his son, the Rev. Christian Keener. We are glad to learn that Bro. Keener's health has greatly improved. The Bishop will proceed to Richmond after a few days among old friends and relatives in Baltimore.

Returning from Columbus on Saturday last, we ran up to West Point, at the solicitation of Bro. Kilgore and made a talk on prohibition. An impromptu audience, gotten up in about two hours, quite filled the court-house, and gave diligent heed to an earnest message. Quite a number of colored people were present, everyone of whom we believe will cast a pure ballot on election day. Our brethren in Clay county are organizing and marshalling their forces for victory. We believe it is almost assured. To Bro. White we make acknowledgments for cordial hospitality and to Pastor Kilgore for the privilege of a delightful visit.

The election in Alcorn county last week resulted in a majority against prohibition of forty-two. This apparent defeat was a real victory for reform. The whisky men expected to carry the county by five hundred majority. They were organized and succeeded in precipitating the election, giving only twenty days for the canvass. Six of the ten precincts in the county gave prohibition majorities. Corinth, the county seat, went for reform by a handsome vote, and no saloon can be opened there. It is believed that a majority of the negroes voted for prohibition. This should be remembered and used to advantage in other counties. Now after the election, under the operation of this new local option law, it is doubted if a single saloon can be opened in this county. We congratulate Bro. Mitchell and his collaborators upon their gallant fight. They are ready and eager for another contest.

The following item with accompanying comments is taken from the Meridian Daily News. So gratifying is the statement and so just the commendation of the railroad authorities, that we take real delight in its transference to our columns. It will be a great day for our Christian civilization when the example of the Mobile and Ohio railroad will be the practice of every line of railway in the United States:

The action of the Mobile and Ohio railroad in stopping the running of freight trains on Sunday is a grand move. Besides the coveted rest of the Sabbath which it gives to its employees, it will stand as one of the highest moral lessons enacted in this country in a long time. We hope it will be the good work of the old reliable to prove and practically demonstrate that the produce of this great country, so blessed of God, can be moved without trampling on this Divine command, and that other roads will soon follow its praiseworthy example. If the railroads will but determine to do it, the convenience of business can be made to yield to the Sabbath, instead of the Sabbath being made to yield to the convenience of business.

This from the Pittsburg Christian Advocate will do to pass around:

"That is a good story which the Rev. Dr. Rust, secretary of the Freedmen's Aid Society, of the Methodist Episcopal Church, tells to the Annual Conference before which he presents the claims of his society. A young negro in the South had been converted, and at once wanted to preach. His elders thought he was not fitted for the important work; but he well nigh staggered them by relating a vision, in which he had plainly seen the letters, 'G. P. C.'—which could mean only, 'Go preach Christ.' A white-haired negro preacher slowly arose, and told the ambitious young brother that, while he had no doubt seen the letters in a vision, he had failed in the interpretation. They probably meant, 'Go pick cotton,' or, 'Go plough corn.' This settled the matter. A preacher in the New York Conference, when the story was told a few days ago, remarked to a friend sitting near: 'I wish we had men in our white Conferences sharp enough to explain away as satisfactorily the arguments by which our young incompetents try to convince the committees that they have been called to preach the gospel.'

The Georgia Evangelists at Columbus, Miss.

The revival meetings conducted by Revs. Sam Jones and Sam Small at Columbus, Miss., were remarkable for spiritual power and the great number of conversions. In large cities grander audiences have crowded to hear the evangelists; but it is doubted if proportionate results have been greater anywhere in their wonderful ministry. From far and near the multitudes gathered to Columbus, and at each hour for service two large churches were packed with eager congregations. Sam Small began the meetings on Sunday, and conducted them alone, holding three services a day, until Sam Jones arrived on Wednesday morning. Mr. Small charmed the immense multitudes, and his preaching was blessed of God in the conversion of many souls. He is a polished gentleman, finely educated, profoundly consecrated, and intent on the winning of souls to Christ. Entirely different in manner and mental characteristics from Sam Jones, they are admirable and mutually helpful collaborators.

Of Sam Jones much has been and more will be written. He is a man of genius. In manner and method he is the one representative of the race. There never was another like him, and his generation will cease with the end of his days. Rarely, wonderfully endowed, he has come to the kingdom for such a time as this. We sat under the spell of his power, and tried to study the secret of his marvelous success.

This must be borne in mind—the ordinary newspaper reports of his sermons and sayings convey a very inadequate idea of the man. One must see and hear him to discover and admire his genius. It is the man, back of his brilliant and biting sayings, that charms and convinces. From reading the papers the conclusion is naturally drawn that he is merely a satirical delineator of character, a fierce denunciator of shams, or a sort of brilliant free lance in the pulpit. Instead, he has the tenderness of a woman, indescribable pathos and a poetic conception equal to Burns.

We were most agreeably surprised in Sam Jones as a preacher. He is a lucid, able expositor of the word. The exegesis is luminous; the arrangement, logical; the statement of propositions, singularly clear and concise; the illustrations, varied and apt; the argument, convincing, and the application often grandly eloquent. A distinguished jurist remarked to us in Columbus, that Sam Jones' power of condensed statement excelled any man's he ever heard either in the pulpit or at the bar.

He is an orator without appearing so to be. He is a perfect actor without the slightest suggestion of attempting histrionic effect. His entire naturalness and equanimity impress his audiences with the assurance of an exhaustless reserve power. This keeps up expectation until the last syllable has been uttered, and, though an hour and a half has passed, there is pleasurable disappointment that the discourse is so short. This makes the crowd eager to come again. His most enthusiastic hearers were those who heard him often. They were sure of something better the next time. There was no indication of exhausted forces and resources.

Withal he is a man of sincere, simple piety. The zeal of his Divine commission consumes him. He is bent on glorious toil—the wise winning of souls. To arrest the wayward, to convince the doubting, to unmask the self-righteous, to alarm the unconcerned, to arouse those at ease in Zion, and establish the sincere in the faith, command his every faculty of mind and energy of soul. Not for fame, but from the constraint of Christ's love, does he labor. Though he denounces sin with a sublime audacity, he yet manifests the yearning tenderness of a loving friend. He uses ridicule for the Master's sake.

Sam Jones has the genius of common sense. His discernment of character is wonderful and almost unerring. This makes him a master of assemblies. He knows what to say, and when and how to say it, in order to the accomplishment of the greatest good. He is seemingly never embarrassed or abashed.

The results of the meeting at Columbus can never be tabulated. There is no human arithmetic for computing spiritual things. The numbers added to the several churches may be enumerated; but who can count the doubts removed, the visions enlarged, the hopes kindled, the sorrows assuaged and the backslidings reclaimed? These are written in the chronicles of the skies. The churches of Columbus have received a baptism of power more significant than the numerical increase of membership. And what a world of work has been given the diligent pastors of that city! How

much must now be done in the way of teaching, nurturing and organizing!

We regretted that our stay was so short; but other duties called us away on Saturday morning. To our special friend, Dr. R. W. Jones, president of the State Female College, we are indebted for true homelike hospitality. Bro. "Gilderry" and this editor shared the shelter of that genial home. Dr. Jones has demonstrated eminent abilities as an organizer and the administrator of a large institution of learning. There are over three hundred young ladies in the college during this the first term of the institution, and everything moves like clock-work. We were pleased to learn of the fine religious tone of the college, and that so many of the pupils had been blessed by the meetings. Space forbids further mention of sights and insights on that pleasant visit.

The Bishop's Domicile.

"Of course a domicile does not make a resident Bishop in a technical sense. Certainly there is no violation or evasion of any law for a Bishop to reside in Richmond, Nashville, Baltimore, or Shanghai. But when our brother of the Wesleyan Advocate intimates that this General Conference, by resolution, can fix these residences, we do claim there is legal objection. The Bishops can and should arrange this important matter themselves, but the General Conference can not do it.—N. O. ADVOCATE."

Now, if there is anything which the Wesleyan Christian Advocate has not "intimated" being in favor of, it is just that. In both our editorials, on the subject we stated our objection to it, argued against it, and illustrated our argument. We even went so far as to intimate that the General Conference ought not to propose a Bishop from living in China. If he chose to do so, or his colleagues advised it. We could hardly believe our own eyes, therefore, when we saw the above copied into the Nashville Advocate, where it first struck our attention. We commend to our brethren of the NEW ORLEANS and NASHVILLE ADVOCATES Ruskin's lecture on "How to Read."

We oppose General Conference action fixing the residence of the Bishops, but our opposition is not based on any supposed legal restraints, but on the deeper, broader ground of competency in our system.—Wesleyan Advocate.

It quite surprised us to read the above disclaimer of our good friend, Dr. Potter. We do not deny him the inalienable right of interpreting his own writings; but not only the entire trend of one of his editorials, but some specific passages, impressed us with the view quoted above and commented upon. From his article we reproduced and here republish, the following:

It strikes us as very strange to see persons writing against a Bishop's going to live in China, as though his doing so would make him a resident Bishop. Suppose the General Conference should say by resolution or the evident drift of debate, a Bishop ought not to live in Tennessee, would that be any more violation or evasive of our economy that to say by like action or debate that a Bishop ought to live in China?

Did not Bishop Granbery move from Richmond to St. Louis? Might not Bishop Wilson move from Baltimore to Shanghai without violating or evading any law?

Now, we submit that our conferees' supposed case in the second paragraph logically and grammatically justified our comments. If the General Conference can say "by resolution" that a Bishop ought not to reside in a certain locality, it has the authority to say where he ought to be domiciled. If our brother did not intend to convey the idea that the General Conference could "by resolution or the evident drift of debate" declare against a certain place of residence, there is no force in his supposition. Why introduce into an argument an unassailable proposition?

But, of course, every writer has a right to explain his own language. If the Wesleyan is on the orthodox side of this question, we are pleased to know it. We only want to show that so far as this case is concerned, there is no need for our going to school again with Ruskin's "How to Read" as a text book.

New Orleans District Conference.

This body met in the Carondelet Street Church, on Friday evening of last week, with Rev. Dr. J. B. Walker, presiding elder of the district, in the chair. The Rev. J. H. Harrison was elected secretary. All the pastors of the district, the local preachers and a goodly number of lay delegates were present. Rev. B. S. Rayner, of the Mississippi Conference, and Rev. R. S. Holcombe, agent of the American Bible Society, were in attendance and invited to seats within the bar of Conference. Reports from the pastors, covering the disciplinary questions, were made, showing some substantial progress. Handsome new churches have been built during the past year at Carrollton and Plaquemine.

The following were elected a Board of Trustees of the Seashore Camp Ground: W. H. Foster, E. P. Mackie,

P. Werlein, T. J. Carver, H. Jamieson, Jr., B. O. L. Rayne, L. T. Bell and J. H. Campman.

Delegates to the Annual Conference were elected as follows: H. Jamieson, Jr., B. O. L. Rayne, W. H. Foster and Prof. W. H. N. Magruder, LL.D. Alternates: Dr. J. W. Adams, F. A. Daniels, Jr.

Board of Church Extension.

The fourth annual meeting of the Board of Church Extension was held in the city of Louisville, beginning April 8 and closed on the tenth. The occasion is represented as most profitable and pleasant. There was a good attendance of the members, with a number of visitors from abroad. Among the latter were Dr. D. C. Kelley; Dr. T. H. B. Anderson, of the Pacific Conference; Rev. L. B. Stetler, of the Montana Conference; Rev. W. B. Stradley, of the Los Angeles Conference, and Rev. L. P. Norfleet, of the Southwest Missouri Conference. Bishops McIntyre, Granbery and Hargrove were present and took an active interest in the proceedings.

The Board appropriated \$20,000 in donations and \$6,950 in loans. Of the 120 applications before the Board for aid, only 67 could be granted. Many worthy cases had to be laid over for lack of means.

The following is the summary of the work done by the Board during the first quadrennium. It is certainly a grand exhibit.

"The total amount from all sources, raised and disbursed, shows that good work has been done in this new and important department of church work. This sum foots up \$145,242.23. Churches helped by loan fund, 26—to the extent of \$28,950; 81 churches have been helped by donation by the General Board to the extent of \$34,694.08. The Conference Boards have helped 459 churches in 38 Conferences, to which were given \$51,671.33, and showing that during the quadrennium the General and the Conference Boards together have helped by donations 540 churches, to which were given \$86,365.63. To which add 12 helped by loans from General Board, amounting to \$28,950, and you have 552 churches aided, which received \$115,315.63."

Competent and Convincing Testimony.

No charge is more industriously reiterated by the rum power than the utter inoperativeness of prohibitory laws. "Prohibition does not prohibit," they repeat with boldness and emphasis. That is a question of fact and can only be settled by testimony. Competent and convincing testimony accumulates to disprove the baseless assumption. The latest comes from Alexandria, La. In that and the Pineville wards, of Rapides parish, the police jury have been besieged with petitions for a ballot on the question. This led at length to an application to the district attorney for an official written report as to the practical result of the prohibition of the sale of intoxicating liquors in the parish, with reference to the enforcement of the law in this courts, an estimate of the cost to the parish of prosecutions, and the effect of prohibition as to the diminution of crimes usually chargeable to the influence of liquor. The district attorney, Col. J. C. Wickliffe, responded with a full and accurate report, which has been filed with the police jury. A synopsis of the admirable paper telegraphed to the Times-Democrat is here reproduced for the benefit of friends of reform everywhere:

In the two years since prohibition forty-two, showing an increase of fourteen cases in offenses not affected by whisky. The cases of personal violence disposed of in the two years preceding prohibition were fifty-three; in the two years following prohibition were thirty-two, a decrease of twenty-one cases which are affected by whisky. In the two years prior to prohibition fifteen murder cases were disposed of in this parish. In the two years following prohibition but four murder cases were disposed of.

Prior to prohibition the average number of cases investigated by each grand jury was 180, since prohibition 75. Prior to prohibition the average number of indictments returned by each grand jury was 50; since prohibition, 20. About 35 per cent. of the persons prosecuted for violating the prohibition ordinance have been convicted. The cost of all the prosecutions for violating the prohibition ordinance in this parish since its adoption, two years ago, has been about \$234.

The increase of cases of offenses against property, a class of cases which are not affected by whisky, shows an increased vigilance on the part of grand juries since prohibition, while the decrease in cases of personal violence, a class of cases which are affected by whisky, shows that the grand jury have failed to detect by a large number as many of these crimes as were committed before prohibition. The decrease of cases reported for prosecution will necessarily entail a large decrease in criminal expenses, and this at an expense to the parish for enforcing the prohibition ordinance of less than \$150.

Reformed Judaism.

A Hebrew friend gave us recently a copy of The Jewish Reformer, a paper published in New York and edited with signal ability. It is the exponent of advanced thought in Jewish theology and certainly indicates a marked drift toward a true Christology. In an "exceptionally able editorial article on 'What Constitutes Judaism'" an emphatic protest is entered against the hierarchical assumptions of certain Rabbinical doctors of the old orthodox school. The Reform favors the transfer of the Jewish Sabbath to Sunday, the abolition of the Dietary and Matrimonial Laws of "Mosaic-Rabbinical Judaism" and the Hebrew ritual, and the renunciation of the idea of national restoration with all the expectations and notions connected with this form of the Messianic hope. We can but regard the growth of these doctrines as most momentous and auspicious. What the near future will disclose no prophet can declare. This we know, that the teachings of Jesus the Christ, are commanding more and more the homage of the world. We make some quotations from the Reformer:

Moreover, suppose a congress of representative Jews of America and Occidental Europe would—for ought we know—lifty or twenty years hence, would for the sake of preserving Judaism and from mere religious necessity agree upon the transfer of the Jewish Sabbath to Sunday as the civil day of rest, would the learned professors of Budapest exclude the Jews of the entire Occidental world from the inheritance of God? Would they have the arrogance and stupidity to say that these millions of Jews stand no longer on the fundamental doctrines of the decalogue?

Well do they know that, with the exception of a small respectable minority, the Jews, wherever they have come into closer social intercourse with the Gentile world, have long since broken away from Mosaic-Rabbinical Judaism, if not in theory and in clearly defined principles, at least in practice, in their everyday life. But instead of countenancing these facts fairly and squarely, instead of admitting the principle of historical growth and progress underlying the whole course of Judaism, they would rather insist on having the Jews come every year once and twice with their lips before God to ask his forgiveness for having transgressed the laws on diet, etc., etc.

The Time-Limit in English Methodism.

In a very vigorous article on "The Crisis in London Methodism," the Methodist Times makes a bold plea for the extension of the three years' limit of this pastoral term. The Times represents the younger and more aggressive Methodism of England and is doubtless an accurate interpreter of current ecclesiastical thought. It has advocated the release of district chairmen from circuit work—our present presiding eldership—and a grand scheme for a forward movement in London Methodism. Both suggestions are under consideration by a large representative committee, and will doubtless be adopted. The plan for work in London contemplates a seemingly large outlay of money, but will certainly yield a magnificent result. In order to its accomplishment an extension of the time-limit is demanded. The Times says:

"We may appoint whom we like, but until we realize that the filling of a huge London chapel at the end of the nineteenth century needs a different system from that which admirably suits a country circuit, Great Queen Street Chapel will continue to be a failure. God alone knows how gigantic and far-reaching an evil that failure is. It casts a dark shadow over London Methodism. It is silently and ceaselessly educating thousands of young Methodists from the country to believe that Methodism is played out. It is breaking the hearts of eloquent ministers, and blighting the enthusiasm of the younger generation. What a change has come over the Established Church in London since St. Paul's Cathedral—once as feeble as Great Queen Street Chapel—has been adapted to the needs and habits of the nineteenth century! A similar change would come over London Methodism if the glad news went forth that the mighty building in Great Queen Street was once more crowned with a rejoicing multitude. And it would be so easy to fill it, if we only admitted that the mission of Methodism is not to preserve and worship ecclesiastical relics, but to spread scriptural holiness through the land. If John Wesley were permitted to rise from the dead, with what astonishment and with what indignation would he hear the doctrine that the preservation of the three years' limit and of all the machinery of the buried past should override every other consideration! The three years' limit is most successfully emptying our largest chapels in town and country. We believe that the principle of the itinerancy is allurable. The Churches of England and of Scotland are beginning to realize their need of it. We, at any rate, advocate more strongly than ever the principle of the itinerancy. But to apply the principle to a chapel like Great Queen Street, in this extreme form of a three years' limit, is to reduce the principle to absurdity. Three years is often quite long enough in a country village or small town, but three years in Great Queen Street is one of those grotesque

and fantastic perversions of a great and beneficent principle which make angels weep. To think that we have such a magnificent cathedral in Great Queen Street, and yet go on deliberately year after year keeping it half empty! The remedy is so obvious and so easy. Appoint Great Queen Street such a man as Mr. Oliphert, who has been so successful at Paddington. Let him have no other to look after, and appoint him for six years as you appoint departmental officials. No departmental official has in hand so arduous and so spiritual a task as the evangelization of one of the greatest districts in London. Surely we might give an ambassador of God to the people of London the same chance that we give a secretary who keeps accounts or a tutor who teaches the elements of education! Then, if the blessing of God rests upon the great undertaking, it is mutually agreeable, when it is mutually agreeable, we are appointed for a second term of years. By the end of that time we will probably have done all that we can do on that spot, and new blood should be introduced. Of course it is assumed that during his term of service each minister will be allowed to adapt and modify the methods of work. The one condition should be success. If he succeeds, all religious irregularities should be forgiven, if he does not succeed, no degree of propriety or amiability should release him from the necessity of quitting the spot promptly, and making way for someone else.

"Was Christ a Jewish Priest?"

The question, "Was Christ a Jewish Priest?" is more curious than profitable, and, yet, it is not without some interest to the Bible student. He was and is and ever will be the Priest of humanity—a Priest forever. John the Baptist was the son of a priest, in the regular line of succession from Aaron. He was also a prophet. The Spirit of Inspiration was on him. Guided by this Spirit, he washed, or baptized, Christ, as required by the law, preparatory to the Divine anointing. The Spirit of the law was maintained—"righteousness was fulfilled." It was becoming in Christ and John to conform to the law that far. When Christ was into the Temple and took charges, it began to perform some of the functions of a Jewish priest, the chief priests, scribes and elders came upon him and asked, "By what authority doest thou these things? or whogave thee this authority?" Christ answered, in substance, "John gave me this authority when he baptized me." Luke xix, 45-48 and xx, 19. If John's baptism were of heaven, then Christ had the authority of God for what he did. The questioners were afraid to say it was of men. John was a prophet Divinely inspired, and knew what he was doing. John was both priest and prophet, and Christ was prophet, priest and king. David had taken liberties with sacred things long before Christ came, and all the Jews honored David. Melchisedek and Christ were priests of the same order—both were called of God to the priesthood. Abraham, the prince and father of the Jews, honored Melchisedek and paid tithes to him. It would not be the Jews to do by Christ, as the father had done by Melchisedek. This seems to be the drift and current of Paul's argument in Hebrews vii. He is trying to show the Jew why they should accept Christ as their priest. God had a priest before Aaron, who was not of that order and why might he not have another not of that line? Was the law given to be limited to one line and to one family of that tribe? Surely this were magnifying law above God.

Many of our controversies about orders, ordinations and the like are nothing but old rituals gone to seed. If God calls a man to preach and use him in the salvation of souls, what fools we are to sit in judgment and condemn him because he is not of the tribe of Levi nor of the family of Aaron. We still ask, "Who gave thee this authority?"

Fruits, fruits. Fruits are the prayer tests. "By their fruits shall know them." If God ordains and blesses a man it is folly for me to turn up my nose, and say, "He has not been baptized—has not been properly ordained." For the sake of order, and to prevent confusion, ordain men. Ordination confers gifts. It becometh us to conform to the rules and regulations of the churches, but we need not magnify them above God.

Seashore Camp Ground.

The trustees of Seashore Camp Ground will meet on the ground May 14 and 15 next, for business preparatory to the camp meeting to be held in July next. A full attendance is important and desirable. Persons desirous to select lots for buildings, to rent cottages for the camp meeting, or for summer residences, or otherwise having business with the trustees, are invited to be present.

W. H. FOSTER, President.
E. P. MACKIE, Secretary.
NEW ORLEANS, APRIL 27, 1886.

MISCELLANEOUS.

Diseases Of The Stomach

The Liver, Kidneys, and Bowels, originate in impure blood. When the action of these organs is impaired, the general health becomes endangered, and prompt treatment is indispensable. For the cure of these diseases, and all disorders of the blood, the most effective and economical medicine is Ayer's Sarsaparilla.

I have suffered enough, with a disordered Liver and

Kidneys

to kill a dozen men. Ayer's Sarsaparilla has cured me. — Wm. H. Mulvin, 122 North Main St., Boston, Mass.

I suffered greatly from Kidney Complaint, for two years. After trying many remedies, without relief, I took Ayer's Sarsaparilla, and was cured. — M. H. Disney, Attleboro, Mass.

For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe, at times, that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but, by using Ayer's Sarsaparilla, my health has been perfectly restored. — John McElahan, Bridge and Third sts., Lowell, Mass.

A few bottles of Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years. It is the most effective remedy I ever used. — Philip G. Raymond, Duluth, Minn.

Ayer's Sarsaparilla cured me of Kidney disease when all other remedies failed. It is the best of remedies for this complaint. — Eli Todd, Xenia, Ill.

I was a long time under treatment for Heart Disease, and an affection of the Kidneys, but after using Ayer's Sarsaparilla, and after taking a number of bottles of this medicine, the difficulties of my heart and kidneys ceased, and I am in better health, every way, than I have been for years. — E. C. Davis, Jamestown, N. Y.

A disordered condition of the Stomach, Liver, and Kidneys, afflicted me for years, and I never found any medicine to relieve me, until I commenced taking

As is sensitive to ailments affecting any other part of the body as a thermometer is to changes of temperature. When the blood becomes vitiated, the stomach is one of the first organs to suffer. Ayer's Sarsaparilla purifies the blood, and restores to the stomach the vigor required for the natural performance of its functions.

I suffered greatly, for over two years, with a disordered Stomach

and obtained no relief until I commenced taking Ayer's Sarsaparilla. This medicine has restored my health. — Mrs. M. F. Humboldt, Lawrence St., Lowell, Mass.

I have used Ayer's Sarsaparilla in my family, for years. As a blood purifier it has no equal. It proves invaluable in diseases of the Stomach and Liver. — J. J. Stoddard, Parkersburg, W. Va.

My wife was long subject to severe Headaches, the result of stomach and liver disorders. After trying various remedies, without relief, she used Ayer's Sarsaparilla, and, in a short time, was cured. — S. Page, 21 Austin St., Lowell, Mass.

I gratefully certify that I have been cured of liver and stomach troubles

By Taking Ayer's Sarsaparilla. I was sick, for a number of years, with these complaints: suffered from Headache, Dizziness, Loss of Appetite, Dyspepsia, and Debility, and finally became so weak that I was utterly unfit for business of any kind. Neither of the remedies I tried seemed to relieve me, and I had given up all hope of being well again, when a friend recommended me to take Ayer's Sarsaparilla. I commenced using this medicine, and, after taking a few bottles, was completely cured. My liver and stomach are now in a healthy condition, performing their functions naturally. — D. M. Ross, Bucksport, Me.

For a number of years I suffered with Dry Salt-Rheum. I tried various mineral springs, but neither these nor physicians did me any good. Upon the recommendation of a friend I commenced taking Ayer's Sar-

saparilla. Less than six bottles of this remedy cured me. — R. Wild, Hutto, Tex.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

BULL'S SARSAPARILLA.

THE LIVER
Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action, or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood restorer.

Dr. JOHN BULL— I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me three relief from all the above complaints.

Dr. JOHN BULL— I have examined the prescription for the preparation of BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an allusive impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.

M. PYLE, M. D., Louisville, Ky.
Res. Phys. at Lou. Marine Hosp.

KIDNEYS
Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not properly filter the blood, the poisons are retained, and the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, and disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

Dr. JOHN BULL— I have used BULL'S SARSAPARILLA for Rheumatism, Gout, and my son has taken it for asthma and general debility. It has given us both great relief.

THOS. H. BENTLEY, Rossville, Ill.

BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.

KEEP THE BLOOD PURE.

DYSPEPSIA
Variable appetite; faint, gnawing feeling at pit of the stomach; heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Dr. JOHN BULL— I have no hesitation in saying that I believe your Sarsaparilla to be the best medicine for the cure of Scrofula, syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.

JAMES MOORE, Louisville, Ky.

Dr. JOHN BULL— I presented one bottle of BULL'S SARSAPARILLA for my son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all the others.

Dr. JOHN BULL— I have no opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.

H. R. ALLEN, M. D., Bradford, Ky.

SCROFULA
Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

Dr. JOHN BULL— I have no opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.

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THE BLOOD IS THE LIFE.
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1. The chemicals make the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours of use.
2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as at first.
3. The chemicals keep the glasses cool, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.
4. With these glasses you can read, write or see all night, the light having no effect on the eye, with no dimming or tireless sensation, which necessarily improves the eye.

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CRESCENT CITY SPECTACLE COMPANY.
56 St. Charles Street, New Orleans.

A writing mention this paper.

Our Young People.

A YEAR AGO.

BY GEORGE KINSELE.

I was a rich a year ago
That every day
A little child looked up to me
And I played
I was so rich because
The child was mine;
I did not think he was but least
A little time.
I dreamed for him bright dreams,
And he
The child that he built
Were all for me.
I can not tell you, if I try,
How golden bright
The hand upon my pillow
Every night.
I never could be told
I wish I could—
How sweet this child of mine—
How sweet, how good;
Or how rich I felt myself;
You do not know
How very rich I was
A year ago.

Mr. Editor: As I have never seen a letter from this place, I thought I would write one. I am a little girl eight years old. I have never gone to school, but study at home. I have been through the fifth reader three times. I go to Sunday-school every Sunday. I am in the intermediate class. I will answer Dolly Kennedy's question. It is in Psalms lvi, 8.

Your little friend,
JENNIE E. LUTER.
Big Creek, Mississippi.

Mr. Editor: As I have never written a letter to the ADVOCATE, I will write one. I am a little girl thirteen years old. My mother is dead. She died last September. I have two brothers and three sisters living, and one sister and five brothers dead. I will close by asking the little cousins a question: Where in the Bible is the word "girl" found?

Your little friend,
CARRIE HOSEA.
Rolling Green, Mississippi.

Mr. Editor: I am a little girl thirteen years of age. I live two miles and a half from Denton. I go to school every day when I am well. My teacher's name is Prof. Wooten. He has sixty-two scholars. I am going to attend Sunday-school when the weather gets good. My papa has been taking the dear old ADVOCATE about twenty years. I will close by asking the little people a question: Where is the word "confectioneries" found in the Bible? I remain,

Your little friend,
MAUD MIDDLETON.
Denton, Mississippi.

Mr. Editor: I am a little boy ten years old. We live one mile from Haynesville. My papa is a farmer, and I am very fond of helping him work. I am going to school this year. We have a very fine school. Our teacher is a young Methodist preacher. His name is Bro. Godfrey. I will close by asking a question: What chapter in the Bible speaks of "bonnets being put on men"? Many good wishes to the dear old ADVOCATE.

Your little friend,
EDWARD BROWN.
Haynesville, Louisiana.

Mr. Editor: I am just thirteen years of age. As you are so kind as to supply the young folks with a column in your nice paper, I thought I would address you with a few lines. I have four brothers and one sister. We are living with our father and mother about six miles below the V. S. and N. R. R. We have such a nice time fishing in the summer. I wish for summer all the time. Well, I will close by asking the young folks a question: In what portion of the Bible will you find "slumbering"?

Your little friend,
NETTIE A. RANDELL.
Delhi, Louisiana.

Mr. Editor: I have come this beautiful spring morning to gain admittance to your happy circle of little cousins, and, if you think proper to permit me, I will speak a few words, hoping my first attempt will not find its way to that waste-basket. My papa does not take the ADVOCATE, but my grandpa does. He lends it to us, and we enjoy the reading so much. I have two brothers living, and one dead. I have one little sister with large blue eyes. We call her Laura. I am going to day-school now. My teacher is Uncle Jeff Liddell. I like to go very much. He has but one arm, is a very large man, but is just as lively and clever as he is large. I have one little brother going to school that is only four years old, and who will soon be in the third reader. Uncle's, also, Bible class teacher at our church, called Ebenezer. He is loved by all the scholars. We have a juvenile missionary society called Willing Workers. Parker McDonald is our president. I collected ten dollars last year for our society, and received a pretty badge with name May Noyl (the name of the little Chinese girl we are helping to educate) stamped on in gold letters. Our good pastor, Rev. J. P. Drake, also presented me Scott's poetical works, of which I was very proud; but mamma

says in working for our Saviour we should not expect presents, although we appreciate them when given. We have an organ in our church. We would enjoy the singing so much, but Mrs. Maddux who performs is now dangerously ill in New Orleans. We hope she will soon return to us in safety. I wish some of you dear cousins could accompany me in visiting my grandma. What delightful times we would have playing among the flowers! I will answer Emma N. Patton's question: The word "cucumber" is found in Numbers xl, 6; Isaiah l, 8. Now, I will ask a question: Who was the only plowman mentioned in Scriptures? Your little friend,

SALLIE A. RUSKIN.
Fayette, Mississippi.

Mr. Editor: As my papa takes your valuable paper, and you have never seen a letter from this vicinity, I thought you would appreciate one, even if it is written by a little school-girl. Bro. Burton is pastor of our church this year. He is a fluent speaker, and has won the admiration of all. We have a flourishing Sunday-school at our church. Mr. M. M. West is our worthy superintendent. I will ask a few questions: What was the greatest miracle Christ performed? What verse is it that has forty-two Ps? As we have just reorganized our Sunday-school we only have twenty-three names on the roll. Miss Lizzie Bate, of Summit, Miss., is teacher of the intermediate quarterly, and we, the members of her class, are striving to win the laurels in the Sunday-school. Miss Lizzie is also principal of our day-school. A. B. Weeks, Esq., of Uca, was teacher of class B; but his day-school having closed, he has bid us farewell, though his absence has left an aching void in the hearts of both his Sunday-school and day-schoolers that none other can fill. Our quarterly meeting will convene at P. R., the seventeenth and eighteenth, and we anticipate some excellent preaching from our new pastor and elder.

Your little friend,
FLORA SELLERS.
Hazelhurst, Mississippi.

Mr. Editor: As I have not seen any letters from Magnolia, I will write one to the ADVOCATE. I am a little girl ten years old. My papa takes your valuable paper, and I am always eager to get hold of it, that I may read the little cousins' letters, as I find them so interesting and valuable. I go to Sunday-school every Sunday. My teacher is Miss Mary Copes, and I like her very much. My superintendent is Mr. T. C. Simmons, and is liked by all of the scholars, as he is very kind to all of us. I will answer Dolly Kennedy's question. It is found in Psalms lvi, 8. I will close for this time by asking the little folks, where in the Bible are these words found, "I will water thee with my tears"? Hoping as this is my first letter, it may not find its way to the waste-basket.

Your little friend,
ROSA B. LAZAR.
Magnolia, Mississippi.

Mr. Editor: As I have never seen a letter from this place, I thought I would write to you. I am a boy about fifteen years old. I am going to school to Mr. A. J. Hutto. We have a large Sabbath school at our church, and I like to go very much. My papa takes your dear paper, and I like to read it very much, especially the little folks' letters. We live near Vossburg, a small town on the N. O., and N. E. R. R. I will answer Albert Talley's question: Abaz was the father of Hezekiah. It is found in II Kings xviii, l. I will also answer Mary Robertson's question: Methuselah was Noah's grandfather. It is found in Genesis v. I will close by asking, where in the Bible is it mentioned that King Og had an iron bedstead? What book in the Bible is the Lord's name not mentioned?

Your little friend,
HORACE E. RUSHER.
Vossburg, Mississippi.

ask a question: On what did Christ write the only sentence he ever wrote? Your little friend,
EDNA A. HOWARD.

Mr. Editor: We are always glad to get the ADVOCATE. It is very interesting to me, especially the children's column. I have four sisters, and one little brother. We live about two miles from the church. We go to Sunday-school. Bro. W. A. King is our superintendent. We were all delighted with your visit to Adams last year, and hope you will come and preach for us again. Ollie M. Rape, the answer to your question is found in II Kings ii. Now, I will ask a question: Where in the Bible is the word "pulpit" found? Please do not put this in the waste-basket, that the little folks seem to be so afraid of. With many good wishes to you and the ADVOCATE, I remain,
Your little friend,
GEORGE CARRUTH.
Summit, Mississippi.

Mr. Editor: Mamma takes your paper, and I read the letters of the little people with delight. It gives a relief for the study of God's word. We want the readers of your valuable paper to hear something from us, and hope you will give this little communication a place. We have a prosperous and interesting Sabbath-school for the children, and, in addition, a juvenile missionary society was organized for us last September. We call our society Bethesda's Little Workers. We organized with seventeen members, now we have thirty. We meet every third Sunday, and oh! how we enjoy these meetings. We read and recite psalms in the interest of the missionary cause, and we hope to hear from other societies for our encouragement. I will answer Carrie Tyre's question. It is found in John xi, 35. I want to ask a question: Who was the first missionary?

SALLIE M. ENGLISH.
Bethesda Church, Mississippi.

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MISCELLANEOUS.

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Your little friend,
MINNIE H. JACKSON.
Como, Mississippi.

Mr. Editor: As I have not seen a letter from this place, I thought I would write one. I am a little girl nine years old. My papa is a Methodist minister. We like to live here very well. I am studying reading, spelling, geography, and arithmetic. We have a union prayer meeting here. Last January I went to the Exposition in company with grandpa and grandma Rogan and others. Would you believe it?—as large as grandpa is, she walked a small log across a big creek. My uncle fell in trying to walk the same log. We had to cross the creek before we could get to the railroad. I will close by answering Henry I. Lewis' question: The word "heartily" is found in Colossians iii, 23. I will

ask a question: On what did Christ write the only sentence he ever wrote? Your little friend,

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Como, Mississippi.

Christian Advocate.

Marriages.

KIRKLAND-PETTY.—At the Methodist Church in Meridian, Miss., February 10, by Rev. W. C. Black, Mr. D. L. Kirkland, of Livingston, Ala., to Miss Emily Petty, of Meridian.

DEITY-GILMORE.—At the residence of the bride's father, in Webster Parish, La., April 8, 1886, by Rev. E. M. Blocker, Mr. F. M. Deity to Miss Emily Gilmore.

MILLER-TALLEY.—At the residence of the bride's father, Mr. M. H. Talley, in Covington, La., April 1886, by Rev. J. W. Brown, Mr. Anthony Miller to Miss Sarah E. Talley, daughter of Enoch Talley, Esq., all of St. Tammany Parish, La.

SAINT-PROUDALE.—At the residence of Mrs. E. Saint, on Tuesday evening, April 29, by Rev. B. Carrière, Chaplain A. Fagot, of Franklin, La., and Mrs. C. R. Proudale, of New Orleans.

HOLLY-SPRING.—At Memphis, Tenn., and Guyton, Texas papers please copy.

Obituaries.

ARMISTEAD.—Died, at the residence of Robert L. Armistead, Clarke county, Ala., December 4, 1885, Mrs. NANCY E. ARMISTEAD, aged fifty-two years. She was the daughter of Matthew and Eleanor Cox. She was twice married. Her first union was with James H. Gilmore, February 11, 1852; after his death to Robert L. Armistead, December 17, 1865. She joined the Baptist Church in early life, and soon after the Methodist Episcopal Church, South, of which she remained a member until Jesse made her come up higher. This eldly lady's death was a very sad one, and cast a gloom over the entire neighborhood. She was visiting a neighbor in company with Mrs. Maria Armistead, and on returning home the horse ran away with the buggy and threw her out against a tree, from which injury she lingered but a few days. The writer was her near neighbor until five years ago, ever since the war; and some of the happiest moments of his life have been spent listening to her tell her daily experience and communion with Christ. In looking through her diary a few days after her death, we find she was fully consecrated to God and waiting for the call to be borne to that haven of rest. She was a good neighbor, a true and devoted wife, and all that constitutes the sweetest mother. She was kind to the poor, never turned them away empty. Sister A. was a great admirer of nature. She delighted to ramble in the woods, to gather the beautiful flowers, and gaze upon the landscapes. The writer visited and prayed with her. She was ready and willing for the summons. Like the good man who wraps the diary of his own life around him, to lie down to pleasant dreams, she was so anxious to see her only daughter, Mrs. Mary E. Harbourn, of Terry, Miss., before she passed away; but alas! she arrived too late to see that fond mother. We deeply sympathize with her aged mother, who is ready and waiting to cross over the river to meet her many loved ones that have gone before. We sympathize with her sisters and relatives in this great sorrow; but sympathize most with her kind and devoted husband in his great loss.

B. M. ALLEN.
COOPER.—Mrs. TIRZAH COOPER was born near Nashville, Ky., April 12, 1807, and died in Madison county, Miss., December 30, 1885.

The proper commemoration of the worthy dead is a duty which the living owe to themselves and to posterity. The record of the lives of those who have passed the mortal conflict well should afford comfort, strength and inspiration to all who are to follow them into the unknown world. It is at once a privilege and a duty to write words of appreciation of one who lived and died as did the subject of these lines. Mrs. Cooper's maiden name was Ford. In her thirtieth year she was married to Robert Cooper, of Kentucky, and moved at once to Mississippi, landing a home near Sharon, in Madison county. Here she professed religion, and was by baptism made a member of the Methodist Church, Rev. John J. Jones being the officiating minister. At about thirty years of age she was left a widow by the death of her husband, having four little children to rear and educate. This she did with faithful care, giving them the best instruction the schools within reach afforded. When the late war began, her four sons went forth with the thousands of their countrymen to the field of conflict. Two of them were killed and a third lost an arm in the great struggle. Bereft of her children she gave her remaining days to the care of her grandchildren. The sorrow and trials of her earthly pilgrimage were of no ordinary character. But if her sufferings were remarkable, so was her faith in God. She was an every-day Christian. Her faith seemed never to waver, and her peace appeared to flow as a river. In moments of joy, especially in the house of God, her face was often radiant with hearty delight, and, at times, appeared to shine with ecstatic glory. No trials embittered, no sorrows hegloomed her spirit. God was to her a God of consolation and of joy. She endured as seeing Him who is invisible. Looking beyond the things of time she rested in the eternal. She was often heard to say that religion had done at least one thing for her; it had delivered her from the fear of death. She lived in expectation of the final day, and when it came she was not surprised nor dismayed. It was to her the welcome harbinger of eternal joy. When the end drew near she said, "Suppose I had put off getting ready to die until now! No, no, this is what I have been waiting for, a long, long time, to be ready when this hour should come; and I am ready." She was a member of the first pastoral charge served by the writer of these lines, and he can truly say he never knew a more constant, cheerful and joyous Christian, or one who amid all the necessities of life kept so steady an eye on "the things which are not seen, which are eternal." Her life was faithful and her end was peace. Dying at the home of her grandson near Soutle Chapel, she was buried in the churchyard there. Would that the mantle of her spiritual power might be inherited by her posterity! W. L. C. B.

CHAMBERLIN.—Died, Sunday, seven o'clock P. M., March 7, 1886, WILLIAM CHAMBERLIN, aged seventy-seven years, seven months and fifteen days. Bro. Chamberlin was born in the State of Vermont, August 23, 1808, and quite a young man he came to Warren county, Miss., where he was married to Miss Emily Marshall in 1830. He was converted at a camp meeting in Carroll county, Miss., and joined the Methodist Episcopal Church in 1838. He was a citizen of Texas as

early as 1838, and a member of the little army of patriots that achieved her independence; and was saved from the fate of the Alamo by illness and the peremptory order of his commander, the illustrious Travis. After a residence of two years in Texas he returned to Mississippi, where again, in 1874, he came to Frath county, Texas, who at his home, near Duffan, at the time above stated, he laid down the labors of a well-spent life, to enter that rest prepared for the people of God.

Bro. Chamberlin was an active, zealous Christian of old Methodist type, proving his faith by his works. Ever ready to give a reason for his hope and faith, he became prominent in the church, and was the greater part of his religious life the occupant of some important offices in the church, as class leader, steward, or member of the Board of Church Trustees; the latter of which he resigned on account of his health only a few months before his death. Though Bro. Chamberlin lived to a ripe age his loss will be felt here by the community, the church, but especially by his sorrowing family and grief-stricken wife, who has been alike his companion and counselor for nearly fifty years. But his life, full of good works, rich in faith, abounding in hope, is a happy consolation to them. May his children—a son and four daughters—imitate his good example, and follow the path that Christ gave, "Mark the perfect man, and behold the upright; the end of that man is peace." "He that walketh uprightly, worketh righteousness and speaketh the truth in his heart," shall dwell in God's house and be forever at rest, for Bro. Chamberlin that he cast his lot with the people whose God is the Lord, and well for the church which his modest and unostentatious piety served so richly to adorn.

HATHORN.—Miss JENNIE L. HATHORN, daughter of Mr. and Mrs. Nannie Hathorn, was born in Covington county, Miss., November 20, 1857, and died February 9, 1886. Jennie joined the Methodist Episcopal Church, South, August, 1883, under the pastorate of J. W. McLaughlin. Miss Jennie was a model girl, a devoted Christian, and a regular attendant upon the preaching of the word. She had been a member of the church since her childhood; during which time, she was patient, and resigned to the will of God. She bore her afflictions without a murmur. The writer had the privilege of conversing with her, a short time before her death, with regard to her hope of eternal life, she said to me, "All is well, I have made every preparation." She knew for some time that the evil monster was at his work, and that it would soon be over. She was not alarmed at the approach of death. She called her young friends around her bed and said to them, "I am going to leave you in a few hours, and will not be able to come to you but you can come to me," and after bidding them good-by, asked them to meet her in heaven. During the day as her friends came in to see her, she would speak, and then ask them to meet her in heaven. With heaven already in her heart she looked for heaven to come. She selected the hymn for her funeral: "Jesus, lover of my soul," and, "Jesus, my all, to heaven is gone." She then requested that her pastor officiate at her funeral. A few moments before she died she said to her grandmother, "I am better now," and fell asleep in Jesus. Blessed are those servants, whom the Lord when he cometh shall find watching.

RICHARDSON.—It is with inexpressible sadness that we chronicle the death of Mrs. RICHARDSON, wife of W. B. Richardson, who is a citizen of this town. She has been a valetudinarian for several years, but was not confined to her room until a few weeks before her departure. On Friday evening, before her death on Sunday morning, the writer of this visited her and saw that her condition was more desperate than her friends and loved ones thought. Her emaciated form, quivering lips and gasping breath bespoke a speedy extinction of vital forces, and a consequent cessation of physical life. She frequently spoke of her sufferings. Though a member of the Presbyterian Church she manifested a great interest for the Methodist minister and his family. The occupants of the parsonage will not only miss the cordials she used to send them, but other nice things, and especially her religious conversations. She was a friend to the poor and to everybody; but she leaped from his never to return again. May God be with and comfort her grief-stricken husband, father and niece, and help them (for they feel confident that she is in heaven) to say, she can not return to us, but we will, by God's grace, go to her. O husband, father and niece, God invites you to a home above the sky, where he may wipe away all your tears, and where the wicked cease from troubling and the weary are at rest. A home that will not be visited by death nor anything that grieves or makes sad; there, for ever, press with vigor on to it, and when you shall have reached it, you may then embrace loved ones gone before, and sing and about together forever and forever.

SMITH.—Died, near Monticello, Miss., April 2, 1886, ETHEL VICTORIA, daughter of Thomas H. and Emma Smith. Ethel was born February 20, 1885, and just as the flowers of spring were blooming the angels transported this tender rosebud to the garden of Paradise. H. B. DOWNEY.

PHILIPS.—Dr. J. C. PHILIPS was born in Jackson county, Ga., August 23, 1821; came, when quite a young man, to Russell county (now Lee), Ala.; was married to Miss Mary E. Edwards, February 7, 1850, and died in Opelika, Ala., September 15, 1885. In 1850 he joined the Methodist Episcopal Church, South, of which he continued a member till called away. By energy and management he accumulated quite a competency of this world's goods. But he was not always satisfied with his spiritual condition; a clearer and a more constant evidence of his acceptance with God. He often lamented his want of spirituality and efficiency as a member of the church. During his long protracted sickness his thoughts were turned more directly toward God and heaven, and he was enabled to rely more implicitly on his Savior. His faith grew stronger, more direct and abiding; his spiritual prospect brightened, and the evidence of his acceptance with God became clear. For days before his death he felt the Savior near, and outcried the death valley, fearing no evil. He leaves behind a widow and two children to mourn his departure. May Heaven comfort them, and sanctify this sad

MISCELLANEOUS.

HESTER.—Mrs. VIRGINIA HESTER, wife of James L. Hester, of Copiah county, Miss., quietly "passed from earth away," March 15, 1886. The deceased was born in Carroll county, Miss., January 25, 1815. Her maiden name was Baskett. She was married August 9, 1841. She became a member of the Methodist Church the same year. The date of her conversion was unknown even to herself. She has, however, for years lived a meek, humble, Christian life. She was quite exemplary in all the relations of life. As a neighbor, she was exceedingly kind and obliging. She was a devoted wife. As a mother, she sought to discharge her obligations with the utmost fidelity. She had ten children, four of whom preceded her to the spirit land. One of her surviving children is a little infant—Her daughter, Emma, and she gave her heart and testimony to the power of Christ to save from sin, and to give solace in that solemn hour when human help is vain. W. C. BLACK.

MEDICAL.

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Dr. Moziey—Dear Sir: After ten years of great suffering from indigestion or dyspepsia with great nervous prostration and biliousness, disorders of the stomach and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.
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MISCELLANEOUS.

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Christian Advocate.

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NEW ORLEANS, THURSDAY, MAY 6, 1886.

WHOLE NO. 1553.

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Christian Advocate.

CHAS. B. GALLOWAY, D.D., Editor.
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RE PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone,
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the striving—
What tender truth shall we have gained,
Alas! by simply living?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift to find our faults
Shall on defects discover;
Then hands that would not lift a stone
When stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillow'd slumber.

Sweet friend, perchance that thou and I,
Ere long is past forgiving,
Should take the earnest lesson home—
Be patient with the living!
To-day a repressed rebuke may save
Our blinding eyes to sorrow;
Then patience when we knearest edge
May whet a conscience's sorrow.

Be easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glances;
But wise it were for thee and me,
Ere long is past forgiving,
To take the tender lesson home—
Be patient with the living!

—Good Cheer.

Report on New Orleans Advocate.

To the President and Members of the New Orleans District Conference—

BRETHREN: The undersigned committee on the ADVOCATE submits the following as its report:

Journalism that is contented with the passivity of reflecting popular thought and sentiment surrenders the elements of power appurtenant to it, and thus sacrifices the value of its function to the imperiousness of financial claims. More than this, it operates a policy of obsequiousness and baseness that can not be without an ultimate reaction that culminates in its dethronement.

While popular journalism must be in a measure a faithful exposition of the popular soul, it should have that emphasis and vigor of editorial conviction and manhood that should direct and regulate popular thought and conviction.

Popular religious journalism should not only become the mouthpiece of the religious thought and conviction of the community of its circulation, but should seek to direct and control the current of religious life within the compass of its influence; and contribute the influence of its composition and spirit to the maintenance of a mobile equilibrium of spiritual forces. The religious journal that contributes an atom of influence to a thoughtless and convictionless sedimentation in the religious life is in virtual antagonism to that great Spirit that searches the deep things of God and is the comforter of man. A carefully studied suggestiveness should characterize its productions. A profound discrimination and insight into the elements and forces of human life should regulate its strictures, its criticisms, its consolations and its aggressions—ever seeking for the pulse of the Holy Ghost in human life.

Practical Christianity imposes upon itself in its readiness to accept any formula of truth as final. The consequent opposition to progressiveness in the formulation of faith and readjustment of creed to higher and clearer convictions is the historic anti-Christ of the church. We think our religious journals should operate a discreet and judicious, and at the same time, an inexorable an-

tagonism to such a spirit, for we know its insidious movements.

A religious journal that fills its pages with purely technical and practical religious matter subjects itself to the danger of a morbid enfeebling of its readers, that gradually and stealthily develops into a diseased fanaticism; and the true religious life is choked out and dies.

A healthy spirituality must be the outgrowth of a healthy humanity. A healthy humanity is conditioned upon a general intelligence and accurate information of the movements and enterprises in all the departments of human life. Religious journalism should, therefore, embody in its composition authentic and accurate information concerning all the departments of life and thought. It should be one long, many protest against the divorce of the religious and secular departments of life. Its secular homilies should be incapable of remote or indirect imposition upon the credulity of a religious populace.

In all candor we claim for the NEW ORLEANS CHRISTIAN ADVOCATE a creditable approximation to this ideal of popular religious journalism. Its contributed matter is fairly representative of the intelligence of its reading community. In this source we find evidence of its general representative character and influence. The vigor and intelligence of its editorial composition gives it an emphasis and influence that must be productive of good and command recognition in the rank of representative journalism in the church.

In the department of advertisement there is an intelligent endeavor to preserve its harmlessness and innocency, and at the same time meet its financial necessities.

There is gratifying evidence of its rank and influence in its exchange list—local, national and foreign.

Its circulation is creditable alike to the editor and to all concerned. We think the management of its financial interests worthy of commendation.

There is a small indebtedness of no great significance that, no doubt, can and will be readily adjusted.

A new press and engine and other facilities have contributed much to the financial interests of the paper.

We find its finances in a healthy, prosperous condition.

We find an insurance in the Southern Insurance Co., of New Orleans, to the extent of \$8,500 paid up to 1887.

The roof of the building is in a bad condition, and some other repairs are needed.

We think it worthy the consideration of those who have the control of the financial interest of the paper to consider the advisability of getting authentic information from the various pastors of the Conferences that have adopted this paper as their organ concerning the pecuniary of worthy Christian families, and of putting the paper at prices within their reach for at least one year.

W. H. FOSTER,
J. D. HARRISON.

Reminiscences of an Old Itinerant—No. 4.

MR. EDITOR: Soon after I was born of the Spirit I went with my classmate, William M. Curtis—afterwards long a member of our Conference—to a quarterly meeting. He noticed I did not partake of the Lord's Supper on Sunday, and asked me as we rode off together why I did not. I told him I was afraid I did not fully understand the import of the ordinance, and might "eat and drink my own condemnation." He proposed to loan me a volume of Wesley's Sermons that had in it his sermon "On the duty of constant communion." That sermon removed all my scruples about the holy communion, and I longed for an opportunity to commemorate the sufferings and death of my blessed Savior, which I soon after enjoyed. This was my first introduction to Wesley's Sermons, and I derived such great benefit from them, intellectually and spiritually, that I procured a copy and read it through twice with close attention and very great profit, for with these sermons I laid the foundation of my theological education. They are more than equal to any-

thing I have ever read outside of the Bible.

For about six months after my conversion, though I had the evidence of my acceptance in Christ and endeavored to live in the faithful discharge of every known duty, my spiritual enjoyment, at times, was very nusteady. I felt that I needed something over and above what I had yet received. In reading Mr. Wesley's sermons on the subject of sanctification and Christian perfection, I was led to believe that what I needed was a heart cleansed from all the impurities of sin and filled with that "perfect love that casteth out all fear." I adopted Mr. Wesley's views of entire sanctification because I sincerely believed them well supported by the Scriptures and the experience of many living witnesses, and I at once became an earnest seeker after "A heart in every thought renewed, and full of love divine." My hungering and thirsting after full salvation from all the pollution of sin, and entire consecration to God for all coming time, became the absorbing interest of all my waking hours. I thought of little else, prayed for little else. But I was yet a mere babe in Christ, and had some peculiar trials and met with some formidable obstacles in my earnest struggle for a clean heart filled with perfect love. In the midst of this great struggle, which was carried on several weeks unknown to any human being except myself, I fell in company one day with one of the most experienced female members of our church, who, I understood, had once professed the enjoyment of perfect love. I unbosomed my case to her very freely, and desired her advice. With her characteristic modesty she said but little about her personal experience, but asked me if I had ever read the "Life and Letters of Hester Ann Rogers." I answered that I had never heard of the book before. She said she would loan me her copy, which she did immediately. I read it with intense interest and great profit. If it had been written expressly for me, it could not have suited my case better. Her peculiar trials and temptations were mine; her fears and hopes were mine; her intense groaning and struggling in mighty prayer for a clean heart and all the fulness of God accorded with my experience, and her triumph through faith encouraged me to believe that I would soon have a similar triumph, which took place in August, 1822. I am yet familiar with the greatly matured state of that experience. I shall say but little hereafter about my personal Christian experience. I had a definite object in view while writing the foregoing articles. I desired to show from my own experience the great importance of placing our church literature in the hands of all our young members and new comers into the church as soon as possible. My early Methodist associates had to use much care, diligence and perseverance to make a good and consistent Methodist out of such a stick of Baptist timber as I was; but they were faithful, and succeeded. If I have been worth anything as a member or minister of the Methodist Church for the last sixty odd years, it may, in a great degree, be attributed to the good little books which the lay members, both male and female, put into my hands when I mostly needed them to correct my unavoidable errors and start me out on a life of holiness and usefulness. I shall not write any reminiscences about my early ministerial life until my part of the ADVOCATE hopper gets empty again.

HAZENRUST, Mississipp.

J. O. JONES.

Seashore Camp Ground.

The trustees of Seashore Camp Ground will meet on the grounds, May 14 and 15 next, for business preparatory to the camp-meeting to be held in July next. A full attendance is important and desirable. Persons desirous to select lots for building, or to rent cottages for the camp meeting, or for summer residences, or otherwise having business with the trustees are invited to be present.

W. H. FOSTER, President.
R. P. MACKIE, Secretary.

NEW ORLEANS, April 27, 1886.

Education by the Church.

MR. EDITOR: Some time ago I noticed the expression of a desire on the part of the editor that more should be written about our schools. It came with the force of a rebuke to some of us who have been laboring in our secluded recitation rooms, under the impression that the world had quite lost sight of us and of our work. But what should be of greater interest to the friends of humanity than the work of the school room? You may talk of your temperance and your missions; but, after all, education is the universal interest. Doctor Mayo will convince any community that hears him that to put a good school into every neighborhood will sooner transform all the surroundings than any thing else. For, as he rightly says, near the school-house will soon be found the church, the Sunday-school, the temperance society and all the other agencies of benevolence. It is ignorance that makes men contented with vice and idleness and poverty. Enlighten the immortal mind, and all bodily comforts and conveniences will next be sought, and then spiritual and religious blessings will soon be added. Christianity itself was not given, perhaps could not have been given, until the world had reached the civilization of the Augustine Age. The decline of the church followed the irruption of the Goths and Vandals into the Roman Empire, and the revival of learning preceded the Reformation. *Verbum sat*, Mansfield Female College has been steadily pursuing the old path of useful and ornamental work during the past year. The patronage has grown steadily, the discipline better, and the religious tone of the institution has been maintained. Some ten young ladies are preparing for graduation honors, on the second Wednesday of June.

A few years ago a wealthy gentleman walked into the office of a friend in Rome, Ga., and asked him what would be the best investment for a large sum of money for benevolent purposes. His friend advised him to put it into a college for the education of the daughters of the leading families, saying that such women would exert a more lasting influence upon society than any other class of persons. The result of the conversation was the establishment of Shorter College at a cost of more than one hundred thousand dollars. When I was there, more than fifty young ladies of the best families in Georgia were boarding and being educated in the beautiful buildings and grounds.

Since the founding of Mansfield Female College more than one hundred young ladies have been graduated here, and probably five or ten times that number have received a partial education here during the same period. When it is known how few do graduate, it will be understood that something is attempted at least in the higher walks of education.

It was wise in the fathers of Methodism to lay hold upon the facilities of the school room for disseminating the doctrines of Christianity. Religion has its social side as well as its spiritual. Ignorance in the pulpit can only be tolerated by ignorance in the pew. A John the Baptist may sound the call to repentance, but Christ himself came to teach the morals and the aesthetics of Christianity, and the learned apostle to the Gentiles followed to elaborate its doctrines and reduce them to a system. They may have had little to say about the sciences which had barely begun to exist in their day, but they made free use of the arts of logic and rhetoric then most skillfully studied. Moses put as much geology into the first chapter of Genesis as was consistent with the knowledge of mankind when he was writing, and the beautiful expressions of David in reference to the stars are vastly augmented in meaning by the knowledge of astronomy. Botany, mineralogy and chemistry have thrown a thousand rays of light upon the work of the Creator, and he who supposes that a person ignorant of these things can as well understand God and his works as the one who has studied them, must think that a man can be as

good a patriot who has never read the constitutional history of his country, or as good a citizen without knowing its laws.

The Louisiana Conference needs the colleges it has at Mansfield and Jackson just as the State needs its institutions at Baton Rouge and New Orleans. And if the State of Louisiana needs the influence of Methodism to spread the doctrines of Christianity among its population, it wants that influence augmented and reined by religious education. If our preaching and our morals are supposed to be better than those of Roman Catholicism, then our schools ought to be better than the convent system in which so many ladies of this State were formerly educated. As we look upon their form of religion as more or less devoid of the truth of inspiration, we may expect it to be deficient in sound reasoning and scientific accuracy. What we should demand of our own schools is an education as thorough in science and learning as our doctrines are clear and consistent with the truths of revelation. No half-done work can pass as a religious education in this age when knowledge is knowledge and science is science. Let music and dancing and needle work amuse the votaries of image worship and the manipulations of the priesthood; but the Methodist Church wants schools of science and language and mathematics, and a knowledge of history and the useful arts to qualify her sons and daughters for positions in the church and in society.

F. M. GRACE.
MANSHFIELD, La., April 24, 1886.

To the General Assembly of the State of Louisiana.

The Memorial and Petition of the Subscribers, citizens of the State of Louisiana, with respect represent:

That your memorialists have been informed that measures will be introduced before your honorable bodies and pressed for enactment, the object of which will be to make the day of the week known as Sunday, a day of personal or individual rest, as well as one of public rest.

Heartily in sympathy with the purposes of such a law, our object in this memorial is to urge upon your honorable bodies its favorable consideration and speedy enactment, well knowing that such a result would not only gratify vast numbers of our people who believe that the Sabbath was ordained of God and should be devoted to his worship, but that it would also prove conducive to the general welfare and material interests of our entire population, without reference to the question of religious observance.

To enumerate the many instances which call for remedial legislation at your hands, of the nature now under review, would put a too heavy tax upon your time; but your memorialists respectfully call attention to this fact, viz: There are thousands of employees, who are required to work not only during the six days of the week, but also for the greater part, if not the whole, of Sunday. Persons of this class, without the protection of a Sunday law, have the alternative either to labor seven days of the week or give up their employment. When times are hard and employment difficult to obtain, such an issue condemns the laboring man to unrelenting toil, without rest and recuperation, from the beginning to the end of the year. Such never-ceasing work sends thousands to untimely graves.

In connection with this fact is seen the other fact, that men of this class receive, usually, no increase of wages for this extra day of labor, and this unrequited Sunday work amounts to nearly two months in every twelve. Could these fifty days be devoted to rest, family enjoyment, innocent and healthful recreation, or religious worship, at the option of the individual, they would prove an inestimable blessing to the laboring class. As the case is now, these days are the most irksome, because of the unjust labor that is exacted.

A law which would emancipate this class of our people from such unremitting and unrequited toil, would be hailed as a measure bringing individual relief to thousands of weary souls, and scattering public benefactions all over our commonwealth. Another fact to which we respectfully call your attention in this connection, is the demoralization resulting to labor from open bar-rooms and like places, where those who are not compelled to work on Sundays are enticed into dissipation, which unfits them for service during the early part of the week and tempts them to squander in vicious habits the hard-earned wages which would otherwise be devoted to the comfort of themselves and families. There can be no doubt of the propriety or beneficence of that legislation which will remedy such griev-

ous wrongs and shield a useful and meritorious class of our people from undue temptation to dissipation, extravagance and vice, during their hours of relaxation from toil.

Not to mention other weighty considerations in favor of the enactment of a Sunday law, your memorialists respectfully call the attention of your honorable bodies to the fact, that the statute books of all our sister States of the Union bear enactments of the nature in question, and by their enforcement and observance, the best interests of labor and capital, of public morality, and of personal and general prosperity, have been greatly promoted.

If this memorial, we are not asking for enactments which will trench upon the freedom of individual conduct, nor do we seek to regulate and control those matters of private concern where public regulation would be oppressive and unjust. The legislation for which we petition is required by the best interests, both of society and the individual citizen, and, to our belief, these would be promoted more surely and more permanently by the enactments we now invoke at your hands, than by any other measure of public policy within the power of the State to prescribe.

Therefore, your memorialists ask of your honorable bodies the consideration of this petition, and the enactment, in proper form, of the measures of legislation hereinabove referred to; and your petitioners, as their duty bound, will ever pray, etc., etc.

Prohibition in Issaquena.

MR. EDITOR: I trust that to-day marks an important event in the history of Issaquena county. I think it marks an advanced step financially, socially, morally and religiously. Certainly the promiscuous sale of liquors is one of the strongest enemies with which society and the church have to contend. Only think of over twenty licensed saloons in the little county (Issaquena). If I mistake not very much "the signs of the times," to-day's work sounds the death-note of saloons in this county. Quite a number of citizens, white and black, met in mass convention at the courthouse to-day and perfected an organization for a prohibition campaign in this county. The friends of prohibition are fast multiplying in our county. We hoped to have you with us, and were very much disappointed that you did not come. However, you can hold yourself in readiness.

We have already a sufficient number of petitioners to order the election. We hope by the last of July to be able to join the Black in singing the long-meter Doxology loud enough to be heard all over the State, and that the chorus of victory may be heard across the mighty Mississippi on the banks of our sister States. We trust that the note of victory shall come up from us "be-nighted swamps" in tones unmistakable. It would interest and astonish you to see the interest the colored people are taking in this move. The whisky men are beginning to learn that the colored people are well aware of the baneful influences of saloons, and are willing to rise up to rid the country of this enemy of law, morality and religion. Let other counties where the colored people are largely in the majority take courage and free themselves from the disastrous results caused from the promiscuous sale of liquors. I am very much gratified to say that we are now thoroughly organized for the contest, and think, with this organized effort when it is put to the vote, prohibition will be victorious.

M. J. MOORE.

MAVERVILLE, Miss., April 23, 1886.

The press of the Southern Methodist Church will be well represented in the coming General Conference. We note the names of the following editors as delegates: Rev. J. P. DePass, Florida Advocate; Rev. R. N. Price, Holston Methodist; Dr. W. E. G. Cunningham, Sunday-School Visitor; T. F. Brewer, Brother in Red; A. R. Winfield, Arkansas Methodist; C. B. Galloway, New Orleans Advocate; W. M. Roby, Methodist Advance; W. H. Potter, Wesleyan Christian Advocate; W. D. Kirkland, Southern Christian Advocate; J. W. Hinton, Quarterly Review; J. E. Hoddy, Southwestern; John J. Lafferty, Richmond Christian Advocate; Z. Meek, Central Methodist; W. M. Patterson, Mexican Messenger. Besides a number of alternates and many of the old editors. All of them are supposed to know what Israel ought to do.—Richmond Advocate.

To that list should be added the Texas Advocate and its accomplished editor, the Rev. G. W. Briggs.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
NORTH MISSISSIPPI CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. A. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. ADAMS, D. D., REV. J. T. SAWYER
REV. W. L. O. HUNNICUTT.

THURSDAY, MAY 6, 1886.

Rev. Sam Jones has consented to spend a week at the Seashore Camp Meeting, which has been changed from the fourteenth to the seventh of July, to suit his convenience. We are delighted to chronicle this announcement. Thousands who have long desired to do so, will have an opportunity of hearing the great evangelist. The trustees of the Camp ground will make extended improvements and enlargements in view of this announcement. No doubt it will be the grandest gathering ever seen on the Seashore.

After preparing copy for this issue the editor left on Saturday for the General Conference. He expected to spend the Sabbath at Calera, Ala., and proceed to Richmond on Monday by the way of the East Tennessee and Virginia railroad.

Elaborate preparations have been made for the revival meetings to be conducted by Revs. Sam Jones and Sam Small in Baltimore. The call to them was signed by nearly all the Protestant ministers of the city, including a few Episcopalians, and the most entire union of sentiment prevails. The services will be held in the skating rink on Biddle street, near Charles, which has a seating capacity of about four thousand. We hope to report grand results from these meetings as auspiciously begun.

During last week all the railroads leading out of New Orleans were more or less interrupted by floods and washouts. The Illinois Central suffered great damage in the neighborhood of Bogus Chitto, and was unable to run trains or transfer mails for several days. This is the first interruption that superb road has encountered in five or six years. During the past four years there has very rarely been a detention of even an hour to a single passenger train. No road in the United States is under more skillful, able management or more entirely worthy of public confidence and support.

In response to the action of the Board of Missions in May last, Bishop McTear has appointed Rev. J. W. Lambuth, D. D., Rev. W. R. Lambuth, M. D., and Rev. O. A. Dukes, M. D., to proceed to Japan and open a mission there. The brightening prospects of our missionary treasury makes this appointment now possible, which has been prudently delayed. We favored this movement several years ago and now give it hearty endorsement. The elder, Dr. Lambuth, speaks the Japanese language well and can commence active labor at once. A much needed sanitarium will be founded by the younger doctors.

The formal cornerstone laying of the Confederate Soldiers' Monument at Montgomery, Ala., on Wednesday last week, was an imposing affair. Mr. Jefferson Davis was present and made a short talk, and Gen. John B. Gordon, of Georgia, delivered an eloquent, patriotic oration. Mr. Davis stood on the very spot where twenty-five years ago he took the oath of office as President of the Confederate States. The venerable man stood as erect and with the same soldierly bearing as on February 15, 1862, despite the sorrows and burdens of a quarter of a century. The capitol was beautifully decorated. From the dome floated our national flag, while from the columns were suspended Confederate banners. So the differences of the past have faded their ensigns, while above all and over a reunited people waves the flag of the nation. There was genuine, hearty response to Gen. Gordon's eloquent peroration when he said, "Let your fidelity to the whole country be as conspicuous in peace as was your devotion to the South during a devastating war; let the South's plighted faith to the permanent union of the States and the legitimate results of the war be forever unquestioned."

It is said that Montgomery has not witnessed such a demonstration since the day this young republic was born in that city. Such a memorial of heroic and historic deeds is altogether proper. And that man must be narrow indeed who regards it with disfavor or an expression of disloyalty.

Our German Work.

We have published recently two excellent and timely articles on this subject from the pen of Dr. J. B. A. Ahrens. He has been prominently identified with it for years as a presiding elder and editor of our German publications, and his opinions should have weight in forming any judgment as to past success or prospective good. Considering the embarrassments attending the missions both in Louisiana and Texas, and the prostrate condition of our treasury for a number of years, the work has prospered greatly. In the matter of ecclesiastical discipline and connectional liberality, the German Mission Conference stands deservedly at the head of our connection. The membership remains at about the same figure as some years ago. Into this latitude comparatively few German immigrants are coming, so that the increase has been almost entirely from the children of the church. We congratulate our brethren upon the gracious results of their labors and their loyalty to Southern Methodism through all these years.

But we are brought face to face with a practical question growing out of this success. The organization and maintenance of German churches, in which the native language is used in song, prayer and preaching was wise and necessary. By that means the sons and daughters of fatherland have been preserved to our progressive American Protestantism. But they are of necessity, also temporary in purpose and history. It certainly was never designed that language, idioms and customs should separate forever citizens of the same commonwealth or country. By constant contact and association with our native Anglo-Saxon population, the foreigner at length drops his brogue, changes his peculiar un-American opinions and becomes a constituent, harmonious element in our social, civil and religious institutions. Unless the body politic readily assimilates the immigration to our shores, we can not hope long to exist as a government.

As a matter of fact the children or at farthest the children's children of foreigners, become thoroughly and enthusiastically American. They rarely learn the language of their fathers, are taught in our schools, love our institutions, and become native, potent factors in our national civilization.

Now this fact indicates the true policy of the church in all her home work among persons speaking a foreign language. She shelters and nurtures them until their children can become identified with our social and political life. Should immigration entirely cease, the necessity for separate congregations would soon pass away. Indeed they would demand incorporation into our American communities and Churches.

We are not surprised therefore that the Dryades Street German Quarterly Conference of this city last week, memorialized the General Conference to annex that church to the Louisiana Conference. They want pastoral service in English as well as German. The old people find that their children are wandering off every Sabbath to the American churches. So the course indicated above is the logic of necessity. It is probable that our other German churches in the city will follow the example of Dryades Street. If so, an easy solution is found for a difficult question.

Possibly our German work in Texas can best be maintained as yet by separate organization and native pastoral oversight. Those conversant with the facts can best advise as to that. But the general principles outlined above must determine the policy of the church.

We take this pleasant item of news from the columns of the Wesleyan Christian Advocate:

"The citizens of Macon and friends of the Wesleyan Female College were delighted last Friday by a visit from Mr. George I. Seney. He is ever welcome in these parts, whether he comes in accordance with previous announcement or, as in this case, unheralded. He was accompanied by his wife, three daughters, and a grandchild, little 'Mudge' Plummer. How nice it would be for Miss Mudge to graduate at the Wesleyan Female College, and then marry a graduate of Emory College. Be that as it may, there is a growing attachment between Mr. Seney and Georgia. May their love run smooth!"

Rev. G. F. Thompson, pastor at Ocean Springs, Miss., writes as follows. We are pleased to hear of our good brother's improved health:

I have this day forwarded Dr. D. C. Kelley \$37.25 of the \$50 assessed to Ocean Springs circuit for foreign missions. I am glad to see the success of the Advocate. Am sorry I have not been able to do more for it. My health is much better.

Romanism and Church Revenues.

Of all the decrees of the late Plenary Council none is more questionable than the one against church revenues. The Roman Catholics have led in this matter, thereby debauching the public conscience and leaving patient communities of multiplied thousands. They have conducted the most elaborate bazaars and resorted to schemes for gathering cash, that have done much to foster and develop a generation of gamblers. Priests have rolled horses and other property and received thereby no little ill-gotten gain. The "most popular saloon keeper" has been voted for at twenty-five cents a vote, thus condoning the business and giving to it the sympathy of the church. "Punch-bowls" have been popular articles for raffle, sometimes bringing fabulous sums.

But a reaction has set in. The constant protest of evangelical Christianity has had its effect. At length, the church has seen that its hold upon the public mind of this country depends upon a closer walk in the paths of scriptural morality. We are glad to see this change of conduct even though there may be no radical change of heart. When the attitude of Romanism to public morals is thoroughly reformed, we may expect a brighter day for our country.

In this matter of raising money for churches we hope the conversion of Rome will be an appeal to all Protestants. On no account should raffles, or anything looking in the direction of games of chance be countenanced. The Lord will not smile upon any church or people that resort to such sinful devices. A ticket in a raffle is followed by a ticket in the Louisiana Lottery, and then a full-fledged gambler is hatched out.

Archbishop Elder, of Cincinnati, well known in the Southwest as the Bishop of Natchez, for many years has delivered an address to the "faithful" explanatory of the Council decrees. From a report of it, republished in the Western Christian Advocate we extract the following:

"The holding of festivals, fairs, bazaars and other entertainments for raising funds for charitable and church purposes is decreed against by the papal edict. His grace said it was better to lay aside all those methods and ways of raising money and appeal direct to the people. The decision of the Council, as approved by the holy father, is that festivals of this character are never to be held without the expression of the Bishop and it is laid on the conscience of the Bishop to see that the circumstances are such as to justify the holding of these festivals. His grace said further that the holy father urged on him while in Rome the importance of urging upon all citizens the duty of using whatever influence they might possess for the welfare of their fellow-citizens, particularly those persons who have the right to exercise a share in the polity of the government under which they live. His grace showed how important it was that every citizen and member of the church should take a part in the election of men who would fittingly represent them in the government of the country, and deprecated the fact that many held aloof from a participation in the affairs of the government because at times unworthy men were in power. His grace said in conclusion that nine-tenths of the evils existing in all communities, and of the crimes committed, of the misery and degradation extant, of the pauperism of orphans, resulted from the abuse of liquor and excesses in drinking. He said that there were efforts made to diminish that excess, and that much of the crime is committed in connection with the deprecation of the holy day of God—the Sabbath.

"He said it was the duty of all men to seek to aid in the remedying of these evils; that they should be remedied as plain, but as to how to regulate it, or what laws are wise to be made concerning the use of liquor or the observance of Sunday, were matters of detail. The State had the right to regulate this traffic, as it had to regulate all other traffic detrimental to the public weal; and he closed by impressing on his congregation the importance of aiding in the work of remedying these evils."

—The Rev. Dr. Dallinger, the eloquent English Wesleyan preacher and distinguished scientist, delivered recently two lectures under the auspices of the Royal Dublin Society. The subjects discussed were—"The Origin of the Lowest Forms of Life" and "Plants that Prey on Insects." It is said that the lectures produced a profound impression. While in Dublin Dr. Dallinger was the guest of the Lord Lieutenant at the Vice-regal Lodge—the first courtesy of the kind ever extended to a Methodist minister.

Congressional Convictions.

The Hattiesburg Herald of last week, contained an extract from a letter written by a Congressman, which struck us as being rather extraordinary. He said:

As to the Blair bill I expect to vote for that out of respect to the wishes of our people, but I do not like it. I regard it as an unconstitutional and dangerous measure. It will keep taxes high—for \$77,000,000 is no small sum. Every dollar wrung from the people, its prime object being to educate the negro through to displace the whites are thrown in. * * * It is a bad measure and will in the end do far more harm than good. I am one who don't believe in any alarming extent, in trying to educate the negro. Especially at the expense of the white children, and that is just what this bill does, and was intended to do.

By what sort of casuistry he reconciles to conscience this support of "an unconstitutional and dangerous measure," though the people may wish it, has not transpired. That may be the way of the politician, but it is not the course made plain by an enlightened Christianity. A Representative should defer to his constituency, doubtless, in matters of opinion, but *convictions* ought never to be compromised or surrendered. If convinced that the measure is "unconstitutional and dangerous" no power of canons, convention or constituency ought to bind his ballot.

As to that other paragraph about trying to educate the negro to any "alarming extent" we do not care to speak. We can only commiserate a man who has no larger or more serious conceptions of the great problem with which the South and this nation has to deal. He who attacks the cause of education, and of negro education, properly belongs to a past generation. If the Blair bill will aid in this cause, and is properly guarded in the equitable, wise disbursement of funds, we give it hearty support.

Bishop Walden's Plan.

We published some weeks ago a letter from Bishop Walden, of the Methodist Episcopal Church touching the relation of our two Methodisms in the South. He said it had been his practice to discourage unnecessary waste and rivalry by the establishment of two Methodist churches in a small town where one fully met all the demands of the community. For his candid and Christian views he has been severely criticized by certain of his brethren. As his letter was addressed to Judge J. Wofford Tucker, of Florida, we are pleased to see something in the Bishop's defense from his pen. In the last Western Christian Advocate Judge Tucker, writes as follows, giving some very interesting facts which may help to a correct judgment on the general question involved:

In your excellent Journal of March 31, I notice an article by C. J. Howes on a matter of current interest, upon which a word of explanation may be timely. At the Florida Conference of the Methodist Episcopal Church, in 1884, Bishop Walden appointed Rev. H. J. Walker to Kissimmee, Florida, a station forty miles south of the new town of Sanford. But Bro. Walker did not enter upon his work at Kissimmee, but came to Sanford in his journeyings. The Methodist Episcopal Church, South, in Sanford was at the time without a pastor, and Bro. Walker was invited to preach in our church. The announcement of his purpose to organize a society here for the Methodist Episcopal Church took us all by surprise. The next day the good brother sought out such of our members as had been previously connected with the Methodist Episcopal Church, and made personal solicitation to have them withdraw and join his proposed organization.

This led to a friendly conference between Bro. Walker and our official board, in which we assured him of our willingness to avail ourselves of his ministerial services if he would become for the time our pastor; that we would offer such support as the congregation could give, on condition only that he would not use his position to divide our little band of thirty members; that our church membership knew no North or South, in their Christian fellowship; that we loved one another; and that we could not see that the cause of the Master could be promoted by division, and by generating or arousing old discords now happily supposed to have slept the sleep of death. This proposition Bro. Walker declined; advertised appointments for preaching in the Town Hall, and continued his efforts to draw off some of our brethren to the new town, without getting one single member out of a population of 2,000. No opposition was offered to the good brother in any way whatever. But thinking people and Christian people could not see that any thing good and useful could be accomplished by having an opposition society in which the same Christian teachings would be delivered, and the same church economy would be established.

Soon after Bro. Walker came, he had said he was executing Bishop Walden's orders. Thereupon wrote the Bishop, and explained the facts. This led to the publication of the Bishop's letter in the Sanford Journal, a deliverance so careful, so candid, so broad and so wise, as to mark the able chief shepherd as one seeking to promote the spiritual interests

of men by the safest and best methods. The harvest truly is great; there are numberless waste places in Zion to be entered and cultivated; there is room enough for all the Lord's host to make war on the powers of darkness, so that Ephraim and Judah need not hinder each other. Soon after the Conference referred to with Bro. Walker, we engaged the Rev. Henry Hlee, Methodist Episcopal Church, as our pastor for the current year, and we loved him, and do love him. He served us faithfully, and the Lord blessed his labors.

J. WOFFORD TUCKER.

Haman and Esther.

High license for crime is not a new thing. In the book of Esther III, 1-15, we read as follows:

"If it please the king let it be written that they (the Jews) may be destroyed; and I will pay ten thousand talents of silver to the hand of those that have the charge of the business, to bring it into the king's treasury. * * * And the king said unto Haman: 'Do with them as it seemeth good.' * * * And letters were sent by the king's posts into all the king's provinces to destroy, to kill and to cause to perish all Jews, both young and old, little children and women, in one day."

Ten thousand talents would be equivalent to about \$10,000,000. This sum Haman paid into the royal treasury for the privilege of an indiscriminate slaughter of the Hebrew race.

Horrible! too horrible to think about, isn't it? But America has her Haman. He is usually called Liquor Traffic. He says to our king, "I have a plan on foot for an indiscriminate slaughter of your innocent subjects, and I desire your approval of my plan, and your protection while I execute it. I wish to slay 90,000 of your citizens every year. I also desire to rob 27,000 every year of reason. Fifty-nine thousand more I wish to make paupers. Thirty-nine thousand I wish to convert into criminals. Sixty thousand I wish to transform into drunkards, and 2,000,000 I wish to rob of manhood by making them tipplers."

By all these methods and in very many other ways I desire to produce as much sorrow as possible in all the homes of America. Now, oh king! if you will grant me the privilege of doing this, and promise me your protection, I will pay into your treasury 'the sum of \$60,000,000 every year. And our king adopts the language of the ancient Persian monarch and says to Haman: "Do with them as it seemeth good." The difference between the American Haman and the Persian is that, the American pays a higher license—sixty millions instead of ten. The difference between the American king and the Persian, is that the Persian granted license but once, while the American grants it year after year.

The Persian Haman met an Esther and through her instrumentality expired upon a gibbet. The American king also has an Esther in his palace, (she is sometimes called W. C. T. U.) and through her instrumentality a gallows called prohibition is being erected, on which in due time, the American Haman will swing higher than did his ancient prototype. God speed the day. The American king is the American voter.

W. C. B.

"Gilderoy" Hears Sam Jones.

MR. EDITOR: Well, I have been to Columbus to hear Sam Jones. I heard him twice, morning and night. There is no other man like him. He is the only one living. Perhaps one Sam Jones is enough for this generation. Men like him need be few and far between. God calls them out now and then for special work. They have special gifts and do special work according to the grace given unto them. A Sam Jones to each State would, perhaps, be two many—more than we need—more than God needs. If God had needed more men like him, doubtless, he would have made more. I am confident it is best that he has made but one. Bro. Jones is a brave man and a true man. He has the courage of his convictions, and he says what he thinks. In the most direct way imaginable. He talks right out in plain English. He calls a spade a spade. Bro. Jones does not mince matters. He says true things, and they often hurt—hurt those most who are the most guilty. He speaks right out in meeting about some things that other preachers, never allude to, or allude to them in a rose-colored sort of way. Some people say, Bro. Jones is not as delicate, nor as modest as he ought to be. Bro. Jones says, "When people get to be modest about committing sin he will be too modest to tell them of their sins." Good that.

For one thing, Sam Jones knows the human heart; its depravity, deceitfulness and lust for sin. For another thing he understands the word of God and the plan of salva-

tion. These are the things a preacher most needs to know. He does not go round to the back door. He takes the candle of the Lord and walks right straight inside the hearts of his hearers. They see themselves and their sin. He exhibits Christ as a present and willing Savior. He shoots straight with a rifle, and his bullets, hit and they hurt and they kill too. His power of illustration is singularly simple and strong. His illustrations illustrate. The people, black and white, young and old, understand him.

Bro. Jones denies the charge, but he is a theologian all the same. He gets right down into the gist and marrow of the word of God. He goes a-fishing after men. He fishes on the human side rather than on the Divine side of the gospel. Men are on the human side. Bro. Jones is after them! He compacts with the he says into a few words. Many of his sayings will come to be proverbs. They will live. I do not know, and hence I will not attempt to say where or wherein his power lies. It is to be hoped no Deltah will find out where his power lies and discover it to the Philistines. Go to hear him for yourself and feel the power and impress of this mighty man of God. May God bless Bro. Jones and prosper him in his great work!

GILDEROY.

Strikes and Their Striking Results.

In this fierce modern war between capital and labor "strikes" have been the popular device of workmen to compel concessions from their employers. That they are born of a false principle and are foolish in policy, we have never doubted. There can be no objection to any man or body of men stopping work if employers fail or refuse to comply with their contracts or if they are denied fair wages for work. But when tyrannous organizations, by majority vote, compel every member to join a "strike" whether he is satisfied with his employer and wages or not, the movement becomes a menace to commerce and the peace of society. That labor has grievances no one can doubt. But this means of remedying them is revolutionary and often becomes illegitimate. The passions of unemployed strikers become inflamed and their imaginations excited with exaggerated complaints, until deeds of violence ensue.

And strikes rarely ever succeed. It is strange that experience has taught these labor organizations so little. In a large majority of instances the workmen are forced to yield, or if a compromise is effected, it restores quiet, but brings no permanent advantage to the "striker." He certainly has lost character with his employer, and can never hope to regain entirely his full confidence. Some statistics as to the results of strikes and lockouts have been gathered and tabulated by Mr. Joseph D. Weeks, an expert and special agent of the Census Bureau. His report has been filed in the Interior Department and advanced sheets given to the press, from which we quote as follows:

The records show, he says, that many strikes and lockouts still grow out of the most trivial causes. It is also true, especially in localities where large bodies of workmen are gathered, that there will always be found men who too frequently, from sinister and mercenary motives, create dissensions and endeavor to inaugurate strikes. When strikes are in progress their duration is liable to be the efforts of such persons, yet the tendency, as stated, is toward less frequent strikes and lockouts. The number of strikes in certain of the prominent trades, as given in the report, is as follows: Iron and steel industries, 238; coal mining, 158; textile trades, 46; cigar making, 42; building trades, 38; transportation, 33; printing trades, 23; glass industries, 27; piano making, 14; boot and shoemakers, 11.

Much the greater portion (714 per cent.) of the strikes and lockouts reported upon were caused by differences as to rates of wages. A total of 503, or 80 per cent. of those relating to the rates of wages, or 62 per cent. of all, were for an advance, and 77 per cent. of those relating to rates of wages, or 91 per cent. of all were against a reduction.

Strikes growing out of demands for advances are much more uniformly successful than those against a reduction. In conditions of trade that justify an advance it is much more to the interest of the employers to give in than to have his work stopped.

Of the 813 strikes the results of 151, or 59 per cent. are given. Of these 109, or 35 per cent. were successful; 83, or 13 per cent. were compromised, and 27, or 47 per cent. were unsuccessful. It will be noted that while the larger number of strikes—503 out of 813—were for an advance in wages, a larger proportion of strikes for this cause were successful than for any of the other important classes.


Of the 307 strikes for an advance, of which the results are given, 127, or 41 per cent. were successful, and 180, or 59 per cent. were unsuccessful. On the other hand, of the 45 strikes for a reduction in wages, the results of which the results are given, 8 were successful, and 37 were unsuccessful.

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DR. H. MCGLEAN'S HOMOEOPATHIC
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Kidneys, and all their organs, such as Influenza, Pain in the Kidneys and Bladder, Weakness, Head Pain in the Liver causing Headache, Dizziness, Stomach and Bowel Disorders, Derangement of the System of the Liver, **KIDNEYS, LIVER OR BLADDER.**

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Three years old, sure getter, very large, handsome and gentle. For men wanting rich milkers and gluttons Butter Cows, this is the bull. Will send free for cheap for cash. F. G. B. care at Ocean Springs, Miss.

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TORMENTOR 2nd, 7123, Grandson of Khedive, P. 103, H. C. (Sire of Princess 2nd—40, 122, 02, Dura 3rd Lee, 1508, 1200, 1300 of class of Variella—37 70 in one day) and full sister of Duchess of Illinois field—200, 500, 02 and Letitia—155, 50, 02.

KOFFEE REX, 11850, Grandson of Comanches through her sire but son, King Koffee, D. 64, daughter of Rex, 1330, tracing to Daisy (Queen Elizabeth's cow) and Kago, sire of Masena—902 D. 64 butter in 12 months and 16 days.

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 Is the only remedy ever discovered that relieves
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 It is a tonic, and gives strength and vigor to
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For the hair, is Ayer's Hair Vigor. It restores the original color to faded and Gray hair, promotes its growth, prevents the accumulation of Dandruff, cures all Scalp Diseases, is always safe and beneficial to use, and is, at the same time, a Superior Dressing for the Hair.

I have used Ayer's Hair Vigor for a number of years, and am more than satisfied with the results obtained. It keeps the hair in the condition, renders it soft and pliant, and gives it tone and strength. As a hair preparation, it is unequalled. —Dr. J. Rogers, Livingston, Md.

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Assist Nature

Nature whenever she appeals for aid. Loss of appetite, Weakness, Sluggishness, and Depression, are often indications that the blood is impure, and needs a purifying treatment. Ayer's Sarsaparilla is a highly concentrated extract of the best alteratives and blood purifiers.

For months I was afflicted with nervous prostration, Weakness, Languor, General Debility, and Mental Dejection.

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Last spring I suffered from General Debility and Loss of Appetite. I commenced taking Ayer's Sarsaparilla, and felt much better. It restored my strength, and my family have also been greatly benefited by this medicine. —Samuel Brown, No. Merrimack, N. H.

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THE LIVER. Secreces the bile and acts like a filter, to cleanse impurities of the blood. By its regularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, yellow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA, the great blood restorer.

Dr. John Bull. —I have been a sufferer of jaundice for several years. I have tried many remedies, but have not been cured. I have used BULL'S SARSAPARILLA, and it has cured me of the disease. —J. H. OWENS, Louisville, Ky.

Dr. John Bull. —I have examined the preparation for the preparation of BULL'S SARSAPARILLA, and have found it to be an excellent one, and well calculated to produce an alternative action on the system. I have used it both in public and private practice, and think it the best of all. —J. H. OWENS, Louisville, Ky.

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Our Young People.

THE NIGHTINGALE.

BY CELIA SHAXTER.

There is a bird, a pale, brown bird,
That dwells in the forest,
Whose wild, delicious song is heard
With evening's first white star.

When dew-drops fresh and still, the night
Steals on the waiting world,
And the new moon glimmers silver bright,
And the fluttering wings are faried;

When the hush of summer is in the air,
And the deep rose lingers of morn,
And there comes a soft, delicious fair
Through the enchanted dusk;

Then breaks the silence a heavenly strain,
And thrills the quiet night
With a rich and wonderful refrain,
A rapture of delight.

All listened that rare, music ball,
All whistled softly: "Hark!
It is the nightingale singing so
Sweetly in the dark."

He has no pride in feathers fine;
"Venus, love, love, love,
Thou wert a thing divine
In his clear minstrelsy."

But from the fullness of his heart
His happy song pours;
Beyond all praise, above all art,
His song to heaven soars.

And through the whole wide world his fame
Is sung, and far and near;
Men love to speak his very name;
That brown bird is so dear.

—St. Nicholas.

Mr. Editor: I am a girl thirteen years of age. I go to school every day. I study history, grammar, geography, spelling, and arithmetic. My mamma does not take the dear Advocate, but we live close to a good, kind friend who lends us the Advocate. I will close by asking the little people a question: Where is the word "chamels" found in the Bible? I remain,
Your little friend,
MARY M'CORMACK.

BENTON, Mississippi.

Mr. Editor: I see so many nice little letters from the little folks in your paper; I am tempted to try to write one myself. I live in Hazlehurst with my uncle and aunt. My papa and mamma are both dead; died when I was two years old. We get two copies of your good paper at our home every week. Grandpa Jones, who lives with us, takes one, and uncle takes one. Grandpa has prayers at the breakfast and supper table every morning and night; and when grandpa is not at home uncle has prayers. I have two brothers, and three little cousins. We had so many nice Easter eggs this morning; all colors—red, blue, yellow, and green. We found the nest in grandpa's room. We had an Easter turkey for dinner to-day; wish you had been here to help us eat it. I made a sponge cake for desert, and some nice cake to go on it. My little three-year-old cousin, Jane Ross, asked it to go on it. In answer to my little cousin Susie's question: The word "remember" is found about one hundred times in the Bible, but to mention the places would take too much space in your paper. I will ask my dear little cousin to "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Your little friend,

MARY C. DERR.

HAZLEBURST, Mississippi.

Mr. Editor: As I have written before to this valuable paper, and having the pleasure of seeing that letter in print, will endeavor to write another, which I hope will meet with the same success. I live near the quiet little village of Sumnerfield. There is a very small school here now, but it is larger than it has been for two or three sessions. I attend Sunday-school and church every Sunday when the weather permits. Oh! we have been having some dreadful weather lately. The recent rains have done a great deal of damage for miles and miles around. I am in hopes, now, that we will have some pleasant weather for awhile. I will ask the readers of the Advocate a question before I close my letter. Where in the Bible is the word "Philadelphia"? Hoping to see this letter in print, and wishing all the little folks a merry goodnight, and pleasant dreams, I will retire.

ANNIE N. THOMPSON.

SUMNERFIELD, Alabama.

Mr. Editor: As I see so many letters in the young people's column, and none from this place, I thought I would send you a little letter. I am a little girl ten years old. I am living one-half mile from Bellevue. I go to school, and study arithmetic, first reader, spelling, geography, and writing. I have one pet cat, her name is Fate. Mr. and Miss Marj are my teachers, and I love them very much. Now, I will answer some of the questions asked by some of the little folks. It was Ruth that gleaned in the field of Boaz. I will also answer the question asked by Edwin Leech. It was Moses that wrote the first four books in the Bible. I will ask a question: What was Paul's name before he was converted? Bro. Blocker is our pastor, and we love him ever so much. Hoping to see this in print soon, I remain,
Your little friend,
BELLEVUE, Louisiana.

FALLY CADE.

A little girl calls her good father par-excellence.

HURFORD'S ACID PHOSPHATE.

Unexcelled.

Dr. R. M. ALLEN, Fannettsburg, Pa., says: "I think Hurford's Acid Phosphate is the best in any other preparation of phosphorus."

Mr. Editor: As my sister Sally has just written a letter to the young folks' column, I thought I would write one too. I am a little boy eight years old. I go to day-school, and to Sunday-school. Mr. J. H. Keyser is our superintendent. Mrs. Scanlan is my Sunday-school teacher. I have no pets to tell you about except some little goldfish. I love to see the little fellows swim in the pond. We had a spelling match yesterday in school, and my side beat. I will ask the little folks a question: Who climbed up into the sycamore tree to see Jesus? Bro. Blocker is our pastor. He is a precious, good man. I will close by asking that the letter be printed, as it is my first attempt. Your little friend,
BELLEVUE, Louisiana.
GESSY CADE.

Mr. Editor: As it has been some time since I wrote to your paper, I thought I would write again. The Advocate is the only paper my father takes, and it is a welcome visitor. It comes every week, and I do enjoy reading it. Now, I will answer Eddie Barland's question: "Cuckoo" is found in Leviticus xi, 16. Now, I will ask a question: Where in the Bible are these words found, "yesterday night"? With many good wishes to you and your paper, I remain,
Your little friend,
OLIVIA SCARBOROUGH.

STONEWELL, Mississippi.

Mr. Editor: As I have no news any letters from this part of the country from the little folks, I thought I would write a short one to the Advocate, so you might know that there are some cousins up here in Claiborne that loves your good paper. I am a little girl not quite eight years old. I live with grandpa and grandpa, that is most of my time. I love to live with my grandpa, for I was born in his house. I go to Sunday-school. Grandpa is superintendent and Bible teacher. He says he has the best Bible class in all the country. The class numbers thirty-six, and more have promised to join. I tell you, they make a right smart ring when all are present. I must tell you about my doll. Grandpa put it on the Christmas tree. It is a large, fine wax doll. I keep it in grandpa's drawer. I will close by answering Ella E. Tribble's question. It was Eli that fell backward from his seat and died. (1 Samuel iv, 18.) Elkanah was Hannah's husband. I will ask a question: Who was the father of Elkanah? In my next, I will tell you what grandpa says about this country fifty years ago. I wish you and the Advocate good success.
DAYTONVILLE, Louisiana.
LILLA M. BURNHAM.

SCOTT'S EMULSION OF PURE

Cod Liver Oil, with Hypophosphites.

In Consumption and Wasting Disease.

Dr. C. W. BARRINGER, Pittsburg, Pa., says: "I think your Emulsion of Cod Liver Oil is a very fine preparation, and this is a long list of testimonials. It is very useful in consumption and wasting diseases."

Johnnie's Prayer.—A True Story.

MRS. T. R. MCCLAIN.

There was a sound of scampering feet, and a chorus of sweet child-voiced voices, as the door of a lovely home in a quiet country town was thrown open, and four pairs of nimble feet ran swiftly down the walk, and four voices rang joyfully out: "Aunt Louisa is coming. O good! I really like to see Aunt Louisa!" And the pleasant-faced, graceful lady coming up the walk, was almost surrounded by the children's welcome of her own relatives. Sooner than it can be written, she was seated in the most comfortable rocker, her wraps laid carefully away by dimpled and eager fingers, and four small chairs and their occupants drawn up closely round her as the temperature would allow. How the little tongues ran, for there was something to tell Auntie till at last little Tommie, who had been trying for some time to get his speech in, said,

"And, O Auntie, we have not had a real, for sure, good story for the long time."

"Have you, I do believe?"

"Does that mean you would like to hear one just now?" asked Aunt Louisa. And four eager voices, chorused the answer:

"O yes, yes, Auntie; a real one, please!"

"With woods and wolves and bears and things in it," added impulsive Jimmie.

"Well, then a long time ago, when forest trees stood thick all over the ground where our city now stands, and when there were but few houses, and they were scattered wide apart, there lived in one of the little boys, named Johnnie. One day his mother called him to from play, and said: 'Johnnie, I will have to send you over to neighbor Blanks for something I must have right away; so get your hat, and take your money and come along as quickly as you can.' Now this nearest neighbor lived four miles from Johnnie's home, and the way led through dense woods."

"Was there bears in 'em?" interrupted wee Annie, whose blue eyes had never moved from her Auntie's face since the story began.

"Yes, there were bears and wolves, too, and Johnnie was very much frightened to think of going through them twice with only the big dog for company, but like the Reckless he had been taught obedience, so he said nothing to his mother about his fears, but called Rover and started at once. His way led past the barn, and when he had gotten behind it and out of sight of the house, he took off his hat, knelt down, and lifting his face toward God's sky, prayed this prayer:

"O Lord, if you'll go along with me this time, and keep the bears and wolves off, I'll never ask anything of you again. Amen." Then he went on his way, did his errand, and came back home safely without seeing even the shadow of a bear or wolf."

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"O Lord, if you'll go along with me this

Christian Advocate.

Marriages.

WARDLAW-STAYTON—At the residence of the bride's mother, in Covington, La., April 21, 1886, by Rev. J. J. Wardlaw, M. J. Wardlaw to Miss Emma Stayton, all of Covington, La.

LEE-BROWN—At the Woodville Female Seminary, Woodville, Miss., April 8, 1886, by Rev. T. W. Brown, father of the bride, Mr. James E. Lee, of England, to Miss Rosa B. Brown.

Obituaries.

WEBB—Dr. S. M. D. Webb was born May 5, 1825, in the State of Alabama, and departed this life in Clarksburg, La., April 23, 1886, at the age of sixty-one years. He was first married to Miss Carrie Johnson, in Scotland, Miss., May 5, 1848. He was married a second time to Miss F. H. Turner in 1854.

Six living children by his first marriage, all grown, are left orphans to be cared for by the world, but in their early life they have the favor of a Christian character left them as an inheritance. Dr. Webb professed religion, and joined the Methodist Church, when not more than fifteen years old, and maintained till death a noble Christian character. The writer was within a few hundred yards of him for fourteen years, and saw him, tested in almost every conceivable way, yet he never faltered or swayed from truth or right. He was a physician; he had an extensive country practice, and was regarded by his brethren in the profession as well as a scientific and reliable practitioner. He carried his religion into the sick room, and, if his patient was religious or not, he hesitated not to give him such words of comfort or admonition as were needed. If he thought the case was doubtful, he would often send for a preacher, or take one with him, to administer comfort to the dying Christian, or pray for the dying sinner. If the preacher could not be had he would perform these sacred offices himself; and many will be able to attest the truth of each of these statements. He was a man of great faith, and a man of prayer and faith. The universal testimony of all who knew him is, that his place can never be filled in the community, or in the church at Clarksburg, La. He was a sufferer for many years, having a tumor on the left side of the neck just below the ear. It was not out some seven or eight times, every operation being very painful and dangerous, it being near the large artery and connected with the bone. I never saw more Christian courage and fortitude than was demonstrated by him on the occasion of each operation. I have seen him go to the operating table as cheerful and calm as if he were going to sit down with his friends at the table to dinner. He was a man of wonderful nerve. After each operation the tumor would return, at longer or shorter intervals, and was finally removed by his death. For more than a year before his death he was paralyzed, and he became very helpless, and, at times, suffered severely; yet he was never heard to murmur. Though living some miles from him at this time, I visited him several times last year on one occasion attending to him with him, I asked him concerning his future prospects, he answered with a pleasant smile, "Bro. Miller, it is as calm and bright as a May morning." His brother, Capt. J. Y. Webb, of Minden, writes me that he was with him all the time. The last few days of his suffering he asked him to pray with him, and the next day asked that they sing for him, "There is rest for the weary." This passed away from earth one of the purest men it was ever my good fortune to be intimately associated with for so many years. Other notices of his death may have been given, but I feel it due from me to lay this garland of respect and love upon the grave of my friend.

JOHN A. MILLER.

POWERS—Mrs. ESTHER ELIZABETH POWERS, wife of Rev. R. M. Powers, presiding elder of the Dallas district, North Texas Conference, has recently been taken by death from earth to heaven. Esther Elizabeth Allen was born in Fredrick county, N. C., October 11, 1849. She was the daughter of the late Rev. A. C. Allen, D. D., and Mrs. M. A. Allen. When three years old her parents moved to Mississippi. Here she was happily conversant at ten years of age, and her Christian life and character are evidences of the great value of early education. She was principally educated by her father, going with him into paths of metaphysics and languages seldom trod by feminine feet. She married Rev. R. M. Powers, October 18, 1873, at Brookville, Miss., with whom she lived happily until death claimed her for his wife upon April 9, 1886, at her home in Terrell, Texas. For eleven years they had made Texas their home, and while her husband was doing his work as a preacher, she was doing his work as a teacher. She was hard at work, too, in her chosen and loved vocation as a teacher. In this profession she attained unusual, even eminent success, and many a mind has been not only trained intellectually, but moulded for Christ under her skillful touch. Thus briefly may her life be chronicled, but if we were to proceed to dwell upon her character, her Christian life, her unobtrusive but constant work for her Master, and for her own loved ones, a volume would not suffice to elaborate the noble worthy of mention. Suffice it to say of her life, that I do not believe that a more noble and ever loved, faithfully also performed her duty in every relation of life; but her death does not seem to me to be a loss. Allocated with a disease that threatened death in a few weeks, there was hope that a surgical operation might entirely relieve her, and restore her to full health to her husband and friends. She determined according to the best medical advice to try this chance. I wish I could make the readers of this memoir realize with what unflinching Christian courage, with what perfect faith, with what heroic patience she submitted to this ordeal, knowing, as well as anyone, the danger. She arrived the morning about three days. When she realized that she must die, there was not a quiver of fear. She called and talked calmly with her husband, her mother, her brothers and sisters, and a few friends. Among the cheerful sayings of these last hours were the following: "It is not so terrible as I had rather be a door-keeper

in the house of my God than to dwell in the tents of wickedness; "I know that I love my Lord." She fell asleep as peacefully as a babe going to rest. She leaves no children. Her husband and a large circle of relatives and friends held her to rest in the full confidence of a glorious resurrection.

JOHN A. ALLEN.

BARR—Died, at her home, April 6, 1886, in Natchitoches parish, La., of pneumonia. Bro. JOHN B. BARR, son of M. A. and Nancy Barr, was born in Alabama, January 10, 1845; joined the Methodist Episcopal Church, South, when he was eleven years of age; moved with his parents to Grant parish, La. He went into the Confederate Army a Christian boy, and came out a soldier of Christ. He was married to Miss M. E. Barnes, of Grant parish, La., January 23, 1870. He moved from Grant parish to Evergreen, La., in 1872; then to Bayou Boeuf, near Cloutier, in 1874, and in 1876 to Natchitoches parish. In all these places he promptly identified himself with the church, and threw his whole heart into the work of building up the cause of Christ. His genial spirit, manly frankness, and sterling piety, made him a suitable person to fill the office of steward, class leader, or Sunday-school superintendent. This tithe was followed by his pastorate, and he always had the responsibility of one or more of these offices. He was remarkably fond of the society of our preachers, and knew many of them personally. He loved the church, its doctrine and its discipline. Bro. Barr was a loving husband, and an affectionate father, a pleasant companion, a desirable neighbor, and a good citizen. In his death this community has sustained a loss from which it will not soon recover; and though he leaves a wife and seven children, we "mourn not as those without hope." For in addition to his Christian life he leaves a dying testimony. Covering with him a few days before his death, he said, "Brother, I must go." We asked, are you ready? He answered, "yes." We remarked, you now realize that Christ is able to "save to the end." He replied with a triumphant emphasis, "yes, sir. His beauty 'Amen' at the close of this prayer was hope inspiring, and increased our confidence in the ability of Christ to save, for we felt that before us was a demonstration of his power. This brief summary of his valuable life will serve to recall his many virtues to the memory of those who once knew him, and suggest to all how much more extended this memoir might be.

WELLS—ELLEN C. WELLS died at Lake Charles, La., April 1, 1886. She was the second daughter of Judge William B. Wells and Ellen C. Wells. In May, 1861, she married George H. Wells, Esq., then residing at Harrisburg, La. Seven children, issue of this marriage, survive her. Born of Methodist parents, she joined the Methodist Episcopal Church, South, at Opelousas, La., when only about eleven years old, and remained in the faith until she joined the church triumphant in heaven.

Quiet and unobtrusive in demeanor, and rarely leaving home except to attend church and the prayer meeting, the dominant feature of her life work was the moral and religious training of her children, and when, nearly a year ago, she was informed that an internal form of cancer had fatally attacked her, her greatest concern was a fear that she had not filled up the measure of her duty in this respect. It seemed inexplicable to those who knew her best that she should be so troubled with this apprehension, until they learned that one of the saddest features of the disease referred to is an encroachment on the mind's domain, and then they understood the necessity of her duty in this respect. It seemed inexplicable to those who knew her best that she should be so troubled with this apprehension, until they learned that one of the saddest features of the disease referred to is an encroachment on the mind's domain, and then they understood the necessity of her duty in this respect. It seemed inexplicable to those who knew her best that she should be so troubled with this apprehension, until they learned that one of the saddest features of the disease referred to is an encroachment on the mind's domain, and then they understood the necessity of her duty in this respect.

TAYLOR—MRS. MARY P. TAYLOR was born in Hancock county, Ga., August 5, 1808. Her maiden name was Turner. She professed religion, and joined the Methodist Church when but a girl. She was married to Jonathan Taylor October 10, 1828, in the State of Georgia. With her husband she moved to Louisiana in 1839, in which State she lived until her death, which occurred April 1, 1886, at the residence of her son, W. S. Taylor, in Clarksburg parish, being nearly seventy-eight years old.

The writer knew her for more than twenty years intimately. She was a devoted Christian, and a good woman, good works from girlhood to old age, and to death. Christ was her portion, and she proved that whether in prosperity or adversity, in joy or sorrow, in health or in sickness, it was good to be a friend of Jesus, and that his grace was sufficient for every emergency. Her home was always a pleasant rest for the weary, and she was always found a hearty welcome. She raised a large family of children, some of whom have passed over the river; and together with her sainted husband they were awaiting her coming on the other shore. She was a patient, uncomplaining sufferer for several years previous to her death. I visited her often during the time of her affliction; she ever expressed herself ready to depart and be with Christ, yet resigned to suffer the will of God. Bro. Barrham, her son-in-law, writes me that he talked with her a short time before her death. She said to him, "All is well, I feel no fears of the future." Her soul seemed to overflow with the power of saving grace as she approached the river of death, but her strength would not permit an outburst of joy. She quietly and peacefully fell asleep in the arms of Jesus, and her body rests beside her loved ones in the old graveyard awaiting the last summons of the Master. My tears, weep not; your loss is her eternal gain.

CARLEY—On Monday, April 12, 1886, the angel of death visited the home of Rev. Lyman Carley, carrying away little Louella. She was taken sick with unobtrusive grip on her birthday, which was April 6, and in a short week the dreadful disease had done its work. She was dedicated to the Lord in baptism by the writer, at the First Church, in Perry county, Miss., January 16, 1883. Louella was a bright, affectionate child, and loved all that was beautiful in this world, all that was beautiful in the world of God, and his family in their sorrow.

LUSK—Died on the morning of February 21, 1886, JOHN, infant son of W. G. Lusk (deceased) and M. N. Lusk, aged three years. Just one year after the father was buried, the desolated home was called upon to give up another beloved inmate; but remember all-merciful mother that Jesus has said, "Suffer little children to come unto me."

GRANDMOTHER.

MEDICAL.

LEMON ELIXIR.

A Christian Editor's Experience. Rev. G. H. Lusk, publisher of the Alabama Christian Advocate, writes: "I have traveled all over the State; my friends say they find Mr. Lusk's Lemon Elixir a most excellent medicine. My brother and I have used it in place of calomel, pills, &c."

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Dr. M. J. Lusk, the son of the late Dr. G. H. Lusk, writes: "I have used Mr. Lusk's Lemon Elixir in many cases of cholera and dysentery, and have found it to be a most reliable medicine. I have used it in place of calomel, pills, &c."

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Cures Bleeding Gums, Pains, Sore Mouth, Sore Throat, Cleanses the Teeth and Purifies the Gums; also and recommended by leading dentists. Prepared by J. H. Lusk, J. P. & W. H. Holmes, Dentists, Macon, Ga. For sale by all druggists and dentists. At wholesale by J. H. Lusk & Co., CAMP AND GRAY STS., New Orleans.

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SALICIA, MEDICINE CO., N. Y., ATTEND 29, 1882.

DR. M. W. CASE—I began the use of your remedy for coughs and bronchitis in September, 1879. I tried it faithfully, and it completely cured me. My throat was constantly inflamed. My nasal organs were diseased. Nothing would reach the lungs. I was now from the entrance of the throat. My ears were also affected. I used your remedy for the throat and nose, and I was cured. I can now breathe three times a day and not suffer at all. I am perfectly well. Your friend.

(REV.) D. G. C. BUTTS.

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Assets, 1st of January, 1886, 408,911.80

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Weekly	3 00 2 40
" " " " " "	3 50 2 75
Harper's Magazine	6 00 4 75
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" " " " " "	4 00 3 00
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C. B. Hunt & Co., 5 stops, \$75.

Mason & Hamlin, 4 stops, \$100.

Estey, 5 stops, \$60.

Mason and Hamlin Organ, \$45.

Weekly Market Review.

(For Week Ending May 1, 1886.)

COTTON.

Low ordinary	6 1/2	6 1/2
Ordinary	7 1/2	7 1/2
Good ordinary	8 1/2	8 1/2
Low middling	9 1/2	9 1/2
Middling	10 1/2	10 1/2
Good middling	11 1/2	11 1/2
High middling	12 1/2	12 1/2
Galveston middling	9 1/2	9 1/2
Mobile middling	8 1/2	8 1/2
St. Louis middling	8 1/2	8 1/2

SUGAR.

Interfered	4 1/2	4 1/2
Common	4 1/2	4 1/2
Good common	4 1/2	4 1/2
Fair	5 1/2	5 1/2
Good fair	5 1/2	5 1/2
Prime	6 1/2	6 1/2
Choice	7 1/2	7 1/2
Yellow clarified	12 1/2	12 1/2
Gray clarified	11 1/2	11 1/2
Choice whites	10 1/2	10 1/2
Granulated	10 1/2	10 1/2

MOLASSES.

Strap	16	17
Strictly Prime	16	17
Choice	16	17
Ordinary	16	17
Common	16	17
No. 2	16	17
Rough	16	17

RICE.

Fancy	4 1/2	4 1/2
Choice	4 1/2	4 1/2
Prime	4 1/2	4 1/2
Good	4 1/2	4 1/2
Fair	4 1/2	4 1/2
Ordinary	4 1/2	4 1/2
Common	4 1/2	4 1/2
No. 2	4 1/2	4 1/2
Rough	4 1/2	4 1/2

FLOUR.

Minnesota bakers	4 00	4 02
Minnesota patents	5 15	5 30
Extra fancy	5 15	5 30
Winter wheat patents	5 15	5 30
Choice	5 15	5 30
Fancy	5 15	5 30
Extra fancy	5 15	5 30

CORN PRODUCTS.

Cream meal	2 50	2 60
Corn meal	2 50	2 60
Grits	2 50	2 60
Hominy	2 50	2 60

GRAIN, ETC.

CORN:		
White	50	50
Yellow	50	50
Mixed	48	48
OATS:		
Western	41	41
Texas rust-proof	41	41
BRAN:		
White	80	85
Choice	20 50	21 00
Prime	18 50	19 00

PROVISIONS.

MEAT:		
Mess	10 25	10 50
Prime mess	9 25	9 50
Camp	9 00	9 25
BACON:		
Fancy breakfast	8 1/2	9 00
Shoulders	4 1/2	4 50
Sides, clear	4 1/2	4 50
Sides, clear rib	4 1/2	4 50
HAMS:		
Sugar-cured	9 1/2	10 00
DAY SALT MEAT:		
Shoulders	4 25	4 50
Sides, clear	4 25	4 50
Sides, clear rib	4 25	4 50

FISH.

MAKRELL:		
Extra No. 1, in bbls.	18 00	18 00
Half bbls.	9 50	9 50
No. 1, in bbls.	9 50	9 50
Half bbls.	5 10	5 10
No. 2, in bbls., large	7 75	7 75
Half bbls.	4 25	4 25

GROCERIES.

COFFEES:		
Rio, choice	94	114
Cordova, choice	12	15
Java, choice	22	25
BUTTER:		
Western dairy	18	18
New York dairy	18	18
COUNTRY:		
Choice	6	6
FAIR:		
Choice	50	1 00
Fair	25	50
OLIVE:		
Coal, bbls.	19	19
Coal, bbls.	12	12
Cotton seed	28	30
Lard	55	55

VEGETABLES.

CABBAGES:		
Western, per crate	—	—
Chicago, per crate	—	—
Louisiana, per crate	3 50	4 00
POTATOES:		
Louisiana	2 25	3 75
Western	1 00	1 50
KHOUT:		
8 lbs.	6 50	7 00
ONIONS:		
Louisiana	3 75	4 00
Western	—	—

BALING STUFFS.

BAGGING:		
1 lb.	9 1/2	9 1/2
2 lb.	9 1/2	9 1/2
BALING TWINE:		
1 lb.	16	16
TIES:		
1 bundle	1 15	1 15

SUNDRIES.

PONTRY:		
Chickens, Western	3 75	4 00
Young	2 50	3 00
Chickens, Southern	2 00	2 50
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
Eggs:		
Western	11	12
Southern	13	13
WOOL:		
Lake	20	21 1/2
Louisiana	19	20
Burly	9	12
HIDES:		
Green salted	—	7
Dry salted	—	7
STAVES:		
Oak, kegs	75 00	—
Oak, barrels	100 00	110 00
Oak, barrels	130 00	135 00
HOOF POLES:		
Hoghead	—	—
Barrels	—	—
HALF BARRELS:		
Cotton seed	8 00	—
Meal	19 00	—
Pure ground bone	42 00	—
Muriatic acid	2	6
Sulphuric acid	2	4
Bone black	24	—

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, Ala., April 28.—Notwithstanding the rain was falling in torrents all last night an enthusiastic multitude continued waiting to and fro in the public thoroughfares till midnight, and the Exchange Hotel, where Messrs. Davis and Gordon stopped, it rained all night and poured down till 10 o'clock, when the weather cleared somewhat and the rain ceased. The hour for delivering the address by Mr. Davis and Gen. Gordon was changed by the Executive Committee to 2 P. M. Instead of going to the park, which was very wet, it was decided to go to the Capitol grounds, and for the speeches to be made from the very spot where Mr. Davis took the oath as President of the Confederate States.

JACKSON, Miss., April 28.—The wrecking train that left here at 8 o'clock last night to render assistance at the break on the Illinois Central Railroad, near Montgomery Station, on approaching the place became itself wrecked. Freight conductor George Aird and the colored fireman, Jim Bruce, were killed; the engineer, John Scanlon, had his arm broken and is otherwise badly but not seriously injured. The engine on which they were riding fell fifteen feet and turned nearly bottom up. The engine and tender and live flats were all completely wrecked. Hands are busy to-day clearing the track. There has been a rain here from New Orleans or Natchez since Monday night. It has stopped raining here at last, though it is not entirely clear.

MONTGOMERY, Ala., April 29.—The greatest event of this memorable week, the laying of the corner-stone of the Confederate monument, took place to-day. The sun shone brilliantly all day and the weather was delightful.

NEW YORK, April 30.—The action of Cardinal Tascheran, of Canada, in issuing a mandamus forbidding Catholics from joining the Knights of Labor is attracting great attention in labor circles.

ALBANY, N. Y., April 29.—In response to a call issued by Gen. Henry A. Barnum and other Grand Army men, citizens to the number of 200 met in the Assembly chamber to-night to protest against the utterances of Jefferson Davis in his speech at Montgomery yesterday, and in the language of the call to denounce the "resurrection of Davis from the oblivion of the grave." American and patriotic people had consigned him. Patriotic speeches were made by Gen. Barnum, Speaker Husted, Senator Kain, Coggeshall and Smith, Assemblyman Van Allen and others. The assemblage sang "We'll Haug Jeff Davis on a Sour Apple Tree." The following was adopted: Resolved, That treason is odious; that the Union of the United States of America, and the liberty which the American principle of popular government illustrates is worth the blood of all loyal citizens of our country.

MISSISSIPPI CITY, Miss., April 29.—Parties from eight miles north of here report great damage done by yesterday morning's wind. The cyclone traveled from west to east, and was the most severe of a mile wide. The distance traveled is not known. Large quantities of timber were blown down and lofty pines uprooted. Mr. Lloyd had three ribs broken in the crash.

OSYKA, Miss., April 30.—News reached here from Smithburg, in this county, to-day, that a terrific hail storm had visited that section yesterday evening, and stripped the hills of all foliage. In many spots replanting of cotton and corn is necessary. It being beaten down so badly. The average size of the hail stones was about three inches in diameter.

SAVANNAH, Ga., May 2.—Mr. Davis' trip from Atlanta to Savannah was a continuous ovation. At every station crowds collected, and wherever the train stopped Mr. Davis was called for and was obliged either to bow or to speak. The enthusiasm everywhere was unbounded.

NEW YORK, May 2.—Dr. Wolfred Nelson, formerly a member of the Board of Health of Panama, arrived at New York from the isthmus by the last steamer. In an interview with a representative of the Associated Press yesterday he said: "I discovered as I was half the work on the canal was completed, the statement is entirely untrue. The canal is not yet completed. A crisis has arisen in canal affairs; the company's indebtedness to share and bondholders now amounts to about \$100,000,000, on which they are paying an annual interest of \$1,000,000. It is reported on excellent authority that the company has exhausted its funds, and is working on borrowed capital pending the floating of the new loan of \$120,000,000."

MOSS POINT, Miss., May 2.—All of the water land around Moss Point is under water, caused by rises in the Pascagoula and Dog rivers. The water is now about 8 feet above low water mark and has risen over an inch an hour to-day. This rise will stop all of the saw-mills on the river.

SAVANNAH, May 3.—The grand street parade and review from the Exchange by the governors of this and other States were the opening ceremonies of to-day, in which the Hon. Jefferson Davis took a prominent part, riding in a carriage with the governors of several States. They received a grand ovation all along the line.

ST. LOUIS, May 3.—After a shut down of several months the Vulcan Iron Works at Carondelet resumed operations this morning, giving employment to about 600 men.

ST. LOUIS, May 3.—Late on last Saturday night Mr. J. W. Hayes, Mr. Wm. H. Bailey and Mr. Barry, members of the Executive Board of the Knights of Labor, met in the Congressional Chamber to-day, and the meeting led to the happy result of the Knights declaring the strike off.

HELLENA, Ark., May 3.—The river has fallen up to 60 inches this evening fourteen inches, and as the great body of water in the St. Francis bottoms and bank lands has been exhausted, the fall is expected to continue more rapidly. The general condition of the overflooded district is now decidedly more favorable from the fact that the water will subside in time to replant the crops drowned out and still make a full crop.

presenting the ultimatum to the Greek government. Count de Moury, the French ambassador, has been instructed by his government to make fresh representations to Greece with a view to effecting a peaceable settlement with Turkey.

LONDON, April 30.—The Daily Telegraph, referring to the demonstration at Montgomery, says: "We think it would be better if Mr. Davis allowed the past to sleep, as Lee and Benjamin did."

LONDON, April 30.—Mr. Gladstone denies the story that he has decided to join the Roman Catholic Church, and that he had requested the fact to be kept secret for six months for political reasons.

DUBLIN, April 30.—Statistics show that during the last three months 188 families, comprising 2477 persons, were evicted from holdings in Ireland. During the same period 250 outrages were committed.

ATHENS, May 3.—All the foreign ministers here, except Sir Horace Rumbold, the British minister, have received instructions to the effect that the reply of the Greek government to the ultimatum of the powers is insufficient. The situation here is complicated and critical. The government resents the interference of the powers with its internal affairs.

LONDON, May 3.—Mr. Gladstone, in a manifesto to his Middlesex constituents, explains that his great age has prevented his taking part in the speeches of the Exeter recess, and has obliged him to reserve his limited powers for the House of Commons, and for that reason he uses his pen instead of his voice.

From Rev. John Matthews, Pastor M. E. Church, South, at Montgomery, Ala.

"Darby's Prophylactic Fluid is the only medicine kept in my family. We can use it for almost everything—burns, bruises, stings, earache, sore throat, etc., etc. My children, when hurt or sick, always call at once for Darby's Fluid. We can not get along well without it."

JOHN MATTHEWS.

The Corinth District Conference and Sunday-school Convention will be held at Baldwin, July 1-1. Rev. D. L. Cogdell will preach Wednesday night. Rev. G. W. Gordon will preach a Sunday-school sermon on Thursday at 11 A. M. Rev. J. H. Mitchell will preach the opening sermon of the District Conference, Thursday night. The following programme is announced for the guidance of the Sunday-school Convention on Thursday:

1. "The Mental and Moral Possibilities of the Young, and the Influence of Sunday-school Training in Their Development." Rev. J. H. Mitchell, Prof. J. W. Johnson.
2. "The Importance of Correct Moral Training to the Country, the Church, the Family and the Individual." Rev. K. M. Harrison, D. W. Babb, M. E. Tumlin.
3. "The Part Which Parents Should Take in Sunday-school Work." Rev. W. M. Young, J. O. Bennett.
4. "What More Can Be Done to Continue Our Sunday-schools through the Winter in the Country?" Rev. G. H. Jacobs, O. N. Koon.
5. "Do Sunday-school Teachers Impress upon the Minds of Their Scholars the Importance of a Personal Surrender of Themselves to Christ As Much As They Should?" Rev. D. L. Cogdell, A. T. Gordon, M. H. Honold.
6. "How May Pastors Best Meet the Responsibilities of Their Relation to Sunday-school?" Rev. R. A. Ellis, W. D. Bass.

Let pastors see that their Quarterly Conference records are on hand for examination.

AMOS KENDALL.

Seeking a Bed of Gold.

On this page of the Weekly Press will be found illustrations and a description of the marvelous work of turning the course of Feather river in California, for the purpose of securing to gold which must rest at the bottom of the stream, as it runs through a section rich in gold and other precious metals. The illustrations and description are the work of representatives of the Scientific American—a guarantee that they are the unimpaired expression of men skilled in the labors they were sent to perform. The moving spirit in this great enterprise, since its inception in 1882, is Dr. R. V. Pierce of Buffalo, who is the largest stockholder and who has personally invested nearly a million dollars in this gigantic undertaking. If the belief of old and experienced miners is verified by the result—and this will soon be known, as the tunnel will be completed, since the richest men in the world, and stockholders in the Big Bend Tunnel & Mining Co. will be the wealthy men of the land.—From the Albany Press.

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Quarterly Conferences.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

East side station	Apr. 10, 11
Sumnerfield station	17, 18
Orville circuit, at Rebooth	24, 25
Chadwell circuit, at Tallahassee	May 1, 2
Lower Peach Tree, at Pecos Hill	8, 9
Chadwell circuit, at Tallahassee	15, 16
Hayden and Spring Hill, at Dayton	22, 23
Hayden circuit, at Dayton	29, 30
Hayden circuit, at Dayton	June 5, 6
Hayden circuit, at Dayton	12, 13
Hayden circuit, at Dayton	19, 20
Hayden circuit, at Dayton	26, 27
Hayden circuit, at Dayton	3, 4
Hayden circuit, at Dayton	10, 11
Hayden circuit, at Dayton	17, 18
Hayden circuit, at Dayton	24, 25
Hayden circuit, at Dayton	31, 1

The District Conference will be held at Lower Peach Tree, beginning on Thursday evening, July 29, to August 1, inclusive.

J. B. KENNEDY, P. E.

MOBILE DIST.—SECOND ROUND.

Whitaker circuit, at Escalante	Apr. 3, 4
Whitaker circuit, at Escalante	10, 11
Whitaker circuit, at Escalante	17, 18
Whitaker circuit, at Escalante	24, 25
Whitaker circuit, at Escalante	31, 1
Whitaker circuit, at Escalante	7, 8
Whitaker circuit, at Escalante	14, 15
Whitaker circuit, at Escalante	21, 22
Whitaker circuit, at Escalante	28, 29
Whitaker circuit, at Escalante	5, 6
Whitaker circuit, at Escalante	12, 13
Whitaker circuit, at Escalante	19, 20
Whitaker circuit, at Escalante	26, 27
Whitaker circuit, at Escalante	3, 4
Whitaker circuit, at Escalante	10, 11
Whitaker circuit, at Escalante	17, 18
Whitaker circuit, at Escalante	24, 25
Whitaker circuit, at Escalante	31, 1

Delegates to District Conference will be elected on this round.

A. J. LAMAR, P. E.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Apr. 3, 4
Greensboro station	10, 11
Greensboro station	17, 18
Greensboro station	24, 25
Greensboro station	31, 1
Greensboro station	7, 8
Greensboro station	14, 15
Greensboro station	21, 22
Greensboro station	28, 29
Greensboro station	5, 6
Greensboro station	12, 13
Greensboro station	19, 20
Greensboro station	26, 27
Greensboro station	3, 4
Greensboro station	10, 11
Greensboro station	17, 18
Greensboro station	24, 25
Greensboro station	31, 1

beginning Thursday, July 15, at eleven o'clock A. M.

J. R. BARNETT, P. E.

EUFALIA DIST.—SECOND ROUND.

Enon and Midway, at Enon	Mar. 6, 7
Enon circuit, at Harris	13, 14
Enon circuit, at Harris	20, 21
Enon circuit, at Harris	27, 28
Enon circuit, at Harris	3, 4
Enon circuit, at Harris	10, 11
Enon circuit, at Harris	17, 18
Enon circuit, at Harris	24, 25
Enon circuit, at Harris	31, 1
Enon circuit, at Harris	7, 8
Enon circuit, at Harris	14, 15
Enon circuit, at Harris	21, 22
Enon circuit, at Harris	28, 29
Enon circuit, at Harris	5, 6
Enon circuit, at Harris	12, 13
Enon circuit, at Harris	19, 20
Enon circuit, at Harris	26, 27
Enon circuit, at Harris	3, 4

beginning Thursday, July 15, at eleven o'clock A. M.

J. R. BARNETT, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Point Meagre, at Hickory Grove	May 1, 2
Alexandria and Pineville, at Leconte	8, 9
Siouxport	15, 16
Evergreen, at Hickory Grove	22, 23
Spring Creek, at Turkey Creek (Wed.)	29, 30
Winfield and Rapides, at Liberty Chapel	June 5, 6
Trinity, at Lumberton	12, 13
Trinity, at Lumberton	19, 20
Trinity, at Lumberton	26, 27
Trinity, at Lumberton	3, 4
Trinity, at Lumberton	10, 11
Trinity, at Lumberton	17, 18
Trinity, at Lumberton	24, 25
Trinity, at Lumberton	31, 1
Trinity, at Lumberton	7, 8
Trinity, at Lumberton	14, 15
Trinity, at Lumberton	21, 22
Trinity, at Lumberton	28, 29
Trinity, at Lumberton	5, 6
Trinity, at Lumberton	12, 13
Trinity, at Lumberton	19, 20
Trinity, at Lumberton	26, 27
Trinity, at Lumberton	3, 4

beginning Thursday, July 15, at eleven o'clock A. M.

J. D. HANSEN, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Plaquemine and Donaldsonville	Apr. 10, 11
Plaquemine circuit, at Donaldsonville	17, 18
Plaquemine circuit, at Donaldsonville	24, 25
Plaquemine circuit, at Donaldsonville	31, 1
Plaquemine circuit, at Donaldsonville	7, 8
Plaquemine circuit, at Donaldsonville	14, 15
Plaquemine circuit, at Donaldsonville	21, 22
Plaquemine circuit, at Donaldsonville	28, 29
Plaquemine circuit, at Donaldsonville	5, 6
Plaquemine circuit, at Donaldsonville	12, 13
Plaquemine circuit, at Donaldsonville	19, 20
Plaquemine circuit, at Donaldsonville	26, 27
Plaquemine circuit, at Donaldsonville	3, 4
Plaquemine circuit, at Donaldsonville	10, 11
Plaquemine circuit, at Donaldsonville	17, 18
Plaquemine circuit, at Donaldsonville	24, 25
Plaquemine circuit, at Donaldsonville	31, 1

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HIDDEN.

BY SAMUEL CHARLES HOWARD.

Judge not of those who pass
As they to you appear;
We see but darkly, as through glass,
Mid clouds are walking here.

The heart which coldness shows
May feel keen blows of hate,
On it the tenderest words are blown
From every wayward gale.

Beneath the sternest look
Some wish for help may lie,
As in the rough crag's secret nook
The flower waits from the hill.

(Ah, see! the weary day)
The sunlight's kiss of love,
For even the feeble, shadowy ray
Still lingers and looks above.

Veiled from the distant hill
The battle smoke is white;
The blood, the curse stark and still,
Are hidden out of sight.

The ocean's angry winds
Burst sweet upon the shore,
And have brought the shining sands
Made smoother than of yore.

The pearl is search the tide
That sings the latest song;
And merrily, telling words of life
The heart where good thoughts throng.

A Case of Denominational Comity.

Mr. Editor: In our town, a short time ago, the Baptist pastor, assisted by one Rev. Mr. H., a Baptist evangelist from the northern part of our State, commenced a protracted meeting in the Baptist Church. Soon after the meeting opened the Methodist pastor, as is customary with such pastors on such occasions, went out to the meeting, but took a seat in the congregation. He did the latter because he knew that some Baptist preachers, especially some of those in the ordinary ranks and in the piney-woods tribes, do not recognize any church and ministry as a scriptural church and ministry but their own. Hence, he did not wish to intrude upon holy ground, or to get in the way of or embarrass any one. But the Baptist pastor did not let him remain where he took a seat. He went to him and would have him go forward and receive an introduction to the evangelist. During the exercise of the evening he was called on to lead in prayer, and at the close of the service the Baptist pastor extended to him a public and very cordial invitation to co-operate with him in his meeting, saying, as he did so, that he meant exactly what he said, and calling him "brother" very tenderly and sweetly. Well, this invitation, being extended as it was, placed the Methodist pastor in rather an awkward situation, so far as his own views and feelings were concerned. As he had learned both from observation and experience that Baptist preachers, or at least some of them, would use ministers and members of other churches on such occasions and then treat them unkindly, not to say impolitely, before they got through, by bringing up their peculiar mode of baptism, every church but their own, he had made up his mind not to co-operate with said brethren in their meetings unless he could have some assurance beforehand that they would treat him and his church with proper respect. So he addressed a polite and brotherly note to the Baptist pastor next morning, propounding to him the following question, to wit: "Do you recognize the church and ministry of which I am a member as a part of the great church and ministry of God among men?" giving him at the same time his reasons for propounding the question, and assuring him that if he would give an affirmative answer thereto, he would take pleasure in complying with his request to co-operate with him in his meeting. On account of past observation and experience he was unwilling to enter into the work of the meeting without some such assurance on the part of the Baptist pastor. Indeed, he could not do so as he desired. He was not willing to work at all unless he could put his whole heart, mind, soul and strength into the work, and he could not do this when he had good reason for believing that he would hear his own church unkindly assailed before the meeting closed, and that, too, by the party who had invited his presence and co-operation. It is true that the Baptist pastor had been very brotherly and kind to him in his manner of extending the invitation, but then he remembered from the case of Joab and Amasa that one does not always mean brother when he uses the endearing term, and he feared that a dagger—not a literal dagger, of course, as the one in the case referred to, but a sectarian dagger—might be concealed under a cloak of pretended brotherly love. Indeed, he had realized from sad experience that such things do sometimes occur. Hence, in asking the assurance he asked of the Baptist pastor, he was only acting in self-defense and through self-respect and through a desire to be placed in a condition in which he could enter into the work of his meeting heartily and cheerfully. But this assurance was not granted. The Baptist pastor, instead of answering the question privately as he should have done, it being propounded to him as an individual and in a private way, made the matter public and produced a great stir in the community. He got up in the morning service with a long face, and in a very doleful way told the congregation that he was in great trouble about a certain matter, and asked all the Christians present to pray that he might be divinely guided as to how he should act in regard to it. This, of course, excited the curiosity and sympathy of many present very much. I doubt not that many prayers went up for him that day. Then in the afternoon service his friend, the evangelist, let the cat out of the wallet, but it was one which they had put in themselves. He told the congregation that the Methodist pastor had written the Baptist pastor a very unkind note, and insinuated that he was trying to throw obstacles in the way of the meeting, when in truth he had no thought or intention of doing either. He had addressed the Baptist pastor politely and kindly, and he certainly had no thought or intention of putting any obstacle in the way of success in the meeting. On the other hand he was only endeavoring, as above stated, to be placed in a condition in which he could do earnest work in the meeting. But his conduct was misrepresented and his motives were misconstrued by the visiting brother. Nor did his chastisement stop with this afternoon castigation on the part of the evangelist. He was taken up again at the close of the night service by the pastor, who got up before a large congregation and in the presence of the Methodist pastor, whom he had invited there to hear what he had to say, and stated that the Methodist pastor had declined the invitation that he had extended to him the night before, and had demanded that he should give his views of the church, when, indeed, he had done neither. He had simply asked him, as above stated, in a quiet, kind way if he recognized the church and ministry of which he was a member as a part of the great church and ministry of God among men, assuring him at the same time that if he would give an affirmative answer to the question, he would take pleasure in complying with his request. And after thus misrepresenting the contents of the note, he made several insinuating remarks relative to the matter, and then raised his hand to pronounce the benediction without giving the Methodist pastor a chance to open his mouth. But just as he raised his hand to invoke the benediction, the Methodist pastor arose and demanded the privilege of speaking a word or two. He was unwilling to keep silent under the circumstances. So he went to the front and told the people that he had, as he thought, been treated very unkindly in regard to the matter to which their attention had been called; that he had simply addressed the Baptist pastor a private note, propounding a private question and expecting a private answer; but that instead of sending such an answer, he and his friend had brought the matter before the public and spoken of him insinuatingly. Then, after asking the people to suspend judgment in the matter until they heard his statement and explanation, which he proposed to make and did make in his church the following Sabbath to a crowded house, he denied that he had declined the invitation extended by the Baptist pastor, and in order to prove his statement true he required the Baptist pastor to read his note to the congregation. Then, after reading the note, which revealed exactly what the Methodist pastor had done, the Baptist pastor remarked right there in the presence of the whole congregation that he could not have answered the question propounded without forfeiting the manhood of his church. "I could not have answered that question," said he, "without forfeiting the manhood of my church." Surely, by this expression, he drew out and brandished in the face of the multitude the dagger referred to above. Hence, the Methodist pastor, as it would seem, was right in his suspicion. "I could not have answered that question without forfeiting the manhood of my church." This is a very remarkable expression. If it has any meaning at all, it certainly reveals Pharisaism gone to seed. There is nothing to match it in all the exclusive statements made by the Pharisees of old. They were exclusive and sectarian enough, the Lord knows, and they would compass land and sea to make one proselyte, although thereby they made him, as our Savior declares, twofold more a child of hell than they were themselves, which was quite a hellish creature; yet they remembered that their father Abraham recognized one outside of their church as a priest of the most high God, and, therefore, they would not presume to utter such a statement as the one referred to above.

Now, Mr. Editor, I have given you this affair in its general particulars just as it occurred, and you can make any use of it that may seem proper to you. I hold that the Methodist pastor had a right under the circumstances to propound the question referred to, unless it can be shown that a Methodist preacher has no rights at all, but are under a binding obligation to let others use them and abuse them at their pleasure. I hold, further, that the Baptist pastor did wrong in making a private matter public, especially when he knew that by so doing he would stir up unkind feelings in a harmonious community. Then, in addition to this, I hold that he ought to have been willing to answer the question propounded, unless, forsooth, he wanted to blow hot and cold out of the same mouth.

McCOMB CITY, MISS., April 22, 1886.

"Union of the Churches," by J. H. Brunner, D. D.

This new book possesses an interest in the character of the writer as well as of the subject at issue. Dr. Brunner is a well-known member of the Holston Conference—one of the border conferences. During the war, and since, he has been faithful to the Southern side. *Dum spem stabat*. He is too old to be ambitious or to write for sensational purpose. His views must be credited with the wisdom of age and experience. In the Holston country, the two churches have occupied the same territory since the war. In many towns their church edifices stand in sight of each other. In the country, the circuit preacher of our church often rides by the houses of worship and private dwellings of Northern Methodists. In the earlier portion of the struggle deeds of violence were not uncommon, incited or inflamed by ecclesi-

astical hate. Now it is the slow, but deadly opposition of two strong bodies striving to push or pull each other from their seats. It is not difference of doctrine or of worship which allows and claims mutual toleration, but the weight of two impenetrable bodies seeking to occupy the same space at the same time.

We of the extreme South and they of the extreme North feel but little of the friction which is grinding Methodism on the border into powder. The deeper and the nether millstone know nothing of the pressure they exert upon the intervening grain. The "long and sinuous border reaching from Pennsylvania to California" is little more than a line of battle along which the warring lines of combatants alternately advance and retreat, leaving desolation in their path. The Baptist and Presbyterian system of independent congregations in a large measure loosens the contending lines, and the conflicting elements fall about upon each other like loose stones; but the more solid and compact organization of the two Methodisms is like the shock of battle where men are held in line and the ranks of the fallen closed up by the central authority working from behind and within. Shall this unhappy conflict be perpetual? Our author seeks to show that it was not so intended by those good and able men who at first divided the church. In a spirit of concord, and, like Lot and Abraham, to avoid coming strife, they sought to divide the church and to separate on amicable terms. They marked the line of separation, agreed on a division of the common property, and each side pledged itself to abide by the terms of the contract. But what are written contracts between contending armies? "Inter arma leges silent." By mutual aggressions the line of distinction has been obliterated. Everywhere we are told the word "South" no longer applies to the limits of our body. We must leave it off to be free for the fight in the North and the great West. The Northern Church reports hundreds of thousands of members south of Mason and Dixon's line. And so far have these invasions gone that now there is no possibility of retreat. All that can be done in the way of making peace is to renounce the two churches under one general government. "But," say some, "we are not prepared for that. There is yet too much of the old bitterness remaining."

Perhaps in this instance we should learn a lesson from our civil history. Who could have believed that after four years of internecine strife the Northern and the Southern States could have amicably settled down under a common government within twenty years of the close of the war? And who does not now believe that it might have been accomplished sooner than it was had it not been for the vile miscreants who kept up the cry of the bloody shirt to maintain themselves in power? But a union of two legally free and independent bodies, each having its own local autonomy not to be affected by the union of the general government, would seem to be a much easier and simpler task. Who is to be damaged by the change? Not the South, because she retains her Conference boundaries, her Bishops, editors and other connectional officers that are necessary, while she turns over her disputed possessions to the general fund and becomes a joint owner in the new stock.

It is very much as if two families, having exhausted themselves by protracted litigation, should at last by a marriage of the heirs apparent of the two houses stop the strife and restore harmony to all. The property remains in the family, and one can not get the benefit of it to the exclusion of the other. The Methodist Episcopal Church raises this year one million dollars for missions. The Church, South, will raise two hundred and fifty thousand. The joint fund can be administered by one set of officers whereas now two sets are required. The money now spent in border work on either side would be saved and put into church extension proper and foreign missions. "But the Methodist Episcopal Church, being larger, would elect all the Bishops and General Conference officers." It

did not use to be so. Bishops Capers, Andrew and Paine were elected before the division. As there would be no North or South, no question like that of slavery to create lines of division, it can not well be seen how any such influence as that above could ever have a beginning.

These are some of the practical reflections that arise from reading Dr. Brunner's book. Whether they are valid in argument remains to be tested by the logic of events. The book does not seek so much to elaborate the argument as it does to present the facts. As it is the first book that has been written on either side declaratively in favor of union it ought to attract attention. There have been books and books to justify the separation, but so far as known to me this stands alone, North or South, in favor of reunion. A new generation has come upon the stage of life since these fatal issues were decided. What have we to do with the wars of the mighty antediluvians whose bones only remain to attest that they were men of gigantic frame and of extreme pugnacity? Let us cultivate the things that make for peace and, forgetting the things that are behind, press on to those before, looking to Jesus as the Mediator of a new and lasting covenant. At any rate, read the book and judge for yourself.

F. M. ORACE.

Mississippi Conference on Cheap Literature.

The Mississippi Conference at its last session, in its report on publishing interests, enacted as follows:

"In this connection we recommend that this Conference memorialize the General Conference to consider the expediency of instructing the book agent to provide or set apart a small section of its business for the printing and sale of cheap literature. This line of tracts, cards, leaflets and pamphlets should be well selected as to matter, and neatly put up as to form, and adapted both to sale at low prices and gratuitous distribution, and should be furnished to colporteurs, societies and such other agencies as may be authorized by Annual Conferences at minimum cost—that is, the actual money paid for material and labor with no margin for use of machinery, general expenses, etc.; and it should also be furnished on more liberal terms than books of the general catalogue."

It was then made the duty of the delegates to the General Conference from this Conference, to present and advocate this measure, which will no doubt be faithfully done.

The distribution of quick, cheap, readable literature, in adequate quantities, together with a general popularization of the issue of our Publishing House, is a deeply felt necessity all over the church. That by this means of incalculating sound morals and sound religion we are not working up closely upon the rapidly increasing facilities of postal and railroad transit, is but too plainly seen. And that very great avenue of improvement in these respects lie open before us is not very difficult to see. Other people do it in spreading viscious and worthless reading, and why can not we in our field?

The old Tract Society of 1855, under the management of Dr. Jefferson Hamilton, was by no means wholly unsuccessful. It continued until 1858. The material he used was neither "well selected as to matter," nor "neatly put up as to form." It expended about \$30,000—that is, it took that amount in books and tracts, charged at a good selling profit out of the House over and above the amount of cash it returned. This was about the same ratio of commercial loss by the old depositories at Richmond, St. Louis, Charleston, New Orleans and Galveston. But whether this was any real loss to the Publishing House, in the long run, is very questionable.

An arrangement looking to the same ends of Hamilton's Tract Society, and also to "raise a free cash capital for the Publishing House," was authorized by the General Conference of 1858, chiefly under the supervision of a financial secretary. This was getting into a good working condition when it was torn to

pieces by the war in 1861. It established about fourteen or fifteen paying depositories in as many places in the South, and paid something over \$10,000 of free cash capital into the Publishing House. What it might have done if it had not been broken up by the war is, of course, not known.

The Mississippi resolution does not contemplate a revival of either of these plans in form. So far as this writer understands it, something like the following is suggested:

Let the General Conference create an office to be called "tract agent." He will occupy an office in the Publishing House. His salary, and that of a clerk, when necessary, will be fixed by the Book Committee and paid by the Publishing House. This agent and his entire business will be under the control of the Book Committee. The agency will have credit in the House for books and work not to exceed \$20,000. The House will furnish books, pamphlets, etc., to the agency at the minimum cost—that is, with no profit or compensation for use of machinery, general expenses, or the like. The agent shall secure such outside assistance as he can to get up a line of cheap literature suited to the occasion, either from existing publications or new ones, and supervise their printing and manufacture. They will be disposed of as follows:

1. They will be sold to customers at cost.

2. They will be furnished to regular colporteurs at cost for cash, or on such terms as may be found most expedient. Annual and District Conferences will be expected to recommend suitable colporteurs; but the agent will discontinue any at discretion. Railroad colportage will be tried.

3. Stationary self-colportage will be tried, and continued or not as it may be found to work well. This will be done by preparing suitable open-top boxes, neatly made of tin, paper, or the like to hang up in suitable public places in rail cars, hotels and other places where they will have both exposure and protection. These boxes will contain a hundred tracts, more or less, and be plainly labeled, "Take one and deposit five cents," or some such suitable advertisement.

4. Suitable applications will be made to the secular newspaper press for favorable courtesy in giving notices of the business of the Publishing House and its tract system. Editors, when properly approached, will cheerfully lend a small space for this purpose. Regarding the House as a church institution on the one hand, and glad to get an item of news on the other, they will readily insert a paragraph. A thousand newspapers can advertise the Publishing House.

This was tried in 1861 by the House to an extent sufficient to well warrant this conclusion.

The enterprise once organized and moving in skillful bands, as it no doubt will be, many modes of distribution will occur to the agent and his advisers not now thought of by this writer. With an unoccupied field almost half as large as a continent, it must be a great success. Skill, perseverance and the Divine blessing will accomplish it. Of course colporteurs, in addition to books of the cheap list, will handle those of the general catalogue to any extent. They will at least distribute 100,000 copies of the catalogue.

H. A.

Sam Jones thus describes the "cornstalk revival," and pleads for another kind:

"We want the sort of revival that will make men do the clean thing. If we can have that sort of a revival I want to see it—but not cornstalk revivals. If you pile up a lot of cornstalks as high as a house, and burn them up, there wouldn't be a handful of ashes. We want a revival of righteousness; we want a revival of honesty; we want a revival of cleanness and purity, of debt paying, of prayer meetings, of family prayer, and of paying our brother a little more salary. That is the sort of revival we want. The Lord give us this sort!"

—He who acts his strength is strong, and will be stronger.—Guild Court.

Christian Advocate.

THURSDAY, MAY 13, 1886.

FOUR FATHER KNOWETH.

Precious thought—my Father knoweth:
In his love I rest;
For whosoever my Father doth
Must be always lost.
Well I know the heart that planneth
Naught but good for me;
Joy and sorrow interwoven,
Love in all I see.

Precious thought—my Father knoweth,
Careth for his child;
Bids me needs closer to him
When the storm beats wild.
Though my earthly hopes are shattered,
And the tear drops fall,
Yet he is himself my refuge,
Yea, my "all in all."

See to it that he knoweth,
Roll on him the care,
Cast upon himself the burden
That I can bear.
Then, without a care opposing,
Simply to be still,
Giving the "all" to him for all things,
Since it is his will.

Oh, to trust him, then, more fully;
Just to simply move
In the calm, calm, calm of
The Father's love,
Knowing that life's checkered pathway
Leads to his rest,
Safe for the way he leadeth
Must be always lost.

Proper Pulpit Preparation.

BY REV. R. P. WHITE.

(Read before the New Orleans Preachers' Meeting, May 2, and published by request.)

BRETHREN: You have given me one of the most pleasing of duties. No subject, perhaps, has engrossed more of my prayerful thought and study; no field have I more earnestly and diligently cultivated than this. In the early part of my ministry, I sought information from every available source, and diligently used all the information gained in the preparation of over two hundred sermons; covering as far as possible every theme suited to the pulpit. I have had neither time, nor authors at hand to obtain assistance in the preparation of this essay, but give you my own thoughts and suggestions on the great subject. If I but throw out a hint, that will quicken my elder brethren and lead the younger to greater care in their preparation for the pulpit, I will be both gratified and repaid.

The first and one of the most important things in the preparation of a sermon is, to have a specific object in view, a certain end to be attained when it is delivered. The minister knows the latitude and longitude of the port from which he sails, and the latitude and longitude of the port of his destination, and equips his vessel for this voyage; then points his vessel's prow as the circumstances permit toward the desired haven. So the minister should know the moral latitude and longitude of his congregation, and the object to be accomplished in the delivery of his sermon. If his object be indefinite, his sermon will probably be without point or effect; if definite, every word, sentence and thought expressed will add to its strength and efficiency in accomplishing the end. If the object be to build up the church in doctrinal faith, the sermon should show this in its entire trend; if to comfort believers, let every sentence be prepared for its accomplishment. Experience has demonstrated to me that sermons prepared without definiteness of object, are always failures. In the preparation of a sermon there should be much care in the choice of the text. A text well chosen, legitimately appropriate to the subject in hand, secures two very important objects. First, it gives naturalness to the sermon, there is nothing strained or far-fetched in it. The preacher, in its delivery, will find that in his text he has a source from which legitimate thoughts flow, and his own manner in the delivery will be easy and natural, while his audience will follow him with pleasure and comfort. Second, it gives confidence to both preacher and hearer. He feels that he has something solid on which to build, and moves off with a steady, strong faith, while his auditors are probably more than half convinced with its announcement. The text should be thoroughly scrutinized, so as to get every possible phase of meaning that its language can convey in connection with its context. The most easy and thorough way to do this is to find the root of each word in both text and context, even if it be considered the most insignificant word in it; then take your Unabridged and study each phase of meaning, given to every word; then study the collocation of words, then take the translations (if possible) of the original, into other living languages, and compare them with your English text. I have found this plan to be of vast benefit, though not an adopt in the foreign tongue.

I was once trying to investigate some portion of the Apocalypse. The first thing I did was to inquire into the meaning of the word "revelation," as used in our tongue; then I took my German lexicon and found *offenbarnd* to be its synonym; I found this word to come from the same roots that our words "open" and "bare" come from. This train of thought was taken up, viz., God is the revealer, and he is the one who is making open and bare, great truths. He is making them open and bare to man; he is fully competent to this work, and man may be competent to his comprehension, or it is not revelation; it is not the making open and bare to man these great truths. I ceased to read and study this book as a sealed

mystery, and began its study with the understanding that it may be comprehended, as the other portions of God's word, and I found a satisfaction in its study, I had never realized before. I consider this comparison of texts, with other languages, of great importance in arriving at the true inwardness of its meaning. Again, there must be very close, a real, tenacious adherence to the use of specific terms in all definitions of thought and doctrine. The vast amount of diversity in doctrinal faith arises from the use of generic terms in our theological disquisitions. To illustrate, the words "necessary" and "essential" are often used as synonyms. Especially is the word "necessary" often used, where the word "essential" would be proper. The word "necessary" carries totally in its meaning, if necessary, it can not but be; not simply as essential to the end; but must be, let the end or result be what it may. If it had been necessary for God to make man a moral being, for the purpose of revealing his moral nature; then God could not help making man and making him a moral being for this purpose; but if it were only essential to the revelation of God's moral nature, that he make man a moral being, then God could choose, whether he would thus make man and thus reveal himself or not. It is essential that I believe with a heart unto righteousness, to be saved; but it is not necessary, for I may choose not to believe, if I will.

A pastor, by a careful study and use of specific terms, will soon be able to convey to his attentive auditors, the exact idea he desires, whereas, with words of many shades of meaning he makes a variety of impressions on the various minds of his hearers, according to their individual understanding of the terms he uses. Every sermon should have argument, exhortation and appeal. The soul is possessed of intellectual sentiment and relative powers. A sermon that does not address the reason of the auditor, is lacking in one of its grandest essentials. It may possibly be true that the majority of your audience are unaccustomed to philosophizing and that you may realize disappointment in their puzzled countenances, but you will find all sane beings competent to appreciate some modes of reasoning. The foundation of a sermon should be a cogent, logical argument, demonstrating the truth of the principles involved in the dicta of the text. Arguments should be climactic. However, never begin with a questionable argument; for by so doing you have lost your cause in the beginning. Let each argument be sound and reasonable, but begin with the least striking and advance to the stronger so as to increase conviction as you proceed. When you have finished your demonstration of truth, your proposition immediately should follow the exhortation, which, being founded on the demonstration made, should be an earnest, direct appeal to the soul through its sentient powers. If I leave my hearers with simply the cold logic of demonstration, I may have fruit in after days; but it is very probable that the convictions will pass away in the midst of the many engagements of life. Let the exhortation appeal to the loves and hates, the hope and doubt, of the soul until he not only sees the truth nakedly as a truth, but sees it, in its relation to himself as a moral and immortal being, bearing on its bosom the blessings of love and peace if received, or the curses of sorrow and hate if rejected. Then you may expect under your appeal for decision, a quick, if not immediate, response of the will, deciding in consonance with the demonstrated truth, and the felt importance of the truth as it relates to his own well being.

Again I would urge the importance of the use of the most exact English in all sermons. The pulpit is to refine and elevate in every possible phase and department of human life. It should, therefore, send forth a bright perennial stream of truth, couched in the purest language, demonstrated by the purest logic and soundest reason and impressed upon the soul through its mental and sentient powers by the most earnest and impressive exhortation. How grandly is the preaching of the gospel adapted as the first, best, instrumentality in the salvation of man!

I would urge the moderately free use of illustration in every part of a sermon. In the argument use the simplest illustration; not coarse and commonplace in expression, but homely in the thought. In this manner we impress the truths taught on the memory of the thinking and explain the truth taught to the untutored and impress it upon their memories also. The Bible abounds in historical facts and circumstances, with which to illustrate the truths therein taught, and should be the especial source of illustration in the preparation of gospel argument. When we come to the hortatory part of the work and the appeal for decisions, we will find illustrations taken from the word of God, used in connection with incidents of human life (familiar to all), to be of great value.

But, my brethren, after all it is not with "words of man's wisdom" alone that this great work is to be done. Had we Heaven's vocabulary, the insight of angels, with logic Herculean, and rhetoric faultless, we will still be signal failures in the preparation of our sermons without that Divine alchemy which comes to human souls only when in communion with God, by faith in our Lord Jesus Christ. I believe

that every word, sentence and thought in a sermon should be chosen and consecrated in earnest prayer.

Lastly, never prepare a sermon on any subject, either of faith or practice, that you can not say, I believe it is truth, and feel its power. Alas for that one who is "blind," and trying to lead the blind. They "both fall into the ditch." It may be that here is the saddest task upon our part in the preparation of our sermons. If I have felt the pangs of conviction for sin, I can tell you from experience what it is; if I have drunk of the wormwood of true repentance, I can tell you of its bitterness; if I have taken God at his word, believed with a heart unto righteousness, I can lead you to faith's shining heights, where the golden gates of spiritual day open to let into the soul the light of eternal love; if I have experienced sins forgiven and the regenerating power of God, I can not only tell, but demonstrate in my life its sublimating power; if I have stood on Pisgah's heights, I can tell something of the shining skies, that are lighted with the smile of God. Experience, brethren, experience! Not only the philosophy of faith, but the experience of its power, is the grandest essential in the preparation and delivery of a sermon.

A Macedonian Call from Texas.

Our revival services in Nacogdoches closed on March 24. Result, fifty conversions and forty-one accessions. There never has been a revival here before, and in all the past history of this town the sum total of conversions, I suppose, does not equal the number the Lord has given us this year. We thank and praise the Lord! Yet wickedness, Catholicism, and infidelity abound; and we expect Christ to win greater victories over the devil. The small and dilapidated church building we have is the greatest obstacle in the way. During revival meetings not half of those who through the preaching of the word can be accommodated. And those who are turned away are the very class we want to bring to Christ. Hundreds of sinners would hear the gospel and be saved if we had a commodious house in which to seat them. There is not a house of sufficient seating capacity in town. You see our urgent need of a house of worship. We must have help. We can not build without it. Methodism is struggling here for existence. We find it impossible to obtain help from the Conference or parent body of Church Extension. Catholicism dominates our part of the community, and the infidels and sinners, who are in the majority, are indifferent to the demands of building a church and do not respond to such claims. This leaves a small handful of Christians. All denominations are represented among these—Episcopalians, Baptists, Presbyterians, and Methodists, and they are all striving to build up their several causes. The Baptists are now struggling to build a church. The Presbyterians are at this time holding Presbytery and will make an effort to effect an organization. And while the Methodists are in the majority over other denominations, yet these circumstances conspire to make us very weak. All denominations recognize this as a waiting field, hence their Herculean efforts to establish themselves here. I know of no field promising a more fruitful return for labor, and none more worthy of our contributions.

I adopt this plan of representing our needy condition, and make this call upon all my friends and brethren to help me. I especially ask those whom I have served in the past, to aid us in this worthy object. Brethren, this is the first time in a ministry of twelve years, that I have made such a plea through any of our church papers; but I know the urgency of the demand, and ask you in the name of Christ to help us. Any amount from a nickel up will be thankfully received. I hope those whom God has blessed with worldly goods will send us some liberal contributions. No please do not slight this Macedonian cry. Will the preachers in my old Conference send me a few dimes, and if they can do nothing more, please select some little girl who knows me, read her this article, and get her to raise me a small collection. Amounts less than one dollar can be sent in stamps, anything over in registered letter. Send to W. W. Hopper, pastor, Nacogdoches, Texas. All who find it more convenient can send to Rev. Dr. C. B. Galloway, No. 113 Camp street, New Orleans, La. All monies sent will be acknowledged.

Your brother in Jesus,

W. W. HOPPER.

NACOGDOCHES, TEXAS, APRIL 17, 1886.

GEORGIANA, ALA.

MR. EDITOR: I see much in the Advocate in regard to prohibition. We have it here, and the good effect is manifest as can be. In the four months that I have been here, I have seen no drunkenness, and do not remember to have seen one man upon whom I have discovered the scent of whiskey. On account of prohibition, to a great extent, we have one of the most orderly towns, and nearly all of the adult population are members of the church. So far as my observation extends, all this action of country is moving up on this line.

APRIL 30, 1886.

ROXBOROUGH'S ACID PHOSPHATE.

A Nervous Disease.

Dr. Hopper, New York, says: "In nervous diseases, I know of no preparation to equal it."

Strictures on Baptist Liberty—Immersion.

Dr. J. M. Pendleton writes a caustic article for the Baptist Reflector against the Christian spirit and liberality of other churches, and consigns to the uncovenanted mercy of God all "pedo-Baptists" who do not think and act as the Baptists do. The title of his invective is "What a Non-Essential Does," and he calls attention especially to the fact that the American and British Bible Societies refused to furnish means, when appealed to by Baptists, for the purpose of circulating in foreign fields their Baptist version of the Bible. He then goes on to scorch and blister them for their wickedness in refusing to convey and establish the narrow but indited church laws of the saintly folks clad in "deep-water frocks." He even thinks that we would rather that the whole heathen world should perish than to give them a Baptist Bible. He says: "I must insist that it is discreditable both to the intelligence and piety of 'pedo-Baptists' that for the sake of a non-essential they keep the word of God from any portion of the human race. If so disastrous a calamity is to befall any nation, let it come through something essential and not otherwise. There are millions now in heathen lands who will never read the Scriptures unless they do so in Baptist versions, and the two Bible Societies sustained by the great body of Protestant 'pedo-Baptists' in Great Britain and America virtually say, that so far as they are concerned, these millions shall die without the Bible." "The trouble was, and is, that in versions made by Baptist missionaries, baptizo is rendered immerse." Alas! alas! for Baptist liberality and piety, if the above is a sample of it. It is the completest demonstration of Baptist intolerance and bigotry on record. It is the completest demonstration on record, that the Baptists are laboring to make people Baptists instead of Christians. It is the completest demonstration on record that the Baptists make baptism by immersion, a *sine qua non* of final salvation. It is the completest demonstration on record that they belong to that class so pointedly censured by our Lord, who condemned others because they followed not after them. Being from one of the foremost Baptists in America, it is the most complete and most humiliating revelation of the real essence and true spirit of the Baptist Church ever made in these United States. It would take the sarcasm of Sydney Smith, or of Robert Burns, to show up this matter in its true light.

"Oh! would some power the gift to give us,
To see ourselves as others see us."

These Bible Societies did exactly right. In the first place they did not believe it proper and just "to take the funds contributed by persons who did not believe the doctrine taught (exclusive immersion as the only baptism) to circulate what they held to be error"; and, secondly, "the Constitution forbids the publication of any other than a catholic Bible, or such a Bible as all Christians can use in common. The new version had the force of a comment." These were the reasons why they would not furnish funds to carry a Baptist Bible to Burmah and other foreign fields. It would have been to distort the end, and a practical pillaging of the funds of those who contributed money to these societies for the purpose of evangelizing and saving the heathen world. For thirty years they had been supplying a professedly non-sectarian Bible (the King James' version) for the conversion of the heathen, and now, because they refuse to send out a lately invented Bible of narrow High Churchism, dressed up in Baptist tights, that no other denomination of Christians the world over would touch; because they would not violate their well-known Constitution; because they would not thwart the very object of their existence, which was "to promote the circulation of the Holy Scriptures, without note or comment, both at home and in foreign fields"; because they were determined to be upright, just and honest, with respect to the use and distribution of the funds contributed by benevolent and Christian men for the salvation of the world; therefore, the Baptists of America get their backs up, point to these societies as practical examples of the depravity of pedo-Baptists, go off and form a Bible Society of their own that will give them a Baptist Bible, and declare by so doing that either (1) these Bible Societies refused to supply their missionaries with Bibles at all, or (2) that the Bibles proffered were insufficient to save them. On which of these two horns of this dilemma are the Baptists, together with Mr. Pendleton, impaled?

That the first is false, is fully substantiated by the work of these societies for thirty years; but they wisely refused to circulate a straight jacketed Bible that slays all the broad Christian spirit in a man as quick as a dash of double-triggered lightning. The King James' version was offered these Baptists for circulation among the heathen. Then why did they not receive it? That they would not receive it after the refusal of those societies, in 1835, to furnish them a Baptist Bible, is simply a matter of historical fact which no one will have the impudence to deny. But, I ask again, why did they not receive it? Mr. Pendleton says that these societies would rather that "these millions (of heathen) should die without the Bible" than to send the Baptist version

"Paraphrases and Italics mine."

of the same. But, as they were willing and anxious to send the King James' version, therefore, Mr. Pendleton, together with the other Baptists of America, did not consider it as the word of God at all, and, of course, incapable of saving them. Hence, they would not receive it as the Bible, and would not circulate it among the heathen as such. I ask the reader to re-read this argument and point out, if he can, any flaw in it. Have I not made it perfectly clear, on the charitable supposition that these Baptists wanted to save the perishing millions of heathen, that they did not regard the authorized version as sufficient to do this? If they believed it sufficient to save them, then why did they not receive and circulate it among the heathen, when it was offered them as a gratuity, and when it was demonstrated that they were then unable financially to circulate the Baptist Bible among them?

But, why did they not receive it? Mr. Pendleton says that the only trouble in the way was that it did not contain the word *immerse*, instead of the word *baptizo*, whenever this word occurs in it. This is not only admitted, but actually paraded before the Christian world as something to boast of. If this one change had been made, they would have received it gladly; but because that change was not made, or which is the same thing, because they refused to furnish means to circulate a Bible differing only from the American version in this one particular, substituting immerse for baptizo, therefore they refused to circulate any whatever until at least they could get up a Bible Society of their own two years later. If put on oath, the Baptists and Mr. Pendleton would say, "This is the truth, the whole truth, and nothing but the truth, as help me God." From this it appears that the Baptists of America, except those admitted of course, were willing to let the heathen live and die without King James' Bible—yes, and go to hell, too, because they could not circulate a Baptist Bible among them. Rather than circulate the American version, they would not circulate any, though the heathen in the meantime were perishing. It was tantamount to saying: "It is very true that the heathen are dying every day by thousands, and dying in their sins, too, under the curse of God's righteous law, and it is very true that we could circulate among them the present English Bible, now in common use, and that, too, gratuitously; but because that is unable to save them, and because we can not send them a Baptist Bible, we will not send them any. It is of no use to send them a Bible that can not save them, and therefore we shall wait until we can fix up, organize and get up money sufficient to circulate the only Bible that can save them." This is the plain English of their action in the matter.

But you say, in spite of the above reasoning, that the Baptists of America do believe that the King's Bible contains sufficient truth to save a man, even a heathen. Then why did they not send it? Simply because it did not contain *immerse* instead of the Anglicized word baptizo. But why should this stand in their way when they were unable to circulate their immersion Bible among them? The answer is easy. (1) Either because they believed baptism by immersion essential to salvation, or (2) they were unwilling to save them, unless they could make Baptists of them. One of these two conclusions is inevitable, and both may be true. There is no possible way of evading this conclusion, and it shows up our wet-weather friends in a light that is not altogether agreeable. That little Baptist difficulty with these Bible Societies completely unmasks them, and reveals the intense and bitter sectarianism of the Baptist Church in America, together with their real, though concealed views of immersion. By their refusal to send our plain English Bible to the heathen, because it did not teach baptism by immersion, they would not send any, thereby proclaiming that they believed immersion essential to salvation, and that the heathen would be damned without it, or that they would rather they should be damned than not be immersed into the Baptist Church. If this is not sectarianism run mad, and salvation by water proclaimed from the house-tops, I'll give it up.

"They really make the false assertion,
No one is saved without immersion.
That God has neither son nor daughter,
But such as have been under water."
God has no other way that he can save,
But only through the liquid grave;
No! every mother's son and daughter,
Here's the gospel in the water."

I wonder what my dearly beloved and amiable Mrs. Pious Solinda will say to this! But we are simply on the defensive. When proud, strutting, obnoxious, yet dignified little whippersnappers mount their scaling stop-ladders with the express design of pulling a nose—a pedo-Baptist's nose—they need not be surprised if they find themselves stepping down and out. The lilly-lever may swagger, but he is sure to be detected and found out some day, and so for the present I shall let Mr. Pendleton and his Baptist tribe "drop."

Yours "till death do us part,"

NECKY'S BROTHER.

Sin is really the source of all unhappiness, and it is on this account that unbaptized and unpunished sinners are kept in the world until they are brought to a full realization of their sin, and then they are cast out.—Rev. Dr. Hurr.

From the Work.

HATTIESBURG CIRCUIT, MISS.

While I may not be able to report success and prosperity in all the departments of church work on my circuit, nevertheless, there are encouraging signs and good ground to hope for a gracious revival at every appointment. The church was in a prosperous condition, and there were numerous conversions—some heartburnings, general indifference, but almost every point. But, thanks be to God, there has been marked improvement in all these particulars. Speciality is this time of the two principal appointments in my charge: Hattiesburg and Ellisville. At each of these I have recently held meetings of much interest, and I am sure they have been seasons of "refreshing from the presence of the Lord." Our second quarterly meeting held at Hopewell (Tusculum station) was a very profitable time. The meetings at Hattiesburg and Ellisville, each resulted in addition of four members to the church, and at the quarterly meeting referred to, one adult joined, and two children were baptized. The main points gained so far, are the general quickening of the church, the revival of the prayer meeting and Sunday-school interest, and the much test concern at all points for the prosperity of God's cause.

I have secured in cash and subscriptions now more than half the amount for foreign missions on my circuit and will forward at least one-fourth to Dr. Kelley within the next two or three days.

At the meetings recently held at Hattiesburg and Ellisville, we were highly favored by the assistance of Bro. C. H. Lincoln, who, although, he does not claim to be another Sankey or Bliss, certainly sings the gospel with wonderful effect and rendered us valuable service in song. He chanced to come along just in time.

Bro. Sims, at Hattiesburg, whom all that know him, only know to love and honor him as one of the ripest scholars and best preachers of his age, helped as a good yoke-fellow. At Ellisville, our young Bro. Selby, from Poplarville circuit assisted me, laboring earnestly, with great acceptability and usefulness. The people of my circuit, without, as well as within the church have endeavored themselves to me and mine by numerous acts of kindness which will not soon be forgotten. From all but one appointment there has been a generous "pounding" which has supplemented greatly the small allowance for support, and demonstrated that "the Lord will provide." For weeks I have been doing the work of from one to two sermons a day up to last Sunday. I thank God that both body and spirit have strengthened notwithstanding.

H. J. HARRIS.

APRIL 27, 1886.

VALDEN, MISS.

Our District Conference at Carrollton was an enjoyable occasion. There was food for all except the lovers of the vile. I will venture to say that no body of men ever assembled more thoroughly opposed to whiskey. The question of prohibition was extensively discussed, without any of the con. The fact is, whiskey must go; and God speed the day! Those men in public life and elsewhere who took on whiskey for success will go down, too, with the devouring stuff.

The noble people of Valden are coming to the front as temperance workers. Tell it, if your wish, that as a result of the efforts of our men and the Woman's Christian Temperance Union, day is dawning upon our hopes. There are boys and girls here of great promise, and it will be a victory that will redound to their eternal good, as well as to the glory of God.

Our parsonage will in a few days be ready for use, and a pretty little house it is! Considering the scarcity of money, I think our success has been wonderful. We would have failed though if it had not been for our women. They were ready for every good word and work, and desire to be held in grateful remembrance for the interest they took. God bless them all!

We are looking and praying for a sweeping revival. Let all who read this remember us at a throne of grace.

Your in Christ, D. M. COONELL.

APRIL 20, 1886.

CLINTON, LA.

MR. EDITOR: As the other brethren are reporting from their works, I suppose it will not be amiss for me to fall in line and give you a brief of my work. My charge is not all that I desire it to be; however, we are on the upward grade. There are many signs of returning life. Our devoted women are waking up to the truth that no success, as a church, depends in a large measure upon them. They have organized a Woman's Missionary Society, and seem determined to make it a success. The women always succeeded in their undertakings, which I think is due to their child-like faith in God. These same devoted women have a regular organized women's prayer meeting. They meet every Monday at the Methodist Church to unite their prayers in asking God to favor Zion. It is really encouraging to see these women, who have never been accustomed to leading in prayer, taking the cross of active Christian labor. They are singing in our church, led by our accomplished and very devoted sister, Mrs. J. P. Knox, is splendid. The regular weekly prayer meeting is well attended, and increasing in interest. The Sabbath exercises are often very

general information call on or address,
J. C. ANDREWS, Gen'l Sec'n Agent,
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Knoxville, Tenn.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER
REV. W. L. C. HUNNICUTT.

THURSDAY, MAY 13, 1886.

On the fifth page will be found a notice from the publishers to agents and subscribers.

Answer to prayer comes to the faith that recognizes God in the promise.

You did not pray in your family last night nor this morning, and today the loved one died. Do you not feel that you have wronged the dear, sweet soul by this neglect of duty?

We can not have a revival in this church because the members do not love each other and some of them will not speak. Is there such a church, and do these brethren know that their conduct will cause souls to be eternally lost? There is some very delicate and much needed work to be done by this pastor and his people. Work they must do at once or else become partakers of other men's sins. Let a day of fasting and prayer be appointed.

The words of our Lord, "If ye were of the world, the world would love his own," do not mean, that the world loves the individual because he is of the world; but that the world loves itself in the individual. In what then, young Christian, does the world see and love itself in you? Were you expected at the dance last night? Or shall we look for you among those who desecrate the Lord's day? If in neither of these, where is the world expecting to find its image reflected in your heart? I want to whisper a great secret to your soul: "If any man love the world, the love of the Father is not in him."

Whether "Our Brother in Black" has or has not any decided future, it is quite certain he is making himself felt along the line of present development. We clip the following from the Christian at Work: "The Episcopal General Theological Seminary, of this city, gives a biennial prize of a gold watch to the member of the middle or senior class who will repeat from memory the entire services of the burial of the dead, and preach the best extemporaneous sermon from a text assigned one hour previous. This year the prize was taken by a colored graduate of Harvard University."

What is the meaning, and what will be the final outcome of all this stir in spiritual matters? We are not in the least apprehensive of a crisis, but may it not all portend a blaze of glory from shore to shore and round the world. We copy from an exchange as follows: "A new religious movement is creating much excitement in Southern Russia. The 'Stundists,' who are members of a Lutheran body, now call themselves evangelical Christians, and are making surprising progress among the peasant class. In many villages the orthodox churches remain empty, while the meeting-houses of the evangelical Christians are crowded. Discontent continues to multiply in Russia in spite of every kind of persecution."

This paragraph, which we find in the Central Christian Advocate, contains a suggestion to certain of our own ecclesiastical statesmen who favor an undue strengthening of our episcopacy:

"The Churchman calls a halt in the division of the dioceses of the Protestant Episcopal Church. It concedes the value of small dioceses in the matter of episcopal supervision; but there is a point, it says, 'beyond which this policy of division can not be safely carried, and that point has in all probability been already transgressed.' The propriety of uniting two of these small dioceses, Delaware and Easton, is under consideration. The difficulty does not appear to be of a financial character, as one might suspect. But the episcopal office in a small diocese is not a desirable position. The field is so circumscribed that it has no attractions for a man of parts. Easton has 33 ministers, and there were 40 confirmations in a year. The Protestant Episcopal Church is overstocked with Bishops. There are now seventy in number in more or less active service. There is one Bishop for every 54 ministers; one for about every 5,700 communicants. In the Methodist Episcopal Church there is one Bishop for every 1,061 ministers, and every 170,000 laymen."

Editorial Correspondence.

On account of floods and washouts obstructing railroad travel over the several lines leading out of New Orleans, I failed to carry out a cherished purpose to spend the Sabbath preceding the General Conference at Bristol, Tenn., with my old friend, the Rev. D. S. Hearn, president of Sullivan's College. I found it impracticable to leave the city until Saturday-afternoon. But our fancied disappointments often bring us great good. Jacob, overwhelmed with a succession of sorrows, once exclaimed, "all these things are against me," but under the direction of a wise Providence they wrought his highest honor. We know not the end from the beginning. The failures of to-day may achieve the successes of to-morrow.

The Sabbath was pleasantly spent at Calera, Ala., situated at the junction of the Louisville and Nashville and East Tennessee, Virginia and Georgia railroads. I found it a prosperous, growing young town, of few years but of large prospects. It is near the rich coal fields of Alabama and is itself leading in manufacture and shipping of lime. Much of our best lime, used in New Orleans, comes from that point. At eleven o'clock I went quietly to the Methodist Church and heard a profitable sermon from Dr. C. D. Oliver, on the character of Daniel. The Doctor is a superannuated member of the North Alabama Conference, and resides within a mile of Calera where he has a regular appointment to preach. Recognized me at the close of the service without consultation he announced that I would preach at night, and of course, there was no escape. Every Methodist preacher is under authority whether at home or abroad. I met a number of friends and acquaintances, some old and appreciative readers of the ADVOCATE, and enjoyed the day greatly.

Pursuing my northern journey the next day I had opportunity of making observations upon the growth and thrift of some sections of North Georgia. The country had been sadly damaged by recent floods, but the enterprising farmer had begun the work of replanting and repairing, and the year's crop outlook is by no means discouraging.

From Cleveland, Tenn., northward I had the company of Col. Nugent, one of our delegates from the Mississippi Conference and a loyal, royal Methodist, known and read of in all the Southwest. At different stations our party of General Conference was reinforced and by the time we reached the Virginia line, had become quite a company. The beautiful hills and valleys of East Tennessee covered with luxuriant carpets of clover, grass and wheat, were a real feast to eyes accustomed to the barren winter and spring lands of the cotton belt. And the mountain ranges visible in the distance, robed in azure, were an uplift and inspiration to the soul.

On Tuesday morning we reached Lynchburg for breakfast. The Relay House will have to be re-laid from kitchen to office, before it can in all good conscience charge seventy-five cents, for such a meal. The waiters were few, awkward and lazy, and the bill of fare lacked variety and skill of a good cook. The last state of this man was worse than the first.

From there on to Richmond, by way of Petersburg, we traveled over historic ground. It awakened a troop of memories from the grave of the past, when the porter announced "Appomattox station." A few miles north of that depot witnessed the closing scenes of the fateful war between the States. There Robert E. Lee tendered his valuable sword—an honored, well-tried blade—to the commander-in-chief of the Federal armies, and there the "conquered banner," was furled forever. It is no disloyalty to the government—our reunited nation—that the heroism of the Southern soldiers and the historic places in our land, should be remembered and memorialized. There is a true national sentiment in the South. Ours is no lip-loyalty. We are "back in our father's house" and to remain. But it would be at once unnatural and an impeachment of true manhood, to demand the throttling of those sentiments and the oblivion of those memories. They can be cherished without compromise of national patriotism or abatement of loyal interest in our common, reunited country. In the vicinity of Richmond the remains of the old trenches are seen, where brave men resisted to death beleaguering armies by day and slept upon their muskets at night. Over them the grass has grown and is rapidly effacing the sad traces of fratricidal struggle. Richmond was reached in the early afternoon and my steps were at once directed to the hospitable home of Capt. E. Thompson Brown, where a cordial welcome was in waiting. This is to be my home during the session of the General Conference, in

company with the Rev. George Needham, of the Denver Conference. The afternoon gave some opportunity of seeing the city of many memories, and for four years a place of determined search by the military skill and valor of the great North. It is now as peaceful as though its streets had never been disturbed by the enginery of war. Its streets are as busy with trade as though commerce had never been interrupted by blockaded ports and the clash of arms. Indeed it is a beautiful, well-built, handsomely kept city. But of the place and its points of interest, I shall have more to say in this correspondence.

THE GENERAL CONFERENCE.

This body met at half-past nine o'clock this morning in Centenary Methodist Church on Grace street. The building is commodious and all arrangements for delegates are ample and satisfactory. The five Bishops were present and looking well. Bishop Wilson has greatly improved and gives promise of complete restoration to his former vigor. The opening devotional services conducted by Bishop McTyeire and his colleagues were very impressive, and gave a fine tone to the spirit of the day's deliberations.

The attendance was very large at roll-call. Many delegates, including the Mississippi, had a response for each name. There was an absence, each from Louisiana and North Mississippi, but those delegations will probably be full by to-morrow.

Dr. John S. Martin, of Baltimore Conference, was elected secretary. He served in that capacity at the last General Conference, after death of Dr. Summers, and for many years has been the accomplished secretary of his Annual Conference. He is appointed as his assistants, Dr. John D. Vinell, of the Missouri Conference and Rev. Warren A. Candier, of the North Georgia Conference.

The Bishop's Address was read by Bishop Keener and bears the stamp of his genius. It gives a graphic review of our church operations for the quadrennium and makes a magnificent exhibit of faith and achievement. The increase of membership has exceeded any like period of our denominational history, while the advance in missionary offerings is a real inspiration. Some important suggestions looking to General Conference action are made, that may result in valuable legislation. The address urgently recommended, however, the preservation in fact of our excellent book of Discipline. The Bishops advise the election of three men to strengthen our episcopal college. It is very probable, however, that four will be agreed upon by the General Conference.

The body is remarkable for the number of new men in attendance. Some delegations are composed almost entirely of representatives, who have never eered in this great council of the church before. But there are enough of the veterans present, doubtless, to put the brakes on excessive legislation. The Conference well represents the current spirit and honor of the church, and will compare favorably in ability and loyalty with any previous session of this body.

The Rev. A. C. Bledsoe, pastor of one of our leading churches in the city and chairman of the Committee on General Conference Entertainment delivered an admirable address of welcome, which was responded to by Bishop McTyeire, in his happiest style. The Bishop is equal to any occasion and rarely fails so magnificently. His references to incidents of early Methodist history in Virginia, to Randolph-Macon College, to the General Conference at Petersburg in 1846, and to the noble men who have gone before, were refreshing and often eloquent.

MAY 5, 1886.

Brother, are you expecting a sweeping revival in your charge this year? If not, why not? You had better consult the Master about it. You do not want the blood of that soul that must die this year on your hands in the judgment.

These lines by Claribel give expression to a beautiful sentiment:

"Perhaps when earthly fetters shall have set my spirit free,
My voice may know the old songs
For all eternity."

We may well doubt if the joys of Heaven will obliterate the sweet experiences of this present life.

The Revision of Our Hymn Book.

A church that lives must sing. Her sorrows and her joys find their most natural utterance in song. Not only must a living church be a singing church, but the type and power of the piety of every age are indicated by the songs it produces or uses. Nothing more clearly exhibits the prevailing trend of theological doctrine and scriptural interpretation than the popular hymns of any period. The perpetual production of new hymns is a prime evidence of the abiding inspiration of the church. From the exhaustless stores of the book each age brings its own treasures forth, and characterizes itself on history's page as much by the songs it writes and sings, as by the commentaries and theologies it elaborates and enshrines. Songs, too, are not only a chief index of the spirit and character of a people, but have a powerful influence in determining both. Hence, what shall Methodists sing? Is a question of no small importance. That our hymn book must undergo revision seems apparent to all. Few matters of more importance will come before the General Conference now in session than the devising of a judicious plan for accomplishing that great work. Such wisdom and poetic skill as are possessed by comparatively few persons will be required to qualify a committee for the revision of our hymn book. The able senior editor of the St. Louis Christian Advocate proposes to revise not only the book, but the theology and even the poetry of several of Charles Wesley's hymns.

Our hymn book has been in use in its present form for nearly forty years, and though in many respects surpassingly excellent, is not without objectionable features. Not only are several of its hymns too long, or of difficult metre, or otherwise unsuitable for congregational or social worship, but the book is conspicuously destitute of any additions which the last half century has furnished to the hymnology of Christendom. The last twenty-five years have been particularly abundant in the production of musical compositions, especially of such as are adapted for use in the Sunday-school. These have all been published apart from the hymn book of the church. Can anyone doubt that this fact alone has had a powerful tendency to make the Sunday-school an institution separate from the church? And ought not the hymn book of the church to contain a goodly supply of hymns for her Sunday-schools? If they do not know each other's songs, can their sentiments be one? Our standard hymn book, though it has passed under the scrutiny of the church for many years, is not without some remarkable errors; as, for instance, in Stennett's hymn, beginning, "On Jordan's stormy banks I stand," the third line of the fourth stanza is printed differently in different books, being in some, "There God, the Sun, forever reigns," in others, "There God the Son forever reigns." This is not a matter of mere spelling, but involves somewhat of theology and of biblical doctrine. A judicious committee, or, perhaps, the General Conference should decide which word shall be used and require uniformity in all the editions of our hymn book.

After the revision of the hymn book, and in immediate connection therewith, arises the necessity for such legislation as shall promote its use by the church. The action of the last General Conference, authorizing the publication of an abridged collection of hymns has, in many places, resulted in the practical abandonment of our standard hymn book. The Mississippi Conference at its last session unanimously memorialized the General Conference "to take such action in regard to the hymnology of the Methodist Episcopal Church, South, as shall prevent our standard hymn book from being superseded by our new hymn book, or any other abridgements or transitory musical publications of the day."

What the church needs is a hymn book of such contents, quality and price as shall make it successful against all competitors. If such a book shall become the dignity and answer the wants of the church can not be made to rival in the market the cheap musical literature of the day, then let the Conference prohibit the further publication of abridgements, or else require every minister to use only the standard hymn book in the Sunday morning service in every congregation. The church must have and use her own hymn book. She can not afford to sell herself out to the lowest bidder, in the matter of furnishing her songs. It is to be hoped and confidently to be expected that the General Conference will take such action on this great subject as its importance demands.

May God bless our General Conference, and direct its legislation for the good of the church!

W. L. C. H.

Reverence for the Sanctuary.

At the anniversary of the Board of Church Extension, held in the city of Memphis in March, Bishop McTyeire delivered a short address one evening on reverence for the sanctuary. So practical and timely were suggestions made, that the general wish was expressed for him to write out the address for publication. That he has not found opportunity to do, but has contributed the substance of his remarks in an introduction to a pamphlet just issued by Dr. Morton, containing the addresses of Dr. H. C. Morrison and this editor on the occasion mentioned. We quote from Bishop McTyeire's Introduction the following:

Whatever makeshifts for places of assembly, in the early centuries, Christians resorted to, in order to escape suppression and persecution—caves and dens and rooms in private houses—no apology now exists for inadequate accommodations. There are none to molest or make them afraid. The church must be a freeholder and not a tenant at will. The city set on a hill is its emblem. In heaven there is no temple. All is consecrated ground. But in this world, among houses for trade and manufacture and habitation—and pleasure and business, the temple of God is seen standing apart. Its architecture proclaims its purpose. Hard by is often seen its fitting neighbor, the grave-yard, where the dead sleep in the dust, a silent sermon to the living.

The Board of Church Extension is creating a public opinion on two points: First, suitable—if you please, tasteful—models of building. Why not? Second, plenty of ground. Requests for help are declined where, in a town newly laid off, or in the country, a church is to be built on just ground enough to hold it. No room for expansion; no provision for parsonage; no space for shade-trees; no standing-place for horses and carriages. Little, lean, narrow, consumptive lots are sometimes offered for this sacred cause, and that, too, in the beginning of settlements. By and by the church, among the first comers, having by its influence enhanced the value of surrounding property, is hemmed in and put at disadvantage for all the years following.

It is God's word: "Ye shall keep my Sabbath, and reverence my sanctuary." Both the time and place especially devoted to his worship are to have due honor from men. How can reverence for teaching of the Divine word and for the holy ordinances be cultivated among a people who worship God, and hold court, and fog children, and convict criminals, and collect debts, and wrangle over politics in the same dirty, dingy, tobacco-stained houses? In portions of our land a generation has grown up without reverence. It is almost impossible to reduce them to proper behavior during sermons and sacraments. All the associations of the devout occasion are profane and unwholesome. They talk and laugh and chew and spit before, during, and after preaching, and resent it if admonished for misbehavior. They have never seen, and therefore never know, the benefit of a full church service in all its parts, conducted decently and in order. The schoolmaster or the civil magistrate gave way temporarily to the gospel minister. The furniture and surroundings are ill adjusted to his calling, and upon his retirement the secularities resume sway until the next monthly appointment. Is the reverence which God commands for the sanctuary likely to be cultivated under such circumstances?

School-houses and court-houses are poor substitutes for sanctuaries. Union houses, so called, are little better. For, under honest preaching, under other kind of preaching, latitudinarianism. When you invite me to your house, I expect hostile treatment. When I invite you to mine, I desire the proper courtesies to be observed. But it is a doubtful business when we go to our house. Some particular denomination ought to have the care and control of every house of worship. It promotes peace and a whole gospel. In this matter Methodists have been sadly overreached by a false and malignant sentiment of unity and liberality, and have often lost the benefit of that pre-emption to which their pioneer labors entitled them.

The late Rev. Thomas Clinton, of Mississippi, a holy, witty, Zacharias-sized Irishman, and one who gave a long and faithful life to the Master's cause, was once opening the Sunday service in a log-house, unfenced and unceded, to which the rich and well-to-do members rode up in their carriages in elegant style. The preacher encouraged the congregation to lift up their hearts for a blessing—"If," said he, "the Lord can condescend to come and bless any people who are content to worship him in such a poor, mean, shabby, shackly, leaky, flea-bitten place as this is."

With all the corruptions of the Papacy, it is nevertheless true that St. Peter's at Rome, Cologne Cathedral, and similar dominating structures have never allowed Christianity to incur popular contempt. They speak rightly—that religion is the chief thing in this world, and that the best belongs to God. This idea finds support in the magnificent Temple on Mt. Zion.

Several years ago Bishop Pierce observed in Kentucky the baneful influence of a false liberality, where factions are employed in reporting church property—one-half, one-third, one-fourth of a meeting-house! He saw Methodism weak where fifty years ago Gynn, Cronin, Ransom, Stamper, and such like, had triumphantly proclaimed the gospel, but failed to fortify and garrison the land after overrunning it; and he plainly advised our preachers and people to draw out, and to meet under a Methodist tree if they could do no better. Let us build houses neat and com-

fortable, however humble, of which it may be said: "I was glad when they said unto me, Let us go into the house of the Lord."

Col. Geo. W. Carter.

Many friends of other days in Mississippi, Louisiana and Texas will read with interest the following from the Richmond Christian Advocate. It is evidence of remaining manliness when a backslider or fallen member can yet honor the church and take to himself the blame and consequences of his defection. It is common, but essentially cowardly and mean, for men to leave the church and lead lives of sin, and charge it all upon some member of the church. The Richmond says:

There has been an article going the rounds of the press in reference to George W. Carter, who was formerly a member of the Virginia Conference, which does Mr. Carter an injustice. It is a reported conversation in which Mr. Carter is represented as speaking flippantly and disrespectfully of the preachers of other days with whom he then stood shoulder to shoulder. The conversation never occurred. In writing of the matter in a letter to Rev. W. E. Evans, of this city, Mr. Carter takes occasion to say:

"The purported interview and conversation referred to are fictitious. I withdrew from the church in this city twenty years ago because I was dissatisfied with my own spiritual condition. Since that time I have drifted somewhat from my old mooring, and have wandered far from God; but I have not changed my belief in the substantial truths of Christianity, and I have never attempted to palliate my own sin by changing my religious opinions. I have always declared that God was right and I was wrong. I still reverence God and honor his ministers, and still retain the tenderest affection and profoundest respect for my old comrades of the Virginia Conference."

"I have not found it profitable to notice newspaper statements relative to myself, and I am conscious that I am a very insignificant element in the great mass of the community. Under the circumstances it is a matter of very little moment in my judgment what is said or thought about me, unless it should wound the hearts of my friends."

A Suggestion.

MR. EDITOR: The Board of Managers of Mansfield Female College had a timely meeting and re-elected Rev. F. M. Grace, D. D., president of the college, as his former term would have expired in June, next. Dr. Grace took charge of the college three years ago, just after it had received a shock from which some of its best friends thought it would never recover. By a quiet, prudent, persistent management he has brought it back to its former self.

There will be thirteen graduates this year—a larger number than in any previous year. The Rev. C. B. Stuart, D. D., will preach the commencement sermon, June 6. It will no doubt be pleasant for him and also for the people of Mansfield to meet him again in the college—the scene of his former trials and triumphs. The alumni will meet on Tuesday, the eighth, when the Hon. R. P. Hunter, of Rapides, will deliver their annual address. Here I wish to call the attention of the alumni and the friends of the college generally that they deserve credit for erecting a beautiful monument to the memory of Rev. H. C. Thweatt, D. D., founder of the institution.

Now an opportunity offers to erect another monument to his name, and which is richly deserving, more lasting than marble. Miss Lizzie Thomas, a sprightly little girl twelve years old, granddaughter of Dr. Thweatt, an orphan and destitute of means of an education, believing as we do that the alumni and friends of the college and of the late Dr. Thweatt would gladly contribute means to have her educated, I therefore make the suggestion. Contributions may be sent to Mrs. S. D. Newman, Mansfield, La. Dr. Grace generously propose to give her her tuition. Who would not imitate the gratitude of David after the death of Jonathan, his dear friend?—being able to show him kindness the next best thing he could do was to help his family. Finding his father took him and gave him a long inheritance. Many will remember how much they enjoyed the visits of Dr. Thweatt, and felt that he left a lasting benediction upon their families. Here is a place where show gratitude. We want one hundred dollars a year till she graduates.

Bro. Harp, pastor of the church here, is doing a good work. Congregations large, and state of religious feeling good.

MANSFIELD, LA., April 30, 1886.

—The Richmond Christian Advocate thus describes the "form hearers": "In all congregations religious worshippers there is to be found a plausible, but dangerous class of charity. It distributes with liberal hands the preacher's message, reserving for personal use enough to perish on respectably."

ADVICE TO MOTHERS.
 Mrs. WISNOLW'S SOOTHING SYRUP should always be
 used for children's teething. It soothes the child,
 softens the gums, allays all pain, cures wind colic
 and is the best remedy for diarrhoea. 25c. a bottle.

PINKETTS. All Pits stopped free by Dr. Kline's Great
 Nerve Restorer. No Pills, no Dr. Kline's Great
 Nerve Restorer. Treatise and Trial bottles free to Pil
 cases. Send to Dr. Kline, 631 Arch St., Philad., Pa.

Glenn's Sulphur Soap—Lindland and Leach, 2c.
German Co's Remover—Hill, Moran, Dauntless, 2c.
Hill's Hair and Whisker Dye—Black & Brown, 3c.
Pike's Toothache Drops—Chen in 1 Minute, 2c.

ECZEMA CURED

Dr. J. H. McLean's Homeopathic Liver and Kidney Balm, cures the skin with minute pimples which are filled with a colorless fluid. The eruption is attended with pain, heat, violent itching, and intense smarting. When the pimples break, their watery contents poison and inflame the skin, and sometimes form a thick crust. Without appropriate treatment this disease is liable to last for months and years. Eczema can be cured.

By Purifying The Blood.

The blood with Ayer's Sarsaparilla. "For the blood with Ayer's Sarsaparilla, used three bottles of this medicine, and was completely cured. I know of no other remedy which has so completely cured this disease. It is the natural enemy of impurities of the blood."—George G. Bartner, Kew-Forest, Va.

For months I was troubled with Salt-Rheum, which appeared on the surface of my body and limbs, in raw and running sores. The sufferings from pain and itching were intense. Nothing seemed to relieve me, until I commenced using Ayer's Sarsaparilla. This medicine has entirely cured me.—George Andrews, Lowell, Mass.

Victory Certain

I had, for years, a dry, scaly humor, from which I suffered terribly. As my brother and sister were similarly afflicted, I presume the malady was hereditary. Last winter, Dr. T. W. of Portland, Me., advised me to take Ayer's Sarsaparilla, and I took it for a year. For the first time I felt like a man, and had you seen my complexion before I commenced, I would have traveled a thousand miles to show you the wonderful effect of your remedy. I have not a hair on my head, and I attribute my cure wholly to

Ayer's Sarsaparilla.

Sarsaparilla.—T. E. Wiley, 116 Chambers St., New York City.

For years I was badly afflicted with Salt-Rheum. By the advice of my physician I took Ayer's Sarsaparilla, and was cured.—Mrs. E. B. Henry, 48 Fourth St., Lowell, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Of Eczema by the use of Ayer's Sarsaparilla. "A few years since I was troubled with Eczema, which showed itself first at the ankles. The eruption spread slowly over my limbs and body, until it enveloped the whole frame. A watery fluid exuded from the pimples, causing constant itching, and the formation of dry scales. Three years of unsuccessful treatment convinced me that this disease could only be reached through

Positive Proof.

I began taking Ayer's Sarsaparilla; used three bottles of this medicine, and was completely cured. I know of no other remedy which has so completely cured this disease. It is the natural enemy of impurities of the blood."—George G. Bartner, Kew-Forest, Va.

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Positive Proof.

Two years since I was examined at the Long Island Hospital, in this city, and my case was declared to be Salt-Rheum. Large scales covered my legs, and were constantly dropping off, my eyes, also, were badly affected. My only relief was to remain in a warm room, and could only sleep under very light bed clothes, as the heat only increased the itching and itching. After consulting a number of physicians, and taking many remedies, I was finally cured by using Ayer's Sarsaparilla.

Positive Proof.

I have been troubled, for many years, with Salt-Rheum. The use of Ayer's Sarsaparilla, during the past winter, has entirely cured me.—Mrs. A. J. Warren, Nashua, N. H.

Sold by all druggists. Price \$1; six bottles, \$5.

BULL'S SARSAPARILLA.

THE LIVER

Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious dyspepsia, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood purifier.

Dr. J. H. McLean.—I have been for a number of years severely afflicted with jaundice and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA have cured me, and I feel like a new man.

Dr. J. H. McLean.—I have examined the prescription for the preparation of BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alternative purgation of the system. I have used it both in the acute and chronic stages, and find it the best of all remedies for the cure of the liver.

Dr. J. H. McLean.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for scurvy and general debility. It has given us both great relief.

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DYSPEPSIA

Variable appetite; faint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Dr. J. H. McLean.—I have on occasion to say that I have used BULL'S SARSAPARILLA to the best advantage in the cure of Scrophulous affections, and many other cutaneous and glandular affections, finding it with entire success in many of the most obstinate cases.

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Our Young People.

ONLY A NICKEL.

EX MISS CLARA P. DEARWAY.

He cleared the snow from the office door, And shivered away with all his might, He had earned a nickel—he asked no more: And it came in his hand so round and bright.

It was all his own—now what would he buy? Candy, or maybe, or new sled strings, Pins, or needles—dolls, or toys? Oh! a nickel will buy so many things.

"Now, what would a little heather do? If he had a nickel to spend to-day?" Then he paused and wondered if it were true, What they said of the heather boy and maid.

Of child-ron who never had been to pray, Who never had told their hearts had died, "Could his nickel buy them in any way To learn and to love the crucified?"

Like a Christian boy, he gave to God, The only nickel—now what it could, And the boy was blessed for his selfishness; And the nickel was blessed in being good.

For the story was told in a heather land, Of the little boy who had sent his all; And the children were made to understand That this God was the loving God of all.

All here is a lesson for you and me, And I hope my story has made it plain: If we give what we have, unselfishly, The Lord will see it to our gain.

Mr. Editor: This is our first letter to your paper. We are aged respectively eleven and thirteen years old. We go to Sunday-school every Sunday when it is not raining, or we are not sick. We have a good Sunday-school. Mr. J. E. Crossley is our superintendent. Mr. B. F. Jenkins is our teacher. We belong to the Methodist Episcopal Church, South. Bro. H. C. Parrott is our pastor. He is such a good man. Our father is a Methodist preacher. We will answer a few of the many questions asked in your good paper. Johnnie Marshall, you will find the word "outlandish" in Nehemiah xiii, 26. Ella E. Tribble, it was Eli that fell backward from his seat and died. We will ask a question: How old was Moses when he was called to lead the children of Israel out of Egypt? With many good wishes for the ADVOCATE, We remain, Your true friends,

JOHNIE AND JULIA WASSON, WELLS FORTVILLE, Mississippi.

Mr. Editor: I thought I would write to your valuable paper, as I have not written for some length of time. I am a boy eleven years old. I will be twelve on the fourteenth of July. I am writing this by myself. I have been going to Sunday-school when the weather is clear and dry. Our teacher is Miss L. L. She is a very good teacher. I go to school every day. I have been going to school for eight months, and have not missed a half a day. Can any of you guess how tall I am? I am four feet and ten inches tall, and weigh eighty pounds. I trust this will not reach the waste-basket. I will close by asking a question: Where in the Bible is the "Mountains of the Lord's house" found? I hope someone will answer this question. I must close. Yours,

FRANKLIN, LOUISIANA. CHARLIE S.

Mr. Editor: I thought, as I never have written to the ADVOCATE, I would write to-day. I am a little girl twelve years of age, and I weigh one hundred and sixteen pounds. I am going to school now. The school will be out in one week. Miss Ida Drangh is my teacher, and I like her very much. The Sunday-school is reorganized for this year. I am going to Sunday-school. My teacher is Mrs. Eason. I have four sisters and two brothers. I have no pets. Well, I had better close with asking a question: Who trembled before Paul? I remain as ever, Your friend,

BAVIER, LOUISIANA. MOLIE SHILL.

Mr. Editor: Another Louisiana girl standing with reluctant feet, where the brook and river meet, is anxious to join the little folks. This is my second attempt to join your charming circle; but, unfortunately for me, the dreadful waste-basket has reaped the harvest of the unworthy heretofore. My father takes the old CHRISTIAN ADVOCATE, and we all are very much pleased with it. Come, cousins, it is not evening yet; let's take a walk and watch the glorious sunset. I will close for fear this letter will reach the dreadful waste-basket.

JANIE K. SANDERS, COLLINGSBURG, LOUISIANA.

Mr. Editor: I have never seen a letter from Gainesville boys or girls in your paper, so I thought I would write one. I am nearly ten years old, and study reading, geography, history, grammar, spelling, and dictionary. I enjoy reading the letters from children in your paper, and want to answer Flora Seller's question: The greatest miracle Christ ever performed, was changing water to wine. I will close by asking, Who built the ivory house? Your little friend,

GAINESVILLE, ALABAMA. READ FULTON.

Mr. Editor: I am a little boy eleven years old. Mamma calls me her "valentine" because I was born on the fourteenth of February. My papa is a farmer, and also practicing physician. I love to help cultivate the garden, which is very nice. I will close by asking a question in the Bible: Who, when a babe, was hid in the ark among the bull-rushes on the river bank? Your little friend,

EARL O. STENCE, UTICA, MISSISSIPPI.

Mr. Editor: As I have not seen a letter from this place, I thought I would write one. I am a small boy. I go to school every day. My teacher's name is Prof. Kirkman. He is a good man. I go to Sunday-school every Sunday, and get a lesson. We have a good pastor here, and everybody likes him. His name is Rev. W. W. Hurst. I like him ever so much. Please put this in your good paper. I read it every time I get a chance. Everybody has the blues; they are afraid of the water. I remain, Yours respectfully,

ANQUELA, MISSISSIPPI. D. P. M.

The Little Hero.

One of the pathless little stories which John B. Gough used to tell with thrilling effect, should teach happy, well-ordered little children to be grateful for the good things God gives them. The craver went one day with a friend away up to a small garret room. A feeble voice said, "Come in, and they went in."

There was no light, but as soon as their eyes were dilated to the gloom, they saw, lying on a heap of cushions and shavings, a tiny, young-looking man, pale, but with a singularly sweet face. They asked the boy, "What are you doing there?" "I'm hiding," said the child, "I'm hiding."

The child showed his white delicate arms covered with bruises and swollen. "Who was it that beat you like that?" "I don't know," said the child, "I don't know." "What for?" "Poor father got drunk and beat me because I wouldn't steal." "Did you ever steal?" "Yes, sir, I was a thief once." "Then why don't you steal now?" "Because I went to the ragged school, and they taught me, 'Thou shalt not steal,' and told me God in heaven. I will not steal, sir, if my father likes me."

Mr. Gough's friend said, "I don't know what to do with you. Here is a shilling. I will see what I can do for you." The boy looked at it a moment, and then said, "But, please sir, wouldn't you like to see my little hymn?" "They thought it strange that, lying there without food, without fire, bruised and beaten, he could sing a hymn. How could he sing the Lord's song in a strange land? But they said, 'Yes, we will hear you.'"

And then, in a sweet, low voice, the child sang:

Gentle Jesus, meek and mild, Look upon a little child; Pity me, I pray thee, Suffer me to come to thee.

Fain would I to thee be brought, Gentle Lord, forbid it not; In the kingdom of thy grace, Once I have been a thief and a sinner.

"That's my little hymn; good-by!" The gentleman went away in the morning, mounted the stairs, knocked at the door, no answer; opened it, and went in. The shilling lay on the floor, and there, too, lay the boy, with a grave smile on his face as if he mused the best of it; and so he had—long was dead. In the night he had gone home.

The Finest Mechanism.

A celebrated surgeon once said that he never stood in the presence of a body in the dissecting room without a feeling of awe and reverence, and well may every one do so, for the wonderful mechanism of the human body is such a thing that it is almost impossible to believe that it is the work of a mortal hand. The human body is a wonderful machine, and its mechanism is such that it is almost impossible to believe that it is the work of a mortal hand.

When this piece of mechanism gets out of repair, what is the best method to restore it to its former condition? Why is it that the majority of people are not content to take Nature's simple plan and follow it? Let us see what that plan is.

The blood is the life of the body, and it is the most important part of the mechanism. It is the blood that carries the food and oxygen to the various parts of the body, and it is the blood that carries the waste products of the body out of the system. If the blood is impure, the body will be diseased, and if the blood is pure, the body will be healthy.

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Household.

MISTRESS WORK AND MAID WORK.—The servant girl of this age has too large a share of consideration and importance, mostly more than in the past, when women understood housekeeping and ordered their households according to their own ideas of government. They were not subservient to the will of their servants, because they understood practically, their own position and duties as well as those of the servant, and in the conscious dignity and power of knowledge the inferior class was controlled. The influence of mind over matter is such that its potency as a governing factor should not be ignored. An inferior class need not enslave one of higher intellect, if that intellect is exerted in opposition. The higher intellect of American housewives has been overawed long enough; it is a privilege and a duty to regain the ascendancy and disenthral themselves from the oppression of domestic slaves. This bondage is not the result of weakness of intellect, or inability for executive duties, but most often through inaction and want of responsibility. Aggression must be met bravely; resistance to be efficient, must be occasional or spasmodic, but continued and earnest. Such resistance can secure the supremacy which our noble women ought to maintain in their households.

House making is, particularly woman's province, as soon as women realize the nobility of that vocation and arouse themselves from the lethargy of inaction, the first step is a reformation of home government is taken. A further advance is made, and the reformation fairly inaugurated, when they begin to inquire, "What is woman's work?" and determine to fit themselves for its performance. With the characteristic persistence of every true woman, they will apply themselves to learning and performing the duties of their station; succeeding generations will then attest the superiority of woman over the inferior class that forms a part of their households.

Some will claim that the women of to-day are more frail and delicate than those of preceding generations, and limited therefore physically for the manual labor pertaining to housekeeping. This may be true, but the object of this investigation is not to consider woman's physical defects, nor to bring about the imposition of the servants' work upon the mistress. It is rather desired to show that the duties of each position are positive and distinct, and that it rests with the mistress, as the chief executive of a domestic government, to divide her responsibilities with regard to the two provinces. This discrimination will be of great value in securing efficient and agreeable service from those physically able to endure labor.

This physical ability in the servant and the want of it in the mistress often become a puzzle to the latter, and a source of irritation to the former. It is a formidable barrier, but should not give the servants the supremacy in a home, nor need they be unreasonably exalted on account of it. Were it the chief requisite then a brick mason, or a carpenter, with superior physical powers, to make an admirable cook or waiting boy. No physical strength must be added to woman's purposes, and that through the influence of mind and training. How this influence is to be gained should be woman's study; it is an art more desirable for her purposes in organizing her household than the study of any other art. It is a study which is constantly increasing, and which is constantly increasing, and which is constantly increasing.

The HOME AND THE PUBLIC LIBRARY.—A family interest in books is itself an educating influence, and will contract most judicious selection of library books, acting both as a stimulus and force as a restraining power, teaching patience in waiting for the best, and the cultivation of best literature. Fiction is well known to be the department which gives greatest interest to the public and it is undoubtedly used to excess, a fault which might be counteracted in a measure by home discussion and reading in common.

Many ladies have yielded to the influence of thought to such an unfortunate extent that they can not concentrate their attention upon history or biography, or, in fact, anything but stories. If all members of the family united in choosing their literature, stronger food probably would be required. Force of logic in reading is enjoyed immensely, it is likely to be strong chain, but it can be broken by sympathetic narration. If the son says to the daughter, "My dear sister, here is a book which you would appreciate as well as one of Mrs. Holmes' novels. It is 'Boots and Saddles,' by Mrs. Elizabeth Easton, which I have enjoyed immensely. It is likely to be the story in a good-natured desire to please her brother, would require a taste for light travels, which she might extend by a voyage in 'The north Sunbeam' and a trip to the north pole on the Greeley expedition.

The reading public, like the Athenians, are ever on the look out for "some new thing," and instead of following the example of that sensible individual, who like Emerson, never reads a book until it is a year old, has an all absorbing taste for new literature. "My mother would like one of the new novels," demands the foolish boy of the library, as if the only necessary characteristic of a book was novelty. If the directors have chosen wisely, not much harm, except a waste of time, would be derived from this absurdly common method of choosing a book, but a previous family discussion would result in a wiser method of choosing the books, and the library would be spared much impotency. A winter evening could be spent by the family around the evening lamp studying the catalogue, and awaiting each other in the selection of the most interesting and valuable books.—Grace W. Soper, in Good Housekeeping.

MISCELLANEOUS.

THE STOMACH IS THE LABORATORY

In which the blood is made, it is the room in which the food is broken up, and the blood is made. It is the room in which the food is broken up, and the blood is made. It is the room in which the food is broken up, and the blood is made.

WATER'S SAFE SEAS. I designed to examine as to the necessity with the use of this water, which is a natural product

Christian Advocate.

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WHOLE NO. 1555.

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General Conference Proceedings.

SESSION OF 1886.

FIRST DAY—RICHMOND, VA., MAY 5, 1886.

The Tenth Quadrennial Session of the General Conference of the Methodist Episcopal Church, South, began its session in Centenary Church, corner Grace and Fifth streets, at half-past nine o'clock this morning.

At the appointed hour Bishop McTearle called the Conference to order, and announced hymn 261, beginning:

"High on his everlasting throne,
The King of saints his work surveys."

Bishop John C. Keener read from the Scriptures the seventy-second Psalm, which was followed by prayer by Bishop Granberry.

Bishop A. W. Wilson read the first chapter of the Epistle to the Hebrews.

Bishop R. K. Hargrove announced hymn 901:

"Try us, O God; and search the ground
Of every sinistral heart."

At the conclusion of the singing of the hymn, Dr. J. B. McFerrin led in prayer.

Bishop McTearle (presiding): There are forty Annual Conferences represented here. The official return of delegates has been made, and the roll has also been made out from the face of these returns. The credentials are here. If in any case any name be omitted, I request the secretary of the last General Conference to come forward, if he please, and call the roll by Conferences, first the clerical and next the lay delegates.

The Rev. Dr. J. S. Martin, secretary of the last General Conference, came forward to the secretary's desk, and called the roll, as requested.

Bishop McTearle (presiding): It appears, upon the calling of the roll, that some of those elected as delegates are not present. The secretary will please now call the Conferences, and if there be in any Conference a reserve delegate present to take the place of the absent principal, let his name now be announced and entered on the roll.

The list of Conferences was called, and the list as corrected is as follows:

ALABAMA.

Clerical—Robert B. Crawford, Archibald H. Mitchell, Mark S. Andrews, Allen S. Andrews, James M. Mason.

Lay—Benj. M. Washburne, B. B. Comer, Fleming Law, S. W. John, John T. Harris.

ARKANSAS.

Clerical—John Wesley Boswell, Vincent W. Harlan, Benj. H. Greathouse.

Lay—H. McN. Welch, L. P.

BALTIMORE.

Clerical—J. S. Martin, Samuel Rodgers, J. S. Gardner, Ramsey Smithson, P. H. Whelan, S. K. Cox.

Lay—T. J. Magruder, J. B. Wilson, J. H. H. Figgatt.

COLUMBIA.

Clerical—D. C. McFarland.

EAST TEXAS.

Clerical—Robert S. Finley, John Adams.

Lay—Thomas S. Garrison, T. W. Ford.

FLORIDA.

Clerical—James P. DePass, Samuel Woodberry, Charles A. Fulwood.

Lay—J. Wofford Tucker, Henry W. Long.

GERMAN MISSION.

Clerical—F. Vordenbaumen.

IRVINGTON.

Clerical—Frank Richardson, Ephraim E. Wiley, Richard N. Price, W. G. E. Cunningham, E. E. Hoss, Charles T. Carroll.

Lay—Joseph Strass, Isaac E. Reeves, Joseph A. Darr, L. P.

ILLINOIS.

Clerical—John W. Westcott.

Lay—Logan D. Dameron.

INDIAN MISSION.

Lay—G. B. Healer.

KENTUCKY.

Clerical—Hiram P. Walker, William F. Taylor, Thomas J. Dodd.

Lay—J. C. Woodward, John W. Proctor.

LITTLE ROCK.

Clerical—Andrew Hunter, Augustus R. Winfield, Charles C. Golden.

Lay—Henry A. Butler.

LOS ANGELES.

Clerical—William Bascom Stradley.

Lay—Isaac N. McGulre.

LOUISIANA.

Clerical—Charles W. Carter, John Talbot Sawyer.

Lay—A. C. Mitchell, Thomas C. Standifer.

LOUISVILLE.

Clerical—Brinkley M. Measick, David Morton, Henry C. Morrison, George H. Hayes, Samuel R. Brower.

Lay—William B. Machen, James G. Carter, Green W. Board, James S. Litgow, Wilbur F. Barclay.

MEMPHIS.

Clerical—William T. Harris, Ashley R. Wilson, Robert H. Mahon, Joseph H. Evans.

Lay—Thomas W. Crowder, S. W. Godwin, W. I. McFarland, A. W. Newson.

MEXICAN BORDER MISSION.

Clerical—A. H. Sutherland.

Lay—H. C. Hernandez.

MISSISSIPPI.

Clerical—Charles B. Galloway, Harvey F. Johnson, Charles Green Andrews, Warren C. Black.

Lay—William L. Nugent, Samuel B. Watts, Thomas A. Holloman, George Harvey.

MISSOURI.

Clerical—Joseph H. Pritchett, Wesley G. Miller, M. B. Chapman.

Lay—T. D. Woodson, John D. Vincell, P. P. Ellis, Thomas Shackelford.

MONTANA.

Clerical—L. B. Stetler.

Lay—A. G. Clark.

NORTH ALABAMA.

Clerical—Anson West, Samuel M. Hosmer, V. O. Hawkins, Thomas G. Slaghter.

Lay—William C. Wheeler, A. C. Miller, W. L. Wilson.

NORTH CAROLINA.

Clerical—Lincoln S. Burkhead, Nathan H. D. Wilson, James E. Mann, Wesley M. Robb, Jesse A. Cunningham, John R. Brooks, William S. Black.

Lay—Donald W. Bain, Turner M. Jones, William M. Parker, Charles C. Montgomery, Nathan M. Lawrence.

NORTH GEORGIA.

Clerical—Athens G. Haygood, Weyman H. Potter, William D. Anderson, Harwell H. Parks, Harborsham J. Adams, Warren A. Candler, John D. Hammond.

Lay—Ignatius E. Shumate, R. M. McIntosh, William A. Hemphill, James Jackson, Elsie Johnson, James B. Hunslett.

NORTH MISSISSIPPI.

Clerical—James W. Hinnell, Robert M. Davis, James D. Cameron, Thomas Coke Weir.

Lay—G. D. Shands, J. B. Streeter.

NORTH TEXAS.

Clerical—M. B. Neely, W. H. Hughes, T. R. Pierce, M. C. Blackburn.

Lay—Asa Holt, J. W. Fulton, J. H. Matthews, R. A. Morris.

NORTHWEST TEXAS.

Clerical—J. Fred Cox, Horace Bishop, Jerome T. L. Annis, Everett L. Armstrong, J. K. Lane.

Lay—John R. Henry, Dudley H. Snyder, Alex M. Dechman, George T. Jester, J. M. Lane.

PACIFIC.

Clerical—T. H. B. Anderson, C. B. Riddick.

Lay—C. C. Clay, E. W. Fentress.

SOUTH CAROLINA.

Clerical—W. W. Duncan, Samuel B. Jones, Samuel A. Weber, Abel M. Chrestberg, W. Davis Kirkland, Albert M. Shipp.

Lay—James H. Carlisle, J. F. Lyon, R. H. Jennings, J. G. Clinkscales.

SOUTH GEORGIA.

Clerical—James W. Hinton, Joseph S. Key, James Orson Branch, John B. McGeehee.

Lay—James E. Godfrey, Walter B. Hill, W. H. Ellison, I. A. Bush.

SOUTHWEST MISSOURI.

Clerical—William M. Prottoman, Thomas M. Cobb, Charles Carroll Woods, Mamou M. Pugh.

ST. LOUIS.

Clerical—J. E. Godbey, J. W. Lewis.

Lay—J. P. Boogher, R. M. Scruggs.

TENNESSEE.

Clerical—John B. McFerrin, Robert A. Young, David C. Kelly, Robert K. Brown, J. Wiley Hill, Thomas J. Duncan.

Lay—B. W. Maerea, T. B. Holt, S. E. H. Dance, W. H. Morgan, E. W. Cole.

TEXAS.

Clerical—Ethelbert S. Smith, Isaac G. John, G. W. Briggs.

Lay—James D. Thomas, H. D. Orgain.

VIRGINIA.

Clerical—John Ellis Edwards, Robert Newton Sled, William Wallace Bennett, Paul Whitehead, P. A. Peterson.

Lay—Richard Iry, Lewis L. Marks, W. Timothy Chandler, Thomas W. Mason, William W. Berry.

WESTERN.

Clerical—Thomas C. Downs.

Lay—William S. Chick.

WEST TEXAS.

Clerical—Buckner Harris, Homer S. Thrall.

Lay—M. N. Shive.

WESTERN VIRGINIA.

Clerical—Samuel Black.

Lay—J. D. Garrett.

WHITE RIVER.

Clerical—Josephus Anderson, Benoni Harris.

Lay—George Thornburgh, F. P. Laws.

Dr. Crawford: Dr. Mitchell wants to set himself right before the Conference. It has been a lifelong struggle with him, he says.

Dr. Mitchell: My first name, Mr. President, is rather a peculiar one, and I have been trying a great while to have it written and pronounced as my father did before me. In Dr. Sumner's time I was never permitted to have my own way in this matter. He would have it his own way. He would have it Archelaus, instead of pronouncing it Archelaus.

Dr. A. S. Andrews: We have known Dr. Mitchell by that name a long time among us. We have known him as classical so long that we would like to have him die classical.

Dr. Mitchell: I had nothing to do with the naming, but I think my father pretty good authority, and I want to follow his example. (Laughter.)

Bishop McTearle (presiding): Brethren, you have now ascertained your membership, you have ascertained that there is a quorum present. It is now your business to proceed to the election of permanent officers.

Dr. W. P. Harrison and Dr. John S. Martin were nominated for secretary. Dr. John D. Vincell was also nominated, but declined.

Dr. Edwards of Virginia: I move that a committee be appointed to report the names of permanent officers of this Conference; and my motion is seconded.

Bishop McTearle: I suppose Dr. Edwards' motion may be regarded in the light of a substitute for the nominations made. Will the Conference adopt the substitute?

The substitute was rejected.

Upon a vote being taken, Dr. Martin received a majority of the votes, and was declared elected.

Dr. Paul Whitehead, of the Virginia Conference: I have prepared some Rules of Order for the government of this body, which I will now read. I will pass them to the secretary, so that he may read them. These rules relate to the standing committees.

Bishop McTearle: You may read the paper yourself, Doctor.

Dr. Whitehead then read as follows:

A paper proposing rules for the government of the Conference was presented by Dr. Whitehead, and on motion of Dr. Morton it was referred to a committee of five, with instructions to report to-morrow, and that it be printed for use of the members.

On motion of Dr. Morton, it was ordered that the rules of the last General Conference be the rules of this session until the report of the committee shall have been received and acted upon.

A. G. Haygood moved to reconsider the motion by which the paper offered by Dr. Whitehead was referred to a special committee, and that so much of the paper as relates to standing committees be now considered, and the motion to reconsider prevailed.

Bishop McTearle: What action will the Conference take upon this paper?

Dr. Morton, of the Louisville Conference: I move that the paper be laid over until to-morrow, and printed in the Daily Advocate.

Mr. Mason, of the Alabama Conference: As a substitute for that motion, I move that a special committee be appointed, and that this paper be referred to that committee.

Dr. H. F. Johnson, of Mississippi: There is no rule providing for the laying of a paper over. I think we had better take action upon it at once.

Bishop McTearle: The question then will be upon the substitute of the gentleman from Alabama, which enlarges the scope of the paper.

Judge Tucker, of Florida: I want to suggest one thing. The rules, I think, should be printed and laid upon the tables of the members, so that they may be read and acted upon intelligently.

Bishop McTearle: The motion is on the substitute to leave this matter to a special committee, and that now is the original motion. If you wish to amend that motion by requiring that it be printed, it is now possible to make the amendment.

Judge Tucker: I make that motion.

Mr. Mason: I accept the amendment.

Bishop McTearle: The motion now stands that this paper be referred to a special committee, who shall report on it to-morrow, and in the meantime it will be published in the Daily Advocate.

Mr. Pritchett, of Missouri: Do we understand that the whole subject is covered by that motion? I think the whole subject should be referred to the committee, and not merely that paper.

Bishop McTearle: I think that

paper covers the whole subject. (Laughter.)

The motion was then adopted.

Bishop McTearle: How large shall that committee be?

Mr. Mason: I suggest that the committee be composed of nine or seven members.

Rev. E. E. Hoss, of the Holston Conference: I move that the committee be composed of three members, and that they be appointed by the Chair.

The Conference finally decided to place five members upon this committee.

Bishop McTearle: I will announce that committee before the adjournment of the General Conference.

Dr. Whitehead: I move, temporarily, that the Conference meet at nine o'clock in the morning, or at half-past nine o'clock, if that shall be more agreeable to the members of the Conference.

Several delegates called for an adjournment to nine o'clock, and that seeming to be the sense of the Conference, the motion was put and carried to adjourn to nine o'clock.

Dr. Mahon, of the Memphis Conference: I move that the General Conference be governed by the rules of the last session until the Committee on Rules shall have reported.

The motion was adopted.

P. A. Peterson moved that the following standing committee be appointed, to consist of one member from each Annual Conference:

1. Episcopacy.
2. Itinerancy.
3. Revision.
4. Publishing Interests.
5. Education.
6. Missions.
7. Church Extension and Colportage.
8. Sunday-schools.
9. Boundaries of Annual Conferences.
10. Appeals of Travelling Preachers.

David Morton moved to amend by appointing a committee each on Church Extension and Colportage, instead of one committee for both subjects.

The amendment prevailed, and the motion of P. A. Peterson, as amended, was adopted.

On motion of Paul Whitehead, the remainder of the paper on rules, offered by himself, was now referred to the special committee.

Bishop McTearle: I would ask Dr. Peterson if the committees named in his paper are not the same as those provided for by Dr. Whitehead's paper?

Dr. Peterson: They are, with one exception.

Bishop McTearle: The Conference can hardly be called upon to act upon the paper, then, without referring it to a committee.

Dr. Peterson: I am not at all concerned in this matter, except that I think it is important that we should know the men we are to have on these committees. The elections will be made this afternoon, I presume, and the Conference will name the respective committees. If it meet the approval of the Conference, I might withdraw this paper, and move that the committee provided for in the paper offered by Dr. Whitehead be acted on now.

Bishop McTearle: The chair does not see how he can entertain that motion without a reconsideration of the previous vote.

Dr. Haygood: I move a reconsideration of the motion by which the paper of Dr. Whitehead was referred to a committee.

Dr. Whitehead: I hope that that will not be done. Why can not the delegates meet and select the members of their standing committees, subject of course to any alterations that may be made hereafter. They all know what they are.

Bishop McTearle: The motion is, Will you reconsider the vote referring Dr. Whitehead's paper to a special committee, with a view of taking out that part of it which refers to the organization of standing committees.

Dr. Peterson: There is no difference at all between my paper and that of Dr. Whitehead, and I would like to have that part of Dr. Whitehead's paper referring to the organization of standing committees acted on now.

The vote to reconsider was then put by the Bishop, and the Conference reconsidered its action.

Bishop McTearle: The paper of Dr. Whitehead is now before us, and is open for amendment.

Dr. Peterson: I now offer this paper as a substitute for that portion of Dr. Whitehead's paper in relation to standing committees.

Dr. Whitehead: It can not be a substitute for that part of my paper, because, according to the gentleman's own statement, it is the same thing.

Dr. N. H. D. Wilson, of the North Carolina Conference: I move that the committees of the last General Conference be the committees of this Conference for the present. I move that so much of that report as refers to the list of standing committees be adopted.

Dr. Peterson: I will call for the reading of my paper.

The secretary read Dr. Peterson's paper for the information of the Conference, which, after some amendment, was adopted as printed above.

The balance of Dr. Whitehead's

paper was referred to the Standing Committee of Five.

On motion of Dr. Edwards, the presiding elder of the Richmond district and the pastors of the churches in Richmond, including Manchester, were appointed a Committee on Public Worship during the session.

On motion of Dr. John D. Vincell, the Conference was authorized to appoint three pages to serve during the Conference.

Dr. Peterson: I desire to offer the following resolution:

Resolved, That a special committee of five be appointed to consider each of the following matters, viz: Bible cause, temperance, fraternal fellowship, and introductions.

Dr. A. C. Blecksoe, pastor of Broad Street Church, Richmond, delivered the following Address of Welcome:

I have the privilege of detaining this Conference now, for a few moments, on behalf of Committee on Entertainment, that I may have the privilege of extending to this body a few words of brotherly greeting and heart-felt welcome. I feel that I am acquainted with you; some of you I know by name and personally, others by reputation. As a committee, however, we feel that we know all of you. We have had, for a long time, your names under our earnest consideration. We have read them over; we have tried to get them straight, and have tried to pronounce them correctly. We have written and rewritten them, and we are as familiar with them as we are with the alphabet of our mother tongue. We have been in correspondence with many of you as regards your own personal comfort and accommodation during this session, and especially with some of you in regard to accommodations for your wives.

I would say here, Mr. President, that we regard it as a sort of compliment that so many of the wives of the delegates of this Conference have determined to come with their husbands. I think on that ground, sir, we shall have a grander and more pleasant session. God bless those wives! Somebody has said (who knows, I suppose) that while man is the head, the woman is the neck that moves the head about. (Laughter.)

I am glad, sir, to welcome those wives to our midst, and I am glad to know that some of our Bishops have brought their wives too (laughter); and I suppose some of our brethren who expect to be Bishops in the near future have brought theirs. (Renewed laughter.)

We welcome these men of God and these women who are co-laborers with us in our great work. For the first time, sir, in the history of our church since its organization this is the first occasion of the assembling of a General Conference in our city, and, with the exception of one, within the bounds of our State. We have looked forward as a city to the coming of this body which has now assembled. And just here I must be pardoned if I digress a little from the order in this matter, if I will attention to the fact that there is a tie binding the friends and homes of Richmond to the different sections of the State which are here represented which has been strengthened by the surviving members, the grand achievements, and the hallowed associations of the past. There is an interest in connection with those having gathered here in the capital of our State. We remember, sir, that in the dark days that tried our hearts your fathers and your sons and your grandfathers and your grandsons came here and we welcomed them, and we four long, weary years stood as a wall of defense around our homes and around this beleaguered capital. Many of them fell in the field and died upon our soil. Virginia still nurses their slights and just in our lovely Oakes and in Hallowood, where you grant monuments lift their form. There many of the brave sleep the sleep of death. I am not surprised, therefore, Mr. President, at a gathering of this sort in this part of our territory, and especially that it should be a matter of great interest to the people of Richmond, and that we should welcome you to our hearts and to our homes with a warm and cordial welcome.

We have looked forward with great interest to this occasion; we have felt that the assembling together of this body of representatives from different parts of our field of labor, coming here to legislate with reference to the interest of the church—coming here to devise measures, formulate plans, and project forces looking to the development of our work, and to the accomplishment of the grand mission of our church. We have felt that while you are accomplishing this, your presence and your deliberations will also be a blessing to us as a church here. We believe, sir, that from this focal center, where there is gathered the experience, and the wisdom, and the piety, and this conversation, and the faith of these men of God, and under the inspiration of your action we shall be permitted to light our torches anew. We may gather new strength and courage for our work from your deliberations, and go forward with renewed strength to the accomplishment of our mission. I rejoice with you here to-day that our beloved church has reached so high toward the mountain-tops of sublime achievement. I see her form to-day as the celestial light and glory of heaven falls upon her, while there is spread out before her far extended plains and yet loftier mountains of the promised land, inviting us to more heroic endeavors and grander achievements and victories than have yet been won. With a proper realization, then, of your mission, with this conception of the work of our beloved church, it affords me unexpressed delight, dear brethren, on behalf of our committee, and on behalf of the people of Richmond, Manchester, and I might say, of our entire State, to bid you a hearty welcome. Thrice welcome; welcome to our homes; welcome to the hospitality of our city; welcome because of the Master whom you serve, and welcome because of the

church to which you are devoted. And now, Mr. President, you will allow me in this connection to refer to the fact that as I stand here in this presence I am reminded that some of our chief pastors who were accustomed to meet with us are no longer here. During the last quadrennium four of our Bishops have finished their work and gone to their reward. They are not here with you to resolve these words of brotherly greeting and of heart-felt welcome, but we feel that they yet belong to us. They are here in spirit. Their experience, and their wisdom, and their faith, and their consecration are a part of our hereditary inheritance, and their glorified spirits are part of that incorruptible treasure which we are from year to year laying

now number 10,500, with 73,000 teachers and 558,205 scholars. This is a gain for four years of 1,250 schools, 10,500 teachers, and 558,205 scholars, making a grand total of teachers and scholars of 631,211. Conversions in the Sunday-schools have been more numerous than ever before.

The circulation of our Sabbath-school periodicals has kept pace with the increase in scholars. The Monthly issue of the *Advocate* has 570,000 copies—over 2,000,000. In this we compete successfully with the first publishing houses in the land. All foreign publications have been pretty well displaced in our Sabbath-schools by our own literature. The relations between the church and the Sunday-school are closer and more satisfactory than at any previous period in our history. The pastor is recognized in his office, and his influence thereby greatly increased. The church will more and more realize its paternal relation to every child of the race as to one born under the broad shelter of redeeming love. It will value the precious charge given into its hands for impress and nurture. The mind of our people has fully turned this way, and facilities for instructing youth on the Sabbath have greatly multiplied. Books, magazines, and weekly papers used in our schools, without stint are supplied by our Publishing House. In these a constant improvement for the past four years leaves scarcely anything further to be desired.

The effect of this Eden-like occupation in turn fills the home of God with youthful inspiration, and prepares for less lulling field of labor. As in a family well ordered the children largely contribute to the support of the household, so the church turns to its work from the Sunday-school with daily increase of hope and cheer.

We refer you to the report of the Sabbath-school Board for a full statement of the present advanced state of this interest.

Our Publishing House has exceeded the most sanguine expectations of the General Conference of 1878, in relieving itself of debt and in advancing upon all the lines of work committed to its Publishing Committee, agent, and business manager. Since the last General Conference the amount of bonds retired are some \$111,500; and which leaves the sum of \$85,500 in four per cent. bonds, as its present outstanding debt. Besides this creditable result, the House has again entered fairly upon its proper work of publishing new books of standard quality and value. It is to be hoped that during the next two years its increased sales will enable the agent to provide for the last cent due upon old obligations, and to start upon the novel career of owing no man anything. Already the fact that no new debts have been incurred during the past eight years is the harbinger of this financial achievement. We recommend that as soon as its debts are paid, the publications of the house be brought down to rates that shall place them within easy reach of our people; and that it furnish an adequate supply of literature for missionary work.

Our *Advocate* has done good service in furnishing their several centers with information and news matter to the conferences which support them. They have been prompt to satisfy the local needs which rise from day to day; to meet opponents; to define doctrine; to record the triumphs of departing saints; to give attention to individual wrongs; to commend; to magnify the personal and corporate life, and the growth of noble spirits that make up the household of faith.

Our *Periodicals at Nashville*—The *Christian Advocate*, the *Sunday-School Visitor*, the *Magazine*, and the *Woman's Missionary Advocate*, and the *Advocate of Missions* have all prospered, and have a greater prospect than at any previous time in their history. They have steadily increased their lists of subscribers by the thousand, until their circulation now compares favorably with that of religious papers throughout the more populous centers of the North.

The Quarterly Review has been sustained by the faithful labor of its editor under trying and discouraging circumstances. It deserves a hearty recognition and support. We commend it to your special attention. From its beginning our church has felt the importance of a Quarterly Review. The best talent at its command has been employed in this difficult department of literature. Probably there never was a time when the church could so ill afford the expense with a representative in the highest regions of cultivated thought.

The diffusion of the Holy Scriptures by the American and the English Bible Societies has necessitated a parallel activity in all aggressive movement upon the world. The sea steamer, the telegraph, the locomotive, must now be employed in the evangelizing of the world. The Wesleyan parish, new forces of industry and discovery hourly come into play to aid the spread of the gospel of the Son of God. And wherever this gospel is preached there the sublime message of the Holy Ghost is calling myriads into the divine Sonship. So many distinct centers of Jesus' power and love must soon.

And see the Kingdoms on a blaze." As the fruit of righteousness is sown to peace, we trust, with a grateful attitude to the great Head of the church, that in all our borders there is peace—no dissensions, no angry contentions for place, no sulen notes of discord either among people or preachers, in respect either to doctrine or discipline. All are resolved to follow the pillar of cloud that has led us through war and want, through evil report and good report.

We gratefully note an increased spiritual activity in all the Protestant churches. That they have entered upon methods of revival and have employed evangelists after the manner of our own church, and seem ready to adopt the system which has been approved among us by the habits of unnumbered years. Whatever Methodism is worth and revivals are worth, with its evangelist moving by yearly appointments upon miles of narrow land, wider territory has been the chief instrumentality, under God, for the upbuilding of our church, and the conversion of tens of thousands of souls.

With the several branches of Protestant Christianity we are in full accord. The great work of spreading scriptural truth among all nations is the outgrowth of our divine harmony. "Through the reality of history in time presents to our view whole nations who for centuries have lived a merely animal and sensual life, over whom no spirit hovers—nations that for centuries remain in a state of spiritual petrification without a single trace of living principle; we nevertheless cherish and hold the faith that the time will come when the word of the Lord shall be accomplished, and when baptism and Christianity shall be brought to all nations." (Bishop Martineau.)

We can not pass from this point of Christian sympathy without calling attention to the *Temperance Movement* in the arrest of drunkenness. In many of the States the "local option" law is impressing the stronghold of Satan; and in a country largely governed by this by the force of public opinion, it would seem that the day can not be far off when the laws of the land shall effectually protect society against men who, for purposes of gain, are ready to destroy the happiness, even the life, of fellow-beings. We congratulate the church upon the growth of a healthy public sentiment for temperance reform, and that the legal suppression of the liquor traffic throughout the South has been so far effected by the friends of temperance outside of all complicity with party politics.

We have lived to see the divinely ordered *Institution of Marriage* seriously endangered by the readiness with which divorces are granted by many of the State Legislatures and courts; so that a very large per cent. of marriages are being annulled annually. The true marriage relation strengthens the State and the church. "It has been ordained as one of the redemptive forces for the elevation of man. It sets forth a yet higher unity with another—the mystery of unity between Christ and his church. It has come down to us through the dissolers of the folk, bringing with it the innocence and atmosphere of Eden; the strength of its covenant, the purity of its joys, and the perennial fountain of its bliss." All should be done that can be to sustain the primal institution of God, and to avert the low estimate of it now taking possession of the public mind. Action is advisable looking to the removal of the already taken by some of the churches—the forbidding the celebration of the rite of matrimony by their ministers between parties where either have previously been divorced, excepting for the one scriptural cause, as in Matt. v. 32, and xix.

More and more is the glory of the dispensation of the Holy Spirit being realized by the church of God. He moves freely among the nations, independently of all limitations, whether material or spiritual; and both by his grace and by the church, he is gradually, yet surely, subduing the world to the kingdom of the Son. It is in the order of his purpose that we found ourselves forty-two years ago apart from our brethren, and set up as a distinct branch of American Methodism. By this we were prepared for the event which occurred "fourteen years after," and out of which came firmer in all the resources of ecclesiastical strength than we were before. So prepared were we for the exigency that the strife of States only gave us a surer place in the public mind and a more perfect access to the families and individuals in the range of our pastorate. We do not, therefore, wish to lose sight of guidance which has brought us into so wealthy a place. Our heritage has increased steadily from those dark days until the present, and proportionately has equalled the advance of every Protestant branch of the church in this country or in Europe. Let us be true to ourselves, and the Lord will take care of us. He that has been with us will be with us to the end.

The report from the vote of the Annual Conference upon the proposed change of name is as follows: Yes, 91; No, 12.

It is to be hoped that a corporate name, which was first introduced by Bishop Paine and adopted into the report of the Committee of Nine in the General Conference of 1874, which was further recognized in the convention at Louisville in 1875, and in the formation of the first Southern General Conference in 1876; which is the title by which all our lawsuits for the recovery of property was known, and in favor of which the decree of the Supreme Court has been; the title and name by which we were known through the annals and deep experience of the war; the name which was re-attested by a constitutional vote of the church in 1875, and by which the status of one church was recognized by the Cape May Commission in 1876, and about which our whole Methodist and foreign missionary work has clustered, will be accepted, fully and forever, as the primal and final designation of our beloved Methodism.

The Ecumenical Conference which met in London in September, 1881, determined, at the suggestion of Bishop Simpson, through its Business Committee, to call for another Ecumenical Conference, to meet in America in 1887—as we learn through the journals of that Conference. The last General Conference of the Methodist Episcopal Church (1884) took extensive action looking to such a Conference. In 1881, 1884, and 1887, or say one every three years, and doubtless looks in the direction of a Pan-Methodist Council, which in its moral weight would present an outlook to the General Conference, and a Conference of elected representatives of the churches of the world.

Suffer, dear brethren, a word of suggestion that you maintain intact, as far as possible, your present discipline, embodying as it does the legislative wisdom of those who have preceded us. The order, usage and laws at present guiding us were not struck out at a single heat, but are the result of manifold experience and many distinct conferences during the past hundred years. That from time to time there may arise a necessity for modification of method, in order to insure greater efficiency in the church, is altogether certain; and that new powers are to be thrown around us by well argued from the continual changes observable in the arts and activities of Satan; but, in the main, the obstacles to be overcome, and the temptations to which we are subjected, are those which were encountered by the generations of our people who have gone before.

On the whole, the ministry was never more self-deceiving, more patient of poverty, or truer to the church, and (we may add) never more efficient in their work than during the past four years; and never has the Holy Spirit shown its multitudes by greater displays of converting power. The church was never heartier in its enjoyment of the means of grace. Comparing ourselves among ourselves we have reason to be satisfied that, the broad road, the way through pressing life to the eternal death, the impression we are making upon it is unsatisfactory, and seems fearfully inadequate to the accomplishment of the work of the Master.

The duty of sustaining his cause, of devoting every thing to his service, is impressed upon every believer at the pledges of that sacred hour are by many remembered and redeemed during a whole life after. But by very many those joyful vows are languidly performed. The daily oblation is not presented to him, who, "though rich, became poor that we through his poverty might be rich."

thing is now in confusion, and we do not know when we will be through with making up our reports, and we would like to have a little more time.

Bishop McTear: What time? To-morrow!

The motion to adjourn to four o'clock was carried.

The Conference then adjourned.

AFTERNOON SESSION.

The Conference met at four o'clock, pursuant to adjournment. Bishop McTear presiding, and the business of selecting the various committees was proceeded with and disposed of with becoming dispatch.

During the session an irregular, but somewhat interesting discussion arose as to whether laymen should settle appeals, and several delegates expressed decided convictions on both sides of the question. The debate, however, was not decisive, as no question was pending, and the talk passed into an airy chaos. The standing committees were finally selected.

The General Rules for the government of the Conference proposed by the Special Committee are as follows:

Rule 1. The regular hour of meeting shall be nine A. M. and of adjournment half past one P. M. A majority of those present and voting may extend the session temporarily; but the hour of meeting shall not be changed unless by a vote of two thirds.

2. The presiding officer shall cause the session to be opened promptly with divine service, and after reading and approval of the journal the following shall be the order of business:

(1) Report of standing committees.

(2) Reports of special committees.

(3) Appeals, memorials and petitions.

(4) Resolutions. (The call for resolutions shall be made by Conference.)

(5) No new business shall be introduced after the tenth day, except by a vote of two thirds.

3. Special committees ordered by the Conference shall be appointed by the Bishop presiding at the time. A member may decline to serve on more than one such committee.

4. When the report of a committee is read, the presiding officer shall call the committee to order, and the call of the committee shall have the right to close the discussion, and the call of the previous question shall be subject to that right.

5. The presiding officer shall decide all questions of order, subject to an appeal to the Conference. When such appeal is taken the presiding officer shall be allowed to state the ground of his appeal and the chair the ground of his decision. In each case such statement shall not exceed five minutes. Otherwise than this the vote shall be taken without debate.

6. Every resolution, substitute, or amendment shall be in writing, signed by at least two members.

7. All papers designed to go before committees shall be referred to the committee named by the mover, unless objection be made.

8. All papers proposing changes of the Discipline, whether they be reports of committees or original propositions offered under Rule 2 or otherwise, shall specify by chapter, paragraph, section, or page the passage to be affected, and also recite the language as it will be amended.

9. A report or other paper shall be considered in possession of the Conference when it has been presented and read by the secretary, but any such paper or resolution may be withdrawn at any time before action thereon by the Conference.

10. In the disposition of matter before the Conference, the following motions and propositions shall have precedence in the order in which they are named:

(1) Unfinished postponement. (This not debatable.)

(2) Postponement to a given time.

(3) Laying on the table. (This motion not debatable.)

(4) The previous question.

(5) Reference to a committee.

(6) Substitute.

(7) Amendment.

11. Every member desiring to speak shall arise from his seat and respectfully address the president, and shall not be interrupted when speaking unless called to order by the president, or by a member of the Conference through the president, in which case Rule 5 shall not apply. By permission of the Conference a member may explain if he claims to be misrepresented.

12. No member shall speak more than twice on the same question, nor more than fifteen minutes at one time, without leave of the Conference; nor shall any member speak more than once until every member choosing to speak shall have spoken.

13. No member, unless unavoidably hindered by sickness or otherwise, from being present, shall absent himself from the sessions of the Conference without leave.

14. Every member who is within the bar when a question is put shall vote unless the Conference excuse him; and no member shall be allowed to vote who is not within the bar when the Conference is called to order, except where he has been necessarily absent.

15. Whenever a member shall move the "previous question," the chair shall demand, "Shall the question now be put?" and the vote on such motion shall be taken without debate. If a majority of the members voting sustain the call, the president shall put the question then pending without debate, except as provided in Rule 4.

16. A motion to reconsider may be made by any member who voted with the majority for the previous question.

17. On the demand of one-fifth of the members of the General Conference, a recorded vote by yeas and nays shall be taken.

18. A calendar shall be kept by the secretary of the reports from committees and of orders of the day, which shall be listed according to the time of their presentation or fixing; and they shall be considered by the Conference in order of the calendar, unless the Conference by a vote of the majority order otherwise.

19. A motion to adjourn made by a member entitled to the floor shall always be in order, and shall be taken without debate.

20. No resolution altering or rescinding any rule of discipline shall be adopted until it shall have been at least one day in the possession of the Conference.

21. These rules shall not be changed or suspended except by a majority of two-thirds of all the members present and voting.

J. M. MASON, Chairman.

The following resolutions were, on motion of P. P. Ellis and T. J. Magruder, adopted:

1. Resolved, That the Committee of

Arrangements be requested to notify this body of the several standing committees.

2. That the several standing committees meet for organization Thursday afternoon at three o'clock.

On motion the Conference adjourned to meet Thursday morning at nine o'clock.

The session was closed with singing the familiar hymn which begins:

"My Savior, my Almighty Friend,"

Bishop Hargrove pronounced the benediction.

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Dr. F. H. CLEMENT, Brighton, Ill., says: "Scott's Emulsion is the best I have ever prescribed. It is very palatable, easily assimilated, and gives strength and flesh to the patient."

MISCELLANEOUS.

TUTT'S PILLS

25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

SYMPTOMS OF A TORPID LIVER.

Loss of appetite, bowels constive, pain in the head, with a dull sensation in the back part, pain under the shoulder-blade, fullness after eating, with indigestion to exertion of body or mind, irritability of temper, low spirits, with a feeling of having neglected some duty, weariness, dizziness, fluttering of the heart, dots before the eyes, headache over the right eye, restlessness, with a full dream of highly colored visions, and

CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer. They increase the Appetite and cleanse the body to take on flesh, thus the system is renovated, and by their Tonic Action on the Digestive Organs regular Bowels are produced. Price 25c. 48 Murray St., N.Y.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a Glossy Black by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1.

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RAILROADS.

Southern Pacific

Christian Advocate.

JOURNAL OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. A. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. O. HUNNICUTT.

THURSDAY, MAY 20, 1886.

Rev. W. C. Black telegraphs from Richmond the four Bishops elected, as follows: C. B. Galloway, Mississippi Conference; W. W. Duncan, South Carolina Conference; E. R. Hendricks, Missouri Conference, and J. S. Key, South Georgia Conference.

Let the church remember that Christ died to save the chief of sinners, and that real strength is developed in the effort to reach and bring this class to the cross.

Bro. H. D. Kimball has returned from Natchez, where he had been called by Bro. J. V. Penn to assist in a revival. A glorious time and forty conversions is Bro. Kimball's report.

Brother, you are paying less to the support of the gospel this year than you did last; and we want you to keep an account of how much you lose in health, stock and your crop by economizing at this point.

The time to make an advance move on any line of church work is when you discover the necessity. To hold back is to discredit the wisdom of the Holy Spirit in revealing to you what is needed to make your work a success.

There is a layman in the Mississippi Conference who is under a vow to increase his assessment for the support of the ministry five dollars every year. This year he pays twenty-five dollars, and says the Lord has so blessed him that it is easier to pay this than it was to pay five dollars five years ago. Yet there are those who will pay no more this year than they did last, though they confess the Lord is increasing their wealth. This tree will be cut down to make room for a better before many years.

"The whole life of a genuine Christian goes on continually in prayer. For, though he is not constantly moving his lips or multiplying words, yet the heart, like the artery and heart in the body, goes on beating unceasingly with sighs, and the more that blows, vexation, and distress become severely afflictive and urgent, with so much the greater force does this sighing and praying proceed, even orally, so that you can as little find a Christian without prayer as a living man without a pulse, which stands never still, though the man is sleeping or doing something else, and he is not aware of it."—Luther.

The Southwestern Christian Advocate, under its present editorial management has been a consistent and persistent friend of dividing or organizing Conferences on the color line. In the Louisiana Conference, the Rev. Dr. A. E. P. Albert, a young colored man of education and ability, has been strongly opposed to that principle and policy. In a recent issue of the Southwestern, however, he candidly announces a change of opinion and makes aggressive defense of his new position. Out of these conferences composed almost entirely of colored members the white men must go. From the paragraphs quoted below, we judge that certain white leaders are to be retired. Ministerial inequality is not to be tolerated any longer. This is not our fight, but we feel assured that this movement bodes no good. The policy is right no doubt, but the evident motives that inspire it are very questionable. Dr. Albert concludes his "new departure" as follows:

"All we ask is for ministerial equality. That the colored Conferences be left to govern themselves, without the interference of the overshadowing influence of a few white men, who never serve as pastors among us, but who are perpetually continued as presiding elders over first one district then the other. Our brethren smart under such a method. Colored men can have no influence whatever when connected with white Conferences, why should they be ruled by the few white men who happen to labor among them in the presiding eldership. During the last twenty years we have had white men that have served from district to district as presiding elder, but never in the pastorate. I do not believe the spirit of the church tolerates such transparent incapacities and reflection upon our worth and devotion."

Editorial Correspondence.

The business of the General Conference moves on apace. The committees are organized and diligently at work. Reports are beginning to come in and receive proper consideration. Suggested amendments of the Discipline thus far have met with scant favor. The familiar sound of "non-concurrence" is heard in almost every report of a committee. From present indications there will be very few changes in our disciplinary law, and none of great importance.

There has been much debate on this floor of the Conference, but mostly on matters of minor moment. Nearly two full days were spent in adopting rules of order for governing the body. The real work of legislation is done in the committee-rooms. It not infrequently occurs that the wisest counselors in the committees have little or nothing to say in the running debates of the Conference.

The Bishops are in good health and give promise of full work during another quadrennium. Bishop Wilson, whose long illness has caused so much prayerful anxiety in the church for two years or more, is greatly improved. He has his wonted power in the pulpit, and is able to do the full work of his high office.

The fraternal delegates from other Methodist bodies to this General Conference have arrived and will deliver their formal greetings this evening in Centenary Church. Rev. William Briggs, of the Methodist Church, of Canada, arrived yesterday. He is at present, and has been since 1878, the book steward of his church at Toronto, an office answering to our book agent. Mr. Briggs has managed the Publishing House of his church with great ability and increased its efficiency as an agent for the diffusion of sound Methodist literature. Rev. Dr. John Miley, of the Methodist Episcopal Church and professor in Drew Theological Seminary, arrived this morning. As an educator and the author of a scholarly, able work on the atonement, he is well known to American Methodism. His co-delegate, Gov. Foraker, of Ohio, will not be present, being detained at home by his duties as chief-executive of the State. The Legislature is in session and the governor's presence is constantly demanded.

The formal reception and addresses of the fraternal delegates, Dr. Miley, of the Methodist Episcopal Church and Rev. William Briggs, of the Methodist Church of Canada, will be remembered as a most delightful feature of this General Conference session. The address of Mr. Briggs, was unique in artistic conception, chaste and elegant in composition, and happy in delivery. I have rarely seen an audience more entirely satisfied with a public address. Dr. Miley followed with a strong speech full of fraternal affection and brilliant with fine points. The Doctor is not an orator, but a great scholar, and has quite a genius for terse, vigorous statement. He very appropriately discussed the relation of Methodist doctrine to the growth and success of the church. At the conclusion of these addresses there were loud calls for Gen. Clinton B. Fisk, of New York, who happened to be in the city, who ascended the platform and made a characteristic speech. His witty reference to his appearance in Richmond, after an effort of twenty-five years, brought down the house. His first attempt to reach the city was at the head of armed battalions, but his reception was warm; indeed, he said, "It was very hot." He is full of lyric poetry and quotes it voluminously and with admirable histrionic effect. His frequent and kind references to Dr. McFerrin, led the audience to call out "the old Doctor," who spoke in the happy, rare style of that best known man in Southern Methodism. Altogether the evening was delightfully spent, and will lead to more cordial, fraternal relations between the several branches of Methodism.

The Committee on Episcopacy have reported in favor of electing four new Bishops and the question occasioned a lengthy, animated debate. A large number preferred five, a small minority three. By an overwhelming majority the Conference adopted the Committee's report. Next Tuesday at eleven o'clock has been designated as the day and hour for the election. There is much speculation and prophesying as to the probable selections.

An important measure has passed which has been much discussed in church papers for several months—providing for the entertainment of the General Conference. The conviction has been growing that the body has become too large to be imposed upon the hospitality of any city within the bounds of the church, and that some other means ought to be provided. The plan agreed upon will secure an equalization of expense

upon these several Annual Conferences and give timely relief to the small bodies of the far West.

Saturday will close the door of opportunity to all desiring to change the statute law of the church at this General Conference. According to the rules adopted for the governing of the body no memorials, resolutions, etc., proposing changes in the Discipline are to be received after the tenth day of the session.

From present indications the Conference will be in session about the usual time. But it is very evident that the business could be transacted in one half the time. There is so much useless discussion of minor points, of order, etc.

The announcements are made for preaching next Sunday. All the congregations of the city will be favored with good, wholesome Methodist prophesying. I go down to Goldsboro, N. C., to preach and spend the day with relatives.

MAY 13, 1886.

Ecclesiastical Comity.

At the recent session of the Louisiana Diocesan Council of the Protestant Episcopal Church, the following resolution was adopted:

Resolved, By the Council of the Diocese of Louisiana, convened in St. Paul's Church, in the City of New Orleans, on this sixth of May, in the year of our Lord 1886. That the General Convention of the Protestant Episcopal Church in the United States of America be and is hereby most respectfully, humbly and earnestly petitioned to instruct its Commission on Ecclesiastical Relations to abandon the passive policy heretofore followed in respect to those bodies of Christians generally recognized as "evangelical" and to send overtures in writing to the governing bodies of said several denominations, inviting them to conference on the matter of church unity—and further, that the Bishops of said communion be authorized and empowered to visit officially, where practicable, the sessions of such governing bodies for the like purpose.

That is rather a remarkable deliverance. Heretofore the Episcopalians have held themselves loftily aloof from other evangelical churches, only recognizing their existence to declaim against heresy and "schism," and deplore the influence of the "warring sects." That another spirit has possessed them, and a willingness to confer with these churches has been expressed, we have hope of a better, brighter day in our religious world. It is well, however, in examining the above resolution, to remember that no proper recognition of these churches, in their distinct ecclesiastical autonomy, is admitted. We can not, consistently with conscience and self-respect, confer with them without a precedent acknowledgment of our right and title to a distinct position as a branch of the church of Christ. It will be well for the cause of the Master when this movement shall ultimate in something practical. We shall look with eager interest to learn the fate of this resolution before the next Triennial Convention of the Protestant Episcopal Church. Whether approved or rejected, the question is before the religious world, and that church must be seriously affected thereby.

Mr. William E. Dodge, Jr., of New York, gave a reception to the members and friends of the Evangelical Alliance recently. An account of the meeting in the New York Observer indicates a revival of interest in that worthy organization and its prospects for greater good. We like the idea of those biennial conferences. From the Observer's account of the reception, which we find in the Northern Christian Advocate, the following will be of general interest:

"The meeting was designed to unite the friends of evangelical work in all denominations of Christians, and to give new vigor and interest to their co-operative enterprises. There was no formal organization of the two hundred gentlemen from this and other cities, but Mr. Dodge gracefully welcomed his guests, and after an hour's friendly intercourse stated in a short speech the general aim of the meeting. He said that many had felt that the time was ripe for renewed activity on the part of the Alliance, and that a large and important work seemed to lie before it, in the near future. It was a body which afforded Christians an opportunity to co-operate with each other without sacrificing duty to their own denominations, or interfering with the work of others. The Alliance determined to begin a series of biennial conferences, holding the first in Washington, D. C., next winter; to select and employ a first-class man as its secretary; and to take a hearty and prominent part in the discussion at public meetings, and by well-considered publications of present subjects affecting morality and religion. His friends are greatly encouraged. Dr. James M. King, representing the Methodist Church, made an eloquent speech at the meeting."

Nominations.

I am requested to write three editorial articles. I am not limited as to choice of topic. I choose the above as caption of editorial number one.

By nominations I mean the suggestion of certain names in the church papers as worthy of episcopal or other high ecclesiastical honors. "Why not nominate?" This question was seriously asked me by a prominent preacher. He suggested several reasons which were quite plausible, and for the time I thought he was right. I will state the argument for.

1. Providence does not exclude a nomination in the papers whereby men may be known to the public.

2. A nomination does not necessarily imply log rolling or wire pulling, but, if anything, the contrary.

3. It is not necessary that we should be blindfolded before we permit Providence to lead us. We can walk better without the hoodwink in any case.

4. This kind of belief in and dependence on Providence leads ultimately to fatalism or trust in luck.

5. English Methodists make all their nominations before hand and discuss them. They may be upon one extreme, but American Methodists are on the other.

I trimmed my pencil and took down these points. I now set down in pen and ink the per contra.

1. The fact that Providence does not exclude one nomination might lead to so many by way of compromise, difference of opinion and buncombe that if Providence did not grow tired of it people would. There would be so many providential indications that no one could decide which to follow. To be nominated is painful to a modest man, but to be nominated and not be voted for is still more painful. Some men whose modesty was not known before have been seen to blush deeply under the latter state of things. Such we ought to spare in their feelings. We know they do not want to be conspicuous. They do not object so much to this office as being talked about. If a man is not so conspicuous that his name will naturally occur to a majority, he is not fit to be a Bishop. Who would fly a paper kite over the statue of Liberty to attract attention to the statue?

2. There is a very grave charge hidden under the second proposition. A suspicious man is not the man to cast an unsuspicious vote. A man who is opposed to log rolling is generally found axe in hand under a dogwood tree. He is not chopping, but he has his mind made up that dogwood saplings make first-rate hand-axes.

3. This proposition is answered already by the saying relative to the conspicuous man.

4. How fatalism or trust in luck can be cured by a simple nomination does not appear so clear now as it did when the proposition was first read. There is no need to deny the assertion. We may grant it; but will acting in the other direction result in anything better? Doubtful.

5. English Methodists have not made the rapid strides which Americans have. Judged by results the American Methodists might suggest a change to the English brethren.

There is an increasing inequity in the direction of these offices. Many are being caught by the thought of glory, immortality and power. It is a great thing to have mounted Jumbo. The boy who rode him from one side of the street to the other thought he was the observed of all observers. So there are many small men of Methodism who think if they can mount the elephant somewhere between the occult and the sacred and ride, the world will die happy for having seen them.

I have also noticed an increasing desire of some men to be sacrificed on the high altar of duty. I heartily concur in their desire. It falls like an inspiration, which it doubtless is, and I hope Providence and the General Conference will generously sacrifice them. But I do not want these men's names first published far and wide and opportunity given them of disgorging on the public an enormous quantity of bee-bread honey and sorghum taffy.

I have still another objection to nominations, viz.: One or two unlucky or untimely nominations may forever retire a man to the shades of private life; or if he still retains prominence without perfect efficiency or merit, he may at last be elected for no better reason than that he had been nominated so often that at last he was elected in order to be gotten out of the way. I once heard an aspirant to a certain position talk not very complacently of the incumbent. I watched him afterward, and I discovered that no one was more eager to have the incumbent elected to a higher office. He wanted the place himself.

T. A. S. A.

"Of Course Some Form of Methodism."

The world's tribute to Methodism gathers volume and eloquence with the revolving years. As its doctrinal standards are studied and its marvelous history examined, the words of Dr. Chalmers become the voice of the age, "Methodism is Christianity in earnest." To this consensus of opinion must be added the Spectator, the organ of High Churchism in England. Some significant words of that aristocratic journal are aptly quoted by the Methodist Times in an admirable editorial article on "The Bright Prospects of Evangelical Christianity." The views expressed are so full of good cheer and so stimulating to faith, that we feel constrained to make liberal extracts therefrom. The special attention of Methodists is called to the significance of the concluding paragraphs:

Even in the Established Church, where evangelism must always fight against fearful odds, the power and popularity of evangelical Christianity are most encouraging. There is a remarkable revival of evangelical Christianity at Cambridge. No Ritualistic priest can command such enormous congregations as the younger evangelists who adapt their services and their style of speech to the reasonable senses and intelligence of the time. No High Church missioner has such a hold of the people as Mr. Aitken; no High Church Bishop, even when he holds a presentation episcopal staff in his hand, is so popular as the Bishop of Ripon; no High Church Canon crowds his cathedral more successfully than Canon Fleming; no High Church parish priest has such a following in his own parish as Mr. Stuart, of Holloway. When we turn from influence at home to influence abroad, the contrast is yet more marked. The Society for the Propagation of the Gospel, the High Church Missionary Society, although a century older than the evangelical Church Missionary Society, raised last year only £110,000, as against £231,000 raised by its friendly rival.

Passing now to the great evangelical communities outside the Established Church, the prospect, bright already, grows brighter and brighter at every step. Never was evangelical Christianity so popular and so powerful in this country. In fact, evangelical Christianity is the only form of the faith which has the slightest hold of the masses of the people. Consider the significance of Mr. Moody's missions in all the great cities of the kingdom. Let any man, not an evangelist, try to collect such multitudes, and to hold them for weeks at a time. However eloquent, however devoted he might be, he would find the task impossible. An evangelical missioner is the only kind of missioner who could fill the largest public buildings in the land as long as hechose to preach in them evangelical gospel. Look again at such a prodigious phenomenon as Mr. Spurgeon. Who but an evangelical preacher could keep the Metropolitan Tabernacle full for a quarter of a century? Who but an evangelist could publish a sermon every week, and secure for that sermon such a circulation as the mightiest newspapers might envy? Again, what could be more significant than the amazing sale of the Lives of our Lord by Archdeacon Farrar and Dr. Cunningham Gekie? Twenty or thirty costly editions were eagerly demanded, before cheaper ones appeared. "Decay of evangelism!" Indeed! There never was greater devotion. Let those who think otherwise leave their studies and rub their eyes, and walk abroad among their fellow countrymen. They will scarcely find any large town in which some unattached evangelical does not conduct crowded services every Sunday in the Town Hall or other largest building available. Lastly, let the true significance of the Salvation Army be realized. When that extraordinary movement suddenly attracted the attention of all men, the Spectator wrote an article on the astounding fact that within a few years a new and mighty religious organization, claiming 2,000,000 adherents in this country alone, had appeared among us. In the course of that thoughtful article the Spectator stated that their doctrinal teaching was "of course some form of Methodism." Why "of course?" Why should the very High Church Spectator assume that any religious movement that lays hold of multitudes of the English people must be "of course" of the most pronounced evangelical character? There is a world of meaning in that sarcastic and profound "of course." Even the Spectator, much as it dislikes evangelical Christianity, is compelled to acknowledge that evangelical Christianity is the only form of Christianity that has the slightest chance with the English democracy. And never had it such a chance. The hold which infidelity has upon the educated classes is greatly exaggerated.

The following note from Rev. J. S. Oakley, written to the editor at the General Conference, is gladly given space. We are obliged to our brother for calling attention to the error and will have it corrected:

I am just through "The Editor-Bishop." I am charmed. I read it through at three sittings. You will pardon me for calling your attention to an error. On page 106, you say the Mississippi Conference was the last that Bishop Parker held. He presided over the Florida Conference at Gainesville, January, 1885, in place of the lamented Bishop Pierce. We are having a wonderful meeting at the Agricultural and Mechanical College. Over fifty conversions to date. I never saw anything like it. More than one hundred penitents came forward to-night.

STARKVILLE, Miss., May 4, 1886.

Revival Notes.

MR. EDITOR: The Lord has again blessed his people in Grenada, Miss., in a special work of grace there. The work yet goes on for the third week in the Methodist Church, under the care of the pastor, the Rev. T. J. Newell. Bro. Caruthers, pastor of the Presbyterian Church, and Bro. Miller, pastor of the Baptist Church, have heartily and efficiently helped in the good work. Of our own ministry Bro. W. S. Lagrone, G. H. Hodge, Dr. J. W. Price and others have shared the labors and benefited the meeting. Bro. J. A. Bowen, the industrious agent for Grenada Collegiate Institute, gave two weeks of his helpful service. A single object animated the hearts and commanded the efforts of all—to lead men to Christ. Many have been led to him. Not only have sinners turned to Christ to find salvation and to lead a new life, but many in the church have waked out of sleep and moved into the line of active workers and joyous believers. This quickening in the church membership has been as marked as any other feature of the meeting. The cause of Christ has been strengthened; Christian obligation has become better defined and more definitely embraced in the hearts of many; there will be more care for spiritual fruit and more support to the work of the church.

The members of the Young Men's Christian Association have taken active part in this revival and rendered great service, working both in their own rooms and at the church services. That noble organization is destined to be a great force for good in Grenada.

Grenada Collegiate Institute has shared largely in the work and the fruit of the meeting. That is a Christian school in deed as well as in name. The president, Bro. Newell, and his collaborators take care of the matter. The current scholastic year will close with a gratifying success in the year's work and more hopeful promises of financial security. Bro. Bowen, the agent, is in sight of complete success in the purchase of the property.

W. T. J. SULLIVAN.

COMO, Miss., May 8, 1886.

—Thanks to State Superintendent Warren Easton for a copy of his "Biennial Report of Public Education," to the General Assembly.

—Rev. A. S. Whitehurst, of the North Alabama Conference, on his way to Northwest Texas on business, gave us a pleasant call on Tuesday.

—Rev. J. W. McLaurin received five members into the church at McComb City on last Sabbath, which makes a total of twenty-three he has received since Conference.

—Rev. B. F. Jones, our pastor at Weesson and Beauregard, received fifty-two into the church at Weesson on last Sabbath, and baptized forty adults. The service was very impressive, and we expect to hear of a general forward move under the skillful management of this rounded pastor.

—The following from the Advocate of Missions will be of interest to our readers: "The increase in the contributions for foreign missions during the quadrennium has been greater than in any other department of the church, having more than doubled, as follows: 1882, \$103,000; 1883, \$160,000; 1884, \$177,000; 1885, \$184,000; 1886, \$230,000. These are given in round numbers."

—The spring meeting of the trustees of the Seashore Camp Ground, held on the fourteenth instant, at Felicity Hall, on the grounds, was the best attended for some years past. W. H. Foster, the venerable president of the Board, presided and dispatched business with much vigor. Arrangements were perfected for the entertainment of the multitude who will go to the Seashore to hear P. Jones.

—The Christian at Work gives the following statistics of churches in New York City: "The Baptist has forty churches and eight missions in this city, with 13,669 communicants—a gain of twelve churches, six missions, and 3,200 members during the past twenty years. The Methodist have fifty-two churches and six missions in this city, with 12,000 communicants—a gain of twelve churches, five missions, and 3,000 members during the past twenty years."

Rev. Joseph S. Oakley, writing from Starkville, Miss., under date May 14, says:

The revival at the A. and M. College, of which I wrote last week, resulted in over one hundred conversions, and about seventy accessions to the churches. We received sixteen at the morning service on Sunday, Episcopal Church, fifteen Presbyterian, fourteen Baptist, nine Cumberland Presbyterian. We expect to receive another meeting in our church. All the ministers of the town are participating, and great good is being accomplished.

Perfect Safety,

Health is maintained by correct habits of living, and through a proper action of the stomach, liver, kidneys, and bowels. Whenever these organs fail to perform their functions properly, the most thorough and efficacious remedy is Ayer's Pills. This medicine is purely vegetable in its composition, and is equally safe and emollient, whether administered to young or old. It does not gripe, is mild and

Speedy

In its action, restores tone to the enfeebled stomach, gently stimulates the liver, kidneys, and bowels, and induces a healthy condition of these organs more speedily than any other cathartic in use.

I was severely afflicted with Rheumatism, and came near losing the use of my limbs. I was advised to use Ayer's Pills, and, though nearly seventy years of age, am now in good health. — Mrs. J. G. Smith, Cambridge, Ga.

Ayer's Pills keep my stomach and liver in perfect condition. Five years ago I was severely afflicted with enlargement of the liver, and the physicians of the time being unable to retain any solid food on my stomach, I finally commenced taking Ayer's Pills, and, after using three boxes of this medicine, was cured. — Lucius Alexander, Marblehead, Mass.

I do not know of a safer medicine to give

To Young

Children than Ayer's Pills. I have used this remedy in my family for over twenty years, and have always found it prompt and reliable. — Mrs. H. I. Guernsey, 54 Oxford street, Baltimore, Md.

My little boy, five years of age, was very much troubled with worms, and quite feeble. A few strong doses of Ayer's Pills expelled the worms, and so improved his health that one would hardly know him for the same child. — Mrs. J. W. Little, Marietta, Va.

Last year I suffered much from General Debility, Indigestion, Loss of Appetite, and Violent Headaches. After having used one box of Ayer's Pills my health was restored. — M. Koch, Huntington, Ind.

AYER'S SUGAR-COATED CATHARTIC PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

BULL'S SARSAPARILLA.

THE LIVER
Secrets the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood-purifier.

Dr. JOHN BULL.—I have examined the preparation for the preparation of Dr. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alternative impression on the system. I have used it both in public and private practice, and think it the best of any I have used.

Dr. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and have taken it for asthma and general debility. It has given me back great relief.

THOS. H. BENTLEY, Rossville, Ill.

BULL'S SARSAPARILLA.

BULL'S WORM DESTROYER.

BULL'S SMITH'S TONIC SYRUP.

THE POPULAR REMEDIES OF THE DAY.

KEEP THE BLOOD PURE.

DR. J. H. M'LEAN'S HOMOEOPATHIC

LIVER AND KIDNEY BALM,

The Most Wonderful Liver and Kidney Cure in the World.

Will relieve and cure diseases of the Liver, Kidneys, and Urinary Organs, such as Inflammation, Fervent Irritation of the Bladder, Catarrh of the Kidney, Dropsy, Rheumatism, Neuralgia, Torpid Liver, Biliousness, Bright's Disease, Female Leucorrhoea, Menstrual Disturbance, Gleet, Gonorrhoea, Stricture, and all other troubles of the Liver, Kidneys, and Urinary Organs.

OR ANY DISEASES OF THE KIDNEYS, LIVER OR BLADDER.

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Health

completely. My food now digests perfectly, my headache has disappeared, and my bowels were never in better condition than at the present time. — Alfred Trumbull, Fernandina, Fla.

For three years I was afflicted with Liver Complaint. I tried the best physicians in the country, but could get no relief. I was advised to use Ayer's Pills, and, having done so, believe my liver is now in a perfectly healthy condition. — Mrs. R. C. Decker, Germantown, Pa.

As a mild and thorough purgative, Ayer's Cathartic Pills cannot be excelled. They give me quick and happy relief from Bilious and Sick Headaches, stimulate the liver, and quicken the appetite. I have used this medicine for two years, and find that it continues to give satisfaction. — J. O. Thompson, Mount Cross, Va.

I have used Ayer's Pills in my family for the past thirty-five years. For young

And Old

I have found them perfectly safe and effective at all times. I am never without them. — Henry G. Gardner, Bristol, R. I.

For twenty years or more I was a sufferer with Sick Headache. I began the use of Ayer's Pills, and quickly found relief. I have not had an attack of this distressing ailment for years, and attribute my freedom from it to the use of Ayer's Pills. — J. H. Watson, Proprietor University Hotel, Chapel Hill, N. C.

I have been a great sufferer from Headache, and Ayer's Cathartic Pills are the only medicine that has ever given me relief. One dose of these Pills will quickly relieve my bowels, and free my head from pain. — William L. Page, Richmond, Va.

Our Young People.

For the New Orleans Christian Advocate.

"WILLIE WHEAT."

BY REV. J. M. PUGH.

On a bright April morn,
When the winter was gone,
And the birds their notes were singing,
The young of all ages
Were free from their cages,
And the laugh on the air was ringing.

With merry, merry joy,
A happy little boy,
As he listened to the songs so sweet,
Caught the sound of his name,
Through the air as it came,
And a little bird said, "Willie Wheat."

With a bright, sunny face,
And a quick, dancing pace,
To his home, his kind mother to greet,
Through the air as it came,
To him it was clear—
That a bird should have said, "Willie Wheat."

"Willie Wheat, Willie Wheat;
O the song, 'tis so sweet!"
Said the child in his innocent glee;
In ecstasy of joy,
Then asked the smiling boy,
"My little bird, mamma, may it be?"

"O yes, my darling child,"
In sweet accents so mild,
Did his mother the present convey.
The reply to his heart
Did new pleasure impart,
As he bounded away to his play.

"Willie Wheat, Willie Wheat,"
Said the child as he repeated,
As the bird sang in notes, wild and free;
"Willie Wheat, Willie Wheat,"
Were accents very sweet
To the child in his innocent glee.

When his notes can be heard,
O, that's my little bird!
Says the child, with his heart full of glee.
"He is calling my name;
O, 'tis the very same
That my mamma, dear mamma, gave to me!"

How innocent the joy
Of the sweet little boy,
As his heart leaps with silent delight!
May his soul never know
Sad adversity's blow
Mid the shades of affection's dark night!

We may from this story—
'Tis no allegory—
Learn a lesson in tones very mild,
O, what a tiny thing
Much unpleasure can bring
To the heart of a dear little child!

MR. EDITOR: I have been wanting

to write to the ADVOCATE for a long time. Papa laughed at me, and mother said, "wait until you can write it yourself." Now I can. I am a little boy seven years old. I have no brothers, and but one little sister. She is two years old, and has blue eyes; mine are dark brown. I have never been to school, but study at home. I am ready for fifth reader, and second arithmetic. I have been through my grammar once. We do not have cats and dogs for pets, but I have a colt named Dexter, and I pet our little cow, Jersey Belle. The baby plays with dolls. She calls them Willie, Janie, and old big Eda. Her own name is Mabel Glen. Our playmates are Jimmie Smith, Helen and Annie Spinks. I do not go to Sunday-school, as we live too far from the church. I will answer some questions, and ask two or three. Ella E. Tribble, Hannah's husband was Elkanah, a Levite. It was Eli, a priest, who, having heard that his two sons were killed, and that the Ark of the Lord had been taken by the Philistines, fell backward from his seat and died. Eddie Barland, the word "cuckoo" is found in Leviticus xii, 10, and Deuteronomy xiv, 15. Now, I want to ask, Why Matity X. Quattellum called his father "gov'ner"? Will some one of the little boys please tell me, What thief of the Old Testament, and what saint of the New, were stoned to death? If you will publish this, I will write again, and promise not to write on both sides of my paper next time. Your little friend,

WILLIAM R. COCHRAN,

PORT STEPHENS, P. O.

MR. EDITOR: The little letter writers

of Mississippi have furnished most of the letters in "Our Young People's" column for a good while. I have enjoyed all of them very much, and think it is time more of your little friends in Louisiana should be heard from. The answer to Minnie B. Jackson's question may be found in I Kings xviii, 5; Job xli, 5; Isaiah xv, 6. Edward M. Brown, we read of bonnets being made for men in Exodus xxviii, 40. Our Sunday-school went into winter quarters; but it has been re-organized, and I attend every Sunday except when rain prevents. I study the Intermediate Quarterly, and our teacher, Mrs. Miles, is liked very much. Last year, while attending the Exposition, I was very anxious to visit your office, but did not have many days to remain in New Orleans; and, in trying to see what we could of the Exposition, time flew so fast no moments were left for us to visit other places. I intend to call at your office first the next time I visit your city. I remain, Your little friend,

REMAINS,

ROSA MIXER,

ELIO CANE, Louisiana.

MR. EDITOR: As I have never written

to you, I will do so now. I am going to school. My teacher's name is Miss Nettie Naul. I like her so much. I have three sisters and six brothers. I love to read the little folks' letters. I have two brothers. We do not go to Sunday-school. I am eight years old, and study reading, spelling, and arithmetic. Mamma takes the ADVOCATE. I think you are so kind to give the little folks a column in your paper. I will close by asking a question: What woman is it mentioned in the New Testament that made garments for the poor? Your little friend,

VENIE POWERS,

BLUFF CREEK, Louisiana.

Excitement Unabated.

PROOF THAT THE PHYSICIAN'S TESTIMONY THAT CONFESION IS TRUE.

Cleveland, O., Herald.

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Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also to H. H. Warner & Co., asking if any additional proof could be given, and here it is:

GENTLEMEN: I owe my life and present health wholly to the power of Warner's Safe Cure, which attached me from the very brink of the grave. It is not surprising that people should question the statement I made (which is true in every respect) for my recovery was as great a marvel to myself, as to my physicians and friends.

J. B. HENION, M. D.

ROCHESTER, N. Y., Jan. 31.

SIR: The best proof I can give you of the truth of my statement, and of Dr. Henion's entire truth, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote.

H. H. WARNER & CO.

To Whom It May Concern:

We are personally or by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are also personally or by reputation well acquainted with H. H. Warner & Co., proprietors of Warner's Safe Cure, (by which Dr. Henion says he was cured) whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish any statement which were not literally and strictly true in every particular.

C. R. PARSONS, (Mayor of Rochester.)
WILLIAM PURCELL, (Editor Union and Advertiser.)
W. H. SUGANT, (ex-Surrogate Monroe County.)
F. F. FROST, (ex-Clerk Monroe County.)
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To the Editor of the Living Church, Chicago, Ill.

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ISAIAH, JR., (M. D.)

Rector of St. Paul's Episcopal Church, Rochester, N. Y.

It seems impossible to doubt further in the face of such conclusive proof.

MR. EDITOR: Sister Rosa has just

finished a letter to the ADVOCATE, and I want to send one with her. I am a little girl nine years old. I enjoy the little letters in your good paper, but can't write a long letter like some of them. I study hard every day, and hope I soon will be able to write without having to ask how to spell words that are not short and easy. We live near Little Prairie bayou, and sometimes catch fish out of it; they do not bite well now. Crayfish are all we can catch. I love to go to Sunday-school, and learn lessons in "Our Little People." Your little friend,

MARY A. MIXER,

BID CAPE, Louisiana.

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a letter from this place, I thought I would write one. I am a little girl thirteen years of age. Papa takes the dear old ADVOCATE, and I like to read the little folks column. We have presiding once a month. I live at Valley Station. Well, I must close, as this is my first attempt at letter writing. I will ask the little folks, Where in the Bible is "eternity" found? Hoping to see this in print, and many good wishes to the dear old ADVOCATE, I am, Your little friend,

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Christian Advocate.

VOL. 32.—NO. 21.

NEW ORLEANS, THURSDAY, MAY 27, 1886.

WHOLE NO. 1556.

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DAVER & JAMIESON, Publishers.

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REV. W. T. J. SULLIVAN, D. D.,
REV. W. P. BARTON,
REV. J. D. CAMERON.

General Conference Proceedings.

SESSION OF 1886.

SECOND DAY—MORNING SESSION.

When the morning hour arrived for the devotional exercises to begin the church was well filled with worshipping delegates and others. The exercises were conducted by the Rev. Andrew Hunter, of the Arkansas Conference.

Bishop J. C. Keener took the chair of the senior Bishop, and presided during the morning.
The report of the Committee on standing committees was read to the secretary's desk by Mr. J. M. Mason, the chairman, and read and corrected by the delegates.

The report was then approved.
The following named delegates who had not before been present, were reported as having arrived: Z. Meek, of West Virginia; E. S. G. M. of West Texas Conference; W. T. G. Conner, of the South Carolina Conference.

The regular order of business was taken up, which began with the call for the presentation of petitions, memorials and appeals.
H. P. Walker, of the Kentucky Conference, arose to inquire whether the Conference had authority to make the Committee on Appeals a standing committee. He said if this committee was appointed before-hand it might have no work to do. He thought the Discipline expressed upon that point as upon the committee itself.

Mr. Whitehead: I rise to a point of order; that is that the standing committee has been already organized, and this is not a proper way to raise the question, by merely making a suggestion without a motion.
H. P. Walker: The inquiry was to bring the question up, so that some motion could be made with regard to it. I will make a motion to reconsider either that question or the paper by which the Committee on Appeals was made a standing committee for the Conference. I move to reconsider the action of yesterday appointing that committee.

Bishop Keener (presiding): The motion to reconsider the action by which the Committee on Appeals was appointed yesterday is before the Conference.
Mr. Whitehead: I would like to submit a word upon that subject. I think this objection to the appointment of this committee is overstrained. At the time when the other committees were organized, it was not certain that they would have any thing to do. That is no reason for not organizing these committees. I do not see the necessity of undoing the work we have already done.

The motion to reconsider was not carried.
The following papers were appointed to be in attendance upon the Conference: Landon Edwards, Richmond, Va.; Lewis M. Palmer, Nashville, Tenn.; John Laurens, Ashland, Va.
J. M. Mason, of Alabama, sent to the secretary's desk the report of the Committee on Rules.
J. Wofford Tucker, of the Florida Conference, presented the following resolution:

Resolved, That the chair be requested to appoint a committee of seven instructed to consider the expediency and propriety of devising a constitutional plan to enable our entire church to contribute proportionately to raise a fund to defray in future the expenses of delegates to General Conference.

J. Wofford Tucker,
J. P. Walker,
A. G. HAYWOOD,
G. D. SHANNON,
JAS. H. CHAMBERS,
W. C. FENNER,
W. C. IRELAND,
ZEPHANIAH MEEK.

J. E. Edwards: I arise to make an inquiry. Is there not a rule that we are to read all papers by title without reading the face of the paper? I ask for information.

H. P. Walker: This resolution only asks for a special committee to consider a certain subject only. I can see no propriety in that, whether the church will agree with the resolution or not. Let the question be raised here, and let the inquiry be made, for you, for what it is worth.

H. J. Adams, of North Georgia Conference: I move that this matter take the regular course.

A. R. Windfield, Arkansas Conference: This is a matter that has been often sprung upon us during the last forty years. Your expenses here are high, and it is a question that cannot be and will not be treated in this way as it would be by a general committee. I hope the request of the committee will be granted, and that the committee will look into the subject and give us something that will be of permanent good. We have arrived at a point in the progress of Methodism when it is absolutely necessary.

A. S. Andrews of Alabama Conference: The matter that is brought before us in this resolution is one of great importance, and a special committee who have had this matter under deep and prayerful consideration for days and weeks and months must be able to give us something as a basis for action. I sincerely hope that this Conference will order that committee. If this is put into the hands of a general committee, it will be a long time before they may be able to reach it. They have their regular work to do. Give this to a special committee that knows how to do it, and they will do it quicker and better than a general committee.

Mr. Bishop: I move that the whole thing be referred to the Finance Committee.

Bishop Keener (presiding): The motion is before you to amend the resolution by striking out the words "special committee" and referring it to the Finance Committee.

Henry W. Long, of the Florida Conference: I move as an amendment that this special committee consist of one member from each delegation to this General Conference.

Mr. Thrall: I move to lay that motion on the table.

The motion of Mr. Thrall was lost. The motion of Mr. Bishop to refer the subject to the Finance Committee was voted upon by the Conference and declared lost. The question then returned on the original resolution.

Mr. Long, of the Florida Conference: This is a matter that each Conference is not jurisdiction in it. It is a question that ought to be considered by representative men of each Annual Conference of our church. I think that whatever is agreed upon in the Annual Conferences of our church will meet the sentiments of the General Conference better than if it was a paper gotten up by a committee of seven only.

J. D. Vane, of St. Louis Conference: I make the point of order that Mr. Long has no right to make a special motion. His motion is seconded.

A delegate: The motion was seconded by myself.

Mr. Long: The subject should be considered by the representative men of the Conference, and it will be more likely met with the approbation of the General Conference than a special committee, and in the end it will save time.

Mr. Proffman: I move to lay the amendment on the table, which is to strike out the word "special," and substitute one member from each Conference.

Bishop Keener (presiding): This is a motion to lay on the table the amendment presented by Bro. Long, of Florida, which amendment is that this committee be swelled out instead of leaving it to a special committee of seven, so that it will embrace one member from each Annual Conference.

Mr. Long: This is intended as a special committee.

Bishop Keener (presiding): The question before you is the amendment of Bro. Long to amend the resolution by striking out the word "seven," and make the committee consist of one from each Conference.

The amendment proposed by Bro. Evans was defeated, and the question again returned on the original resolution.

G. D. Shands, of the Mississippi Conference: I move the adoption of the original resolution, and on that motion I move the previous question.

Bishop Keener: That motion is not now in order.

Several delegates asked to have the resolution of Judge Tucker again read for the information of the Conference. The resolution was read by the secretary.

The resolution was adopted without amendment.

H. H. Parks read the following resolution, and subsequently sent it to the secretary's desk:

Resolved, That Section 2 on "The General Rules" be amended by inserting as an introduction to paragraph 25 the following paragraph which was formerly a part of the Discipline: "At the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convicted of sin and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To these and to as many more as desired to join with them (for their number increased daily) he gave those articles from time to time which he judged most needful for them, and they always concluded their meetings with prayer suited to their several necessities."

Such a society is no other than a company of men who are united and seeking the power of godliness in it, which he judged most needful for them, and they always concluded their meetings with prayer suited to their several necessities.

This resolution created a rather animated discussion between Mr. Harrison and Mr. Parks, in which the clear misunderstanding as to the condition of the records of the last General Conference was developed.

The resolution was, however, referred to the Committee on Revision.

Mr. Black, of West Virginia Conference: I move that the regular business of this Conference be suspended for half an hour, so that the delegates may have the privilege of reading the Daily Advocate. (Laughter.) It is a positive fact that one-half of the members can not hear what is going on, there is such a rattling of papers. (Renewed laughter.) I hope that the Bishop will not only use his episcopal authority to stop it, but that he will hit every fellow's head that is reading a paper.

George Thornburgh presented a resolution, which was referred to the Committee on Itinerancy, providing for furnishing of certain blanks for the use of preachers to make reports to the Annual Conferences.

The presiding Bishop (Keener) announced that the rules of the House were now before the Conference for consideration.

After a number of motions had been made by delegates, some of whom desired that the report of the committee should be considered as a whole, and some that it should be acted on by sections, the Conference finally decided to take up the report of the committee *section*.

The first section of the report was adopted without amendment.

On motion of Mr. Whitehead, the figure 5 in parenthesis in Section 2 was stricken out.

Sections 3, 4 and 5 were adopted without amendment.

On motion of Mr. Long, Section 6 was amended to read as follows: "Every resolution shall be in writing and in duplicate, signed by at least two members, and every substitute or amendment shall be in writing and in duplicate."

2. The presiding officer shall cause the session to be opened promptly with the prayer, and after reading and approval of the journal the following shall be the order of business:

(1) Report of standing committees.
(2) Reports of special committees.
(3) Appeals, memorials, and petitions.

(4) Resolutions. (The call for resolutions shall be made by the Conference.)

No new business shall be introduced after the tenth day, except by a suspension of the rule.

3. Special committees ordered by the Conference shall be appointed by the Bishop prior to the time a motion may be made to amend or to suspend the rule.

4. When the report of a committee is under discussion, the chairman of that committee shall have the right to close the discussion, and the call of the previous question shall be subject to that right.

5. The presiding officer shall decide all questions of order, subject to an appeal to the Conference. When such appeal is taken, the person appealing shall be allowed to state the ground of his appeal, and the chair the ground of his decision, in each case such statement shall not exceed five minutes. Otherwise than this the vote shall be taken without debate.

6. Every resolution shall be in writing and in duplicate, signed by at least two members, and every substitute or amendment shall be in writing and in duplicate.

7. All papers designed to go before the Conference shall be referred to the committee named by the mover, unless objection be made.

8. All papers proposing changes of the Discipline, whether they be reports of committees or original propositions offered under Rule 2, or otherwise, shall specify by chapter, paragraph, section, or page the passage to be affected, and also recite the language as it will read when amended.

9. A report or other paper shall be considered by the Conference only when it has been presented and read by the secretary, but any such paper or resolution may be withdrawn at any time before action thereon by the Conference.

10. In the disposition of matter before the Conference the following methods shall have precedence:

(1) Postponement.
(2) Laying on the table.
(3) The previous question.
(4) Commitment.
(5) Substitution.

11. Every member desiring to speak shall arise from his seat and respectfully address the president, and shall not be interrupted when speaking unless called to order by the president, or by a member of the Conference through the president, in which case the speaker shall be permitted to finish his remarks, but he shall not be permitted to speak more than twice on the same question, nor more than three minutes at one time, without leave of the Conference; nor shall he speak more than once on the same question, unless he has been called to order by the president, or by a member of the Conference through the president, in which case the speaker shall be permitted to finish his remarks, but he shall not be permitted to speak more than twice on the same question, nor more than three minutes at one time, without leave of the Conference; nor shall he speak more than once on the same question, unless he has been called to order by the president, or by a member of the Conference through the president, in which case the speaker shall be permitted to finish his remarks, but he shall not be permitted to speak more than twice on the same question, nor more than three minutes at one time, without leave of the Conference; 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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. AINSWORTH, D. D., Rev. J. T. SAWYER
REV. W. L. J. HENNING, D. D.

THURSDAY, MAY 27, 1886.

If all our members were living as they will wish they were when Christ comes, we would have no more of this taking an interest in operas, matinees, race courses, dancing, gambling and such like things. All these things are of the world, and I tell you plainly that they who do such things are not of Christ and are not to be taken as his representatives to a lost world. Yet they burn the cause dearest to all men.

While waiting for a train a few days since an old friend and a true man of God in the Baptist ministry came into the depot quite late and leaning on the arm of a sweet-faced woman for support. I extended him my hand and expressed surprise and grief at his suffering, when he said: "I feel this is but the beginning of the end with me; but I want you to know that the whole way before me is clear." A brother of his church said to me he was too young a man to leave his now, and it is all because he has worn himself out in the service of the Lord. I thought of the men I had seen die much younger than he from excessive service of sin, and felt like saying of my brother, Blessed man to die thus charged!

The following from an exchange is suggestive, and deserves to be posted in the vestibule of every church where it may be read every Sabbath morning:

Is there a girl's boarding-school in your town, reader? Then perhaps the only letter written from your town. Are there strangers in your church to whom you have never extended cordial words of welcome? Then perhaps some such letter ought to have been written from your neighborhood.

The mother of the writer of this letter tells us that her daughter at College, wrote the following lines for her mother's eye alone:

There is one consolation—I won't have to stay but two months longer. Yesterday at church they played one of the old hymns that you play so often at our little church (Henry), and I could not help from crying. Everybody was a stranger to me, but that tune was not.

Mamma, if you ever see strangers enter the church, I want you to go and speak to them, tell them you are glad to see them out. As long as we girls have been attending the Presbyterian Church here, not one soul has spoken to us. But in the Methodist Church, as soon as the college girls go in, the ladies go around and speak to each one.

If I were not such a strong blue-stocking, I would go to some other church where they treat the girls politely.

We give place to the following from an exchange, and call special attention of Boards of Stewards to it:

A certain presiding elder, whose name and that of his district and Conference we will not mention, said in his report at a recent Conference session: "In many instances the salaries of our preachers are far below the time of a comfortable living, and far below what the ability of the people they serve would indicate. But this is not the worst of it. The methods of raising the estimates made are unbusiness-like and dilatory, and in some cases unworthy the dignity of Christian men. The failure to carry out some well-defined method of church finance usually arises within the church, and not outside of it. If official members refuse to sign a subscription themselves, of course they have no face to ask others to do so. The failure to pay the pastors in many of the churches has its root difficulty here. Of how many churches can these things truthfully be said? If of one, that is one too many. There is neither prosperity in such a church, nor any sense of self-approval among those who thus manage its affairs. The same presiding elder says: "In every instance which has come under my observation the pastors have been paid when the matter has been taken hold of in season and pushed. Some of our official men have caught the secret of making a good charge, and also of having a good minister. May God bless them, and their number be increased until every charge is a good one; which will greatly tend, no doubt, to make many a poor minister better."

Another serious difficulty that may be considered in this connection is the failure of those who have means to set the church an example of liberality. The history of every successful charge is at the same time a history of the large-hearted man of means who inspired others by doing his full duty. There is little, if any, hope for the church where men who are able and ought to pay twenty-five dollars only pay ten. These brethren will be greatly surprised when the Lord reveals to them the tears and heart-aches their course has caused in the pastor's home.

The General Conference—Editorial Correspondence.

Business progresses slowly in this great synod of the church. But few measures are entertained without first having been carefully considered in committee. And it rarely occurs that the report of a committee suffers defeat in open Conference. That is well. These standing committees are composed of representatives from every section of the church—every Annual Conference—and on most questions very generally and correctly reflect the mind of the connexion at large. They are also a breakwater against hasty or excessive legislation. The rhetorical "speech-maker" has there little opportunity for display of his powers. Only facts, arguments and convictions are of any avail.

On Tuesday the election of four Bishops was held and resulted in the selection of the following in the order named: Wallace W. Duncan, of the South Carolina Conference; Charles B. Galloway, of the Mississippi Conference; Eugene R. Hendrix, of the Missouri Conference; and Joseph S. Key, of the South Georgia Conference. These brethren having received a constitutional majority of the votes cast, were declared elected to the office of Bishops in the church. Dr. Duncan has for years been a leading man in South Carolina, and, as professor in Wofford College and preacher at large, has been popular and most efficient. He comes to the office in the prime of a vigorous manhood and promises years of large usefulness to the church. Dr. Hendrix has been well known in Southern Methodism since his missionary tour around the world with Bishop Marvlin in 1877. He is finely educated, a polished gentleman, a preacher of force and versatility, a successful educator, and a man of affairs. As the president of Central College, at Fayette, Mo., he has shown large capacity for administration. Dr. Key is the oldest of the four being about fifty-eight years of age. He is an alumnus of Emory College, Ga., and has devoted a laborious life to the itinerant ministry. His work has been exclusively in active, pastoral service. Of the other I shall not speak. He assumes these great responsibilities with trembling, but in the fear of God. The old Advocate office was so pleasant and its labors so congenial, he would have been quite content to have remained there for years. But to him the call of the church is the voice of God, and obediently he goes.

The ordination service on Thursday afternoon in Centenary Church was most solemn and impressive. Bishop McTearle preached a characteristic sermon—suggestive, practical, original. His godly admonitions were lovingly given. The Bishops-elect were each accompanied by two elders. Dr. Duncan was presented by Dr. S. B. Jones and Rev. W. D. Kirkland, and the writer by his old Conference associates, Dr. C. G. Andrews and Dr. H. F. Johnson; Dr. Hendrix, by Dr. J. D. Vinell and Rev. J. H. Pritchett, and Dr. Key, by Dr. J. W. Hinton and Rev. J. E. Godfrey. The service was conducted by Bishop McTearle, assisted by Bishops Keener, Wilson, Granbery and Hargrove.

The election of other connectional officers will now follow, and the Conference will soon get eager for adjournment.

To-day is the appointed time for you to work for the salvation of the lost soul nearest to you. To-morrow is not and may never be.

A Methodist Church without a class meeting is like a family without a dining-table—in a very poor condition for housekeeping.

The Rev. B. S. Rayner, writing under date of May 10, says:

Our congregations along the Gulf coast have largely increased. The interest in religion is deepening and widening daily. We hear but two topics of conversation—"Sam Jones at Seashore Camp Meeting," and "Temperance." Everybody expects to attend the camp meeting. The temperance workers will take the country. Most of the brethren have responded to the foreign mission resolution. We have collected \$2 05 in excess of our assessment for expense of delegates to General Conference. Our work of church building goes on. We are licensing some good young men to preach. Our number of accessions was never so large at this season. We are expecting larger things still of our Father in heaven.

J. D. Hays, Pearlinton, Miss., May 18, 1886, says:

I send to-day to Dr. Kelley, treasurer of Board of Missions, fifteen dollars, which is a little more than one-fourth the assessment for foreign missions on Pearlinton circuit, Mississippi Conference, for the current year. Would have forwarded this sooner but for a very destructive fire at Pearlinton which materially interfered with our finances.

John Baptist and Elias.

Bro. Johns calls on me to state my opinion relative to John Baptist and Elias. Was it Elias or John who appeared with Moses on the Mount of Transfiguration? Of course there is but one answer, viz: Elias. So Matthew and Luke expressly state. In Matthew xi, H. Jesus calls John Baptist the Elias promised in Malachi iv, 5. But we are not to infer that he meant personally to identify John as Elias. I have not Dr. Clarke by me to consult, but I presume there is some misapprehension of him as well as of Jesus upon this point. I can hardly think that he would teach such a thing. I will, however, take this occasion to say that this subject has other suggestive features worthy the study of all.

1. We read and talk glowingly of the past, and forget that they who lived in the past are quite as much interested in us. There is an old form of prayer which I think came from the Scotch Covenanters, and which my father often repeated—"Though Abraham hath forgotten us and Isaac hath not known us." Now, I never repeat that, because I think, if Abraham knows anything, he knows his spiritual descendants, and forgets nothing in that line. That prophetic ken is granted Elias is conditioned on his unselfish interest in the future. Men know because they love or desire. Knowledge that ignores the element of direct personal interest is valueless. No man lives to be immortal who cuts the cords of sympathy which bind him to posterity.

2. Personal recognition or identification is not contingent upon acquaintance in this mortal life. What the means or process may be by which we do know the ancient worthies is not indicated. But I suppose it is analogous to that by which every believer comes personally to identify Jesus himself. To explain how we know is as difficult as it was for Bartimaeus to explain how his eyesight came to him. There was no doubt on his mind as to the fact, but of the process he could not tell. So we may know Jesus—spiritual recognition is as definite and clear as bodily—yet we can not tell how we first knew it.

3. This spiritual recognition is not merely for the purpose of mutual gratulation, however pleasant. Moses and Elias do not come merely to compliment Jesus but to speak of the exodus which he was to accomplish at Jerusalem. I have transferred the word here from the Greek of the text. Moses led an exodus and Elias led one. So Jesus was to lead a third and last exodus. Moses led an exodus from the physical bondage of Egypt. Elias led an exodus from the social tyranny of courts and temple, and brought man to hope for better things to come when forms and places should not trammel the recognition of purity or worth. Jesus was to lead the exodus from sin, despair and shame to holiness, glory and immortality.

4. The notion of suffering or immunity therefrom has nothing to do with the question. Experience or inexperience of a fact in the past has no value in immortal knowledge. The three who talked in mid-air had never met on earth. Their experiences and achievements differed widely so far as externals were concerned. Yet their aims and endeavors tended to the same end under the inspiration of the same motive, viz: love for God and man. Swallowed, so to speak, in this absorbing passion, the three met in mid-air and mid-eternity, and forgetting all formalities of introduction or compliment, conversed only of the exodus. The three men who were fallen on their faces on the ground thought they knew each other. But full of selfish and narrow ambitions, with limited notions as to the claims which immortality had upon this fleeting life below, the only wonder is that they knew the three matchless ones who talked above their heads.

5. We need never fear of losing good company if we want to keep it. If none but the base and faithless and cruel are alive on earth, and I alone live worthy manhood's name, at my call, and in the spacious parlors, whose chandeliers are constellations and whose rocking-chairs are eunuchs, Moses, Elias, John and Christ will wait at any time to talk with me.

T. A. S. A.

Rev. E. H. Moon reports as follows from Holly Springs, Miss., May 18 1886:

We are having a gracious revival of religion in Holly Springs, Miss. The meeting has been in progress ten days, and there has been fifty conversions. Bro. Collins, formerly of the Memphis Conference, is with us, and he has stirred the town as no other man has done since I have been here. Bro. Collins is at present from overwork, though we hope he will be able to preach again before we close the meeting.

The Election of Bishops.

We anticipate the regular order of General Conference proceedings by publishing below the balloting on the election for Bishops.

FIRST BALLOT.

Whole number of votes cast, 245—

necessary to a choice, 123. W. T. Harris, 29; I. S. Hopkins, 19; C. B. Galloway, 70; W. W. Duncan, 63; B. M. Meesick, 41; E. R. Hendrix, 74; C. W. Carter, 17; C. G. Andrews, 18; D. Martin, 28; E. S. Smith, 4; J. S. Key, 62; O. P. Fitzgerald, 63; W. C. Miller, 11; R. D. Wilson, 53; P. A. Peterson, 21; G. N. Smedley, 19; E. E. Hays, 3; J. W. Lewis, 21; W. H. Potter, 4; J. W. Hill, 1; E. M. Bounds, 18; Mark S. Andrews, 7; L. S. Burkhead, 11; J. M. Matthews, 1; R. A. Young, 36; J. E. Godfrey, 1; H. C. Morrison, 28; A. S. Andrews, 16; W. C. Black, 1; H. F. Johnson, 10; J. D. Barbee, 1; T. J. Dodd, 3; S. R. Brewer, 1; R. H. Mahon, 16; T. H. B. Anderson, 2; J. B. McFerrin, 8; Josephus Anderson, 5; Paul Whitehead, 3; A. R. Whitted, 3; Andrew Hunter, 3; J. E. Edwards, 1; Samuel Rodgers, 13; J. D. Blackwell, 11; D. O. Kelley, 5; A. H. Mitchell, 1; S. A. Smedley, 12; J. J. Lafferty, 1; D. C. McFarland, 5; A. R. Wilson, 1; J. O. Andrew, 2; C. B. Riddick, 2; J. O. Branch, 2; H. P. Walker, 3; W. B. Stradley, 4; A. G. Haygood, 3; Young J. Allen, 1; Sam. Jones, 1; S. B. Jones, 4; J. P. DePass, 1; S. M. West, 4; T. R. Pierce, 1; J. S. Martin, 2; R. H. Mason, 1; E. E. Wiley, 11; J. H. McGee, 1; J. D. Cameron, 1; H. H. Parke, 1.

SECOND BALLOT.

Whole number of votes cast, 213—

necessary to a choice, 107. O. P. Fitzgerald, 56; J. S. Key, 105; David Morton, 15; E. R. Hendrix, 122; H. C. Morrison, 23; W. C. Miller, 16; W. T. Harris, 23; C. B. Galloway, 136; W. W. Duncan, 152; R. N. Smedley, 43; A. Hunter, 1; H. P. Walker, 1; C. B. Riddick, 1; H. F. Johnson, 2; J. W. Lewis, 18; R. H. Mahon, 7; N. H. D. Wilson, 68; E. M. Meesick, 33; J. D. Blackwell, 6; C. W. Carter, 9; C. G. Andrews, 7; I. S. Hopkins, 7; G. W. Briggs, 3; P. A. Peterson, 10; Samuel Rodgers, 4; L. S. Burkhead, 6; J. P. DePass, 2; J. E. Edwards, 2; W. H. Potter, 2; E. S. Smith, 1; E. M. Bounds, 2; R. A. Young, 17; M. S. Andrews, 3; J. W. Hinton, 6; W. F. Taylor, 1; D. C. Kelley, 1; C. G. Woods, 1; G. H. Hays, 1; Samuel Black, 1; Young J. Allen, 2; E. E. Wiley, 1; A. S. Andrews, 2; E. E. Hays, 1; A. S. West, 1; J. B. McGee, 1; S. B. Jones, 1; Josephus Anderson, 2; T. R. Pierce, 1; W. B. Stradley, 1; T. J. Dodd, 1; Paul Whitehead, 1; J. B. McFerrin, 1; Andrew Hunter, 1; A. H. Mitchell, 1; A. R. Winfield, 1.

THIRD BALLOT.

Whole number of votes cast, 210—

necessary to a choice, 105. Joseph S. Key, 126; O. P. Fitzgerald, 65; N. H. D. Wilson, 21; R. N. Smedley, 2; B. M. Meesick, 3; J. W. Lewis, 2; T. R. Pierce, 1; H. C. Morrison, 1; W. T. Harris, 1.

Joseph S. Key, having received a majority of the vote cast on the third ballot of this General Conference, has been duly elected.

Connectional Officers.

The following connectional officers were elected by the General Conference on Friday last:

Missionary Secretary, I. G. John; Missionary Treasurer, D. C. Kelley; Church Extension Secretary, David Morton; Book Agent, J. B. McFerrin; Book Editor, W. P. Harrison; Editor Christian Advocate, O. P. Fitzgerald; Sunday-School Editor, W. G. E. Cunningham.

A Change of Time.

In the Advocate of May 20, I have a notice saying the annual meeting of the Mississippi Conference Woman's Missionary Society would be June 23 and 24. Since that has been published I find it will be necessary to hold the meeting one week later in order to secure the attendance of the recording secretary and others whose attendance is very much desired.

The society will convene in Raymond at ten o'clock Wednesday morning, June 30, and will continue two days. Delegates will please note this change.

MRS. JEMIE P. KIRKLAND,
Pres. Miss. conf. W. M. S.

Look Out.

A man calling himself Rev. C. W. Musgrave was in Woodville eight or ten days ago. He proposed to lecture on what he "seen" in his travels, also on temperance. He is too ignorant to lecture on anything. He speaks of the Blue and White Nile coming together near Memphis. Says he could see no body of water from the top of Mt. Carmel, except a glimpse of the Dead Sea. He said the plain between the foot of the mountains and the sea of Galilee on the east side was perhaps thirty miles wide. I was blamed for treating him with so little attention. I blame myself for treating him as much as I did. He left suddenly. The keeper of the hotel would like to hear from him.

T. S. WEST.

WOODVILLE, Miss., May 19, 1886.

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Connectional Officers.

The following connectional officers were elected by the General Conference on Friday last:

Missionary Secretary, I. G. John; Missionary Treasurer, D. C. Kelley; Church Extension Secretary, David Morton; Book Agent, J. B. McFerrin; Book Editor, W. P. Harrison; Editor Christian Advocate, O. P. Fitzgerald; Sunday-School Editor, W. G. E. Cunningham.

A Change of Time.

In the Advocate of May 20, I have a notice saying the annual meeting of the Mississippi Conference Woman's Missionary Society would be June 23 and 24. Since that has been published I find it will be necessary to hold the meeting one week later in order to secure the attendance of the recording secretary and others whose attendance is very much desired.

The society will convene in Raymond at ten o'clock Wednesday morning, June 30, and will continue two days. Delegates will please note this change.

MRS. JEMIE P. KIRKLAND,
Pres. Miss. conf. W. M. S.

Look Out.

A man calling himself Rev. C. W. Musgrave was in Woodville eight or ten days ago. He proposed to lecture on what he "seen" in his travels, also on temperance. He is too ignorant to lecture on anything. He speaks of the Blue and White Nile coming together near Memphis. Says he could see no body of water from the top of Mt. Carmel, except a glimpse of the Dead Sea. He said the plain between the foot of the mountains and the sea of Galilee on the east side was perhaps thirty miles wide. I was blamed for treating him with so little attention. I blame myself for treating him as much as I did. He left suddenly. The keeper of the hotel would like to hear from him.

T. S. WEST.

WOODVILLE, Miss., May 19, 1886.

—Ex-Vice President David Davis is reported in a critical state of health, caused from the development of a large carbuncle on the left shoulder.

—Our brother, J. G. Jones, of the Mississippi Conference, for more than sixty years in the regular work, filled the editor's pulpit in Brookhaven, May 2, morning and night, to the great delight of the church and congregation.

—Rev. J. M. Fuller, of the Michigan Conference, and now in his seventy-ninth year, has just closed a meeting in which he received 165 persons into the church. He preaches regularly to one of the largest Methodist congregations in Michigan.

—An exchange says, "In a portion of Washington City, eight thousand by sixty-three hundred feet in size, there are three hundred and eighty-nine liquor saloons licensed by Congress, which occupies the position of City Council in that city." Would it not be well for the voter to look after this shame on our nation in the selection of Congressmen?

—Our Sunday-school work is making a very gratifying progress. The gain during the past four years exceeds 1,200 Sunday-schools, 10,500 teachers and 95,884 scholars, which makes a grand total of 631,241 teachers and scholars. Now, let our watchword along this line of church work for the next quadrennium be, a total number in our Sunday-schools equal the whole number of our membership.

—Rev. Bromwell Andrew, of the Newark Conference, died on Thursday morning, April 29, at Navesink, N. J. He was born June 12, 1798, converted in the year 1818, licensed to preach in 1822, and he estimated that he had taken into the church more than one person for every dollar he had received as salary. His last message to his Conference was: "Tell my brethren that my trunk is all packed, and I have a through ticket."

—We call special attention to the following item from the Bishops' address: "One hundred years ago there were only 100 travelling preachers and 15,000 members in the United States; now there are not less than 25,000 itinerant, 32,907 local preachers, and 3,716,318 members. During the four years just past our membership has increased from 860,717 to 996,994; itinerant ministers from 4,011 to 4,466; local preachers from 5,569 to 9,943—the largest total quadrennial increase since our organization in 1814."

Who Will Help Us?

We hope to build a Methodist Church in New Albany, Union county, Miss. New Albany is on the line of the Memphis, Birmingham and Atlantic railroad. We are expecting the Gulf and Ship Island road to cross at this place. If we succeed in building a good house of worship here for our church, this will be at no distant day one of our very best stations.

We are unable to build without aid. Our church is very weak; we must have help. We hope that many sisters will aid us, and we believe they will. The brethren will not forget us and leave us alone. Some have already aided us; others have promised help. We have commenced to build, and have faith to believe the Lord will open the way for us. Please help a brother who is laboring on a very small salary that he may accomplish this good work. Send by postoffice order to Rev. D. L. Cogdell, Ripley, Tippah county, Miss.

D. L. C.

MAY 1, 1886.

Mr. Editor: Many of your readers will be sorry to hear of the loss sustained by our venerable brother, Rev. L. D. Langford, a local elder of Mt. Olivet circuit, and father of Rev. D. C. Langford, of the Mississippi Conference. On Thursday night of last week—so I am reliably informed—his dwelling-house, furniture, household stuff, smoke-house and contents were all entirely consumed by fire. This is a serious loss to our brother, and will be a severe trial to his faith and patience; but we doubt not that the good shield which has served him in many a hard-fought battle for his many years will prove effectual to the resisting of the fiery darts and trial of the present time. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory."

S. J. COTTON.

MECHANICSVILLE, Miss., May 26, 1886.

Will the pastors of the Brookhaven district please send me at once the names of their delegates to the District Conference? Also the names of their local preachers?

And oblige yours, etc.

D. F. JONES.

WESON, Miss., May 21, 1886.

Rev. W. W. Hopper, writing from Nacogdoches, Texas, May 18, says:

I have just received \$100 from Bro. S. T. Taylor, of Waynesboro, Miss., to help build my new church. He is the first to respond to the Macedonian call. Who will be next? Let me hear from you, brethren.

Will the members of the Corinthian District Conference, who expect their wives or daughters to attend the Conference with them, give notice by card. We wish the preachers and superintendents of Sunday-schools, who expect to be present, to send their names to W. M. Roberson, Baldwin, Miss. The Sunday-school Convention of the district will convene on Thursday before the first Sunday in July the District Conference, the days next following.

R. A. KELLER.

BALDWIN, Miss., May 30, 1886.

North Mississippi Conference—Expense of Delegates to General Conference.

The following amounts have been received from the North Mississippi Conference to defray the expense of the delegates to the General Conference:

Greenville District—Greenville station, \$5; Concordia station, \$5; Indianola and Paeonia, \$5; Charles, \$5; Austin and Cherry Hill, \$5; Deer Creek, \$2 50; Jones Bayou, \$3 50; total, \$31 25.

Holly Springs District—Holly Springs station, \$10; total, \$33.

Aberdeen District—Verona station, \$7; Houston station, \$3; Smithville circuit, \$4; Tremont circuit, \$4; Sparta circuit, \$3; Pontotoc circuit, \$3; Athens circuit, \$2; Aberdeen station, \$10; total, \$33.

Columbus District—Columbus circuit, \$3; Tillbee, \$3 40; Crawley, \$3; Brooksville, \$3; Macon and Shalokah, \$4; Helton, \$3 50; Starkville station, \$4 50; Starkville circuit, \$2; Noduxee, \$2; Louisville, \$2 50; Chester, \$2 50; Timpson, \$2; LaGrange, \$2; Walthell, \$2; Columbus station, \$5; total, \$44 40.

Winona District—Kosciusko and Durant, \$8 70; Carrollton and Greenwood, \$10; Black Hawk circuit, \$5; Lexington circuit, \$3; Rockland circuit, \$5; Valden circuit, \$3; McCool circuit, \$2; total, \$36 70.

Cankers Eruptions

Are so corrosive in their nature, and their cause is deep seated in the system, that a powerful alterative is needed to eradicate them. For this purpose, Ayer's Sarsaparilla is the most effective medicine that can be procured. No other remedy can compare with it as a cure for all diseases originating in vitiated blood. **I suffered greatly, for months, from two running

Ulcers

Besides the ulcers I also had a glandular swelling on my neck, which was gathering, and seemed about to break. I consulted several skillful physicians, and took various remedies, but failed to find relief until I commenced using Ayer's Sarsaparilla. A few bottles of this remedy completely cured me, and I am now in perfect health. Mrs. Jane L. Hopkins, Cambridgeport, Mass.

For what appeared to be a cancer on my lip, I used Ayer's Sarsaparilla with excellent success. I believe the disease to be perfectly cured. —Amherst Whitmore, Braintree, Maine.

About three years ago, I was troubled with cancer humors in my mouth, throat, and stomach. Food of any kind caused the most extreme suffering. After trying a number of remedies, without receiving any benefit, I was finally

Cured by

taking Ayer's Sarsaparilla. I am now eating any kind of food, and am vigorous, active, and entirely free from all humors. —J. W. Compton, Bloomington, Ill.

Until within a few months I have suffered terribly, all my life with what my physician called Red Canker. At times my mouth, tongue, and throat have been nearly raw with these cancer sores, and my effort to swallow food caused the most intense pain. I was emaciated, weak, and pale, and always more or less under the doctor's care. Physicians failed to help me, and none of the many remedies I tried gave me any relief until I commenced taking

Ayer's Sarsaparilla.

sarsaparilla. This medicine has restored me to health, and has eradicated every trace of cancer from my system. —Mrs. David Carey, North Salem, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Of the skin, whether in the form of Erysipelas, Pimples, or Boils, indicate that the blood has become vitiated, and the system diseased, and that prompt treatment is indispensable. Ayer's Sarsaparilla purges the blood of all impurities, and speedily restores health and strength to the system. **For nearly three years I was covered with Scrofulous

Sores

some of which were very offensive, exhausting, and painful. I had no appetite, was emaciated, and so reduced in strength as to be unable to attend to my business. I tried many remedies, and was treated by a number of physicians, but received no relief. With little hope of recovery, I commenced taking Ayer's Sarsaparilla, and under its healing influence, soon began to improve. After using less than half a dozen bottles of this preparation, I was restored to perfect health. —Leonard Brackett, West Haven, Conn.

For forty years I have been troubled with a humor in the blood, appearing in painful eruptions on my skin, and causing Erysipelas at times. I have been a great sufferer. I have tried all kinds of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. By

Taking

ten bottles of this medicine I am completely cured, and my skin is now as smooth and fair as ever. —Mury C. Amesbury, Rockport, Me.

I have been taking Ayer's Sarsaparilla for an impurity of the blood, which manifested itself in troublesome Boils and Eruptions, and can truly say I have never found any medicine so prompt and certain in curative effects. It has done me great good. —P. P. Coggeshall, Bookseller, 51 Merrimack St., Lowell, Mass.

For the radical cure of Pimples, Boils, Carbuncles, and all diseases originating in vitiated blood, I know of no remedy that can compare with Ayer's Sar-

As a promoter of health, giving appetite and renewing wasted energy, this medicine has no equal. —G. H. Davies, Court St., Pawtucketville, Lowell, Mass.

Sold by all druggists. Price \$1; six bottles, \$5.

BULL'S SARSAPARILLA.

THE LIVER
Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA, the great blood solvent.

Dr. J. H. M'Lean has examined the preparation of BULL'S SARSAPARILLA, and he has the honor to certify that it is an excellent medicine, and is well calculated to produce an alternative action on the system. I have used it both in public and private practice, and think it the best of all remedies in use for all the cases mentioned.

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Our Young People.

A LITTLE GIANT.

BY HAROLD W. RAYMOND.

I know a little giant, no bigger than a Jack, Who can wrestle with a fat man, and throw him on his back; His knotted little muscles almost too small to spy, Could turn you topsy-turvy and finally seem to try, To break the nose, and pinch the toes, and fill one full of awe, Are jokes the midget loves to play alike on friend and foe.

But he can do still greater things than make a big man squeal— He can split a stone to splinters, or break a bar of steel; He can shape the dripping caves' drops into a crystal spear, And clutch the falling rain so hard, 'twill turn all white with fear.

He can chain the clanking river, and plug the tumbling spout; He can build a wall upon the lake and shut the water out. But if you want to see this little giant and run, Just build a tiny die, or step out and fetch the sun. —St. Nicholas.

Mr. Editor: Please allow me a short space in your columns. I am a little boy six years and ten months old, and am a full-blooded Methodist. My grandpa and ma on both sides were Methodists, and did all they could to train their children in the way they should go; believing that when they grew old they would not depart from it. Mamma says she has never been as good as her father and mother were; but the first thing she did when I was born was to give me back to the Lord; hoping and praying that if I should live I would be a humble instrument in his hands of doing much good. Papa gave me two rows of cotton for church purposes, the proceeds of which I hope will be several nickels. I have never been to school, but recite lessons to mamma every day. The first day of January I commenced in ah, eh; now I am spelling in three and four syllables, and can read a little in the first reader. I love to hear reading. Mamma reads "Father Jones' Talks to the Boys," "The Light in the East," and the "Wonders of the World," which I never tire of hearing. I will do anything I can for her if she will only read. The fate of poor DeLong and his unfortunate crew is enough to draw tears from the stoutest hearts. Bro. G. W. Killison is our pastor again, and the longer he stays on the work the better we love him, and think it a great treat to have him with us; but there are so many who have equal claims on him, which makes his visits like angels. We have no Sunday-school now. Papa is superintendent, and intends to make an effort to start one soon. We are hoping and praying that Pine Grove may be greatly built up, and that there may be revivals all over the work. I will answer Edna Howard's question: Christ wrote the only sentence he ever wrote on the ground. "He that is without sin among you, let him cast the first stone." Mamma says I talk too much, and if you are of the same opinion, Mr. Editor, my letter is doomed to that horrible waste-basket; hoping you are not, I remain, Your little friend, BEVERLY T. KING.

Mr. Editor: As I have never seen a letter in your good paper from Wesley Chapel, I will attempt to write one myself. Papa takes the ADVOCATE, and we all read it with great pleasure, especially the children's column. I go to Sunday-school every Sunday. Our Sunday-school is next to the largest in Natchez. It consists of about one hundred and sixty scholars. Bro. H. B. Davis is our superintendent, and we like him very much. Bro. J. V. Ponn is our pastor, and is loved by all his members. He is very ill now, and has been for several days. We all pray that God will strengthen and restore him to health soon. We have had a protracted meeting, conducted by Bro. Kimball, of New Orleans. It lasted nearly two weeks. We received thirteen members, but expected more. Bro. Kimball has many friends in Natchez. He is one of the most powerful preachers I ever saw. I have been quite sick and could not go to church, but have been twice when he was here. I will close, hoping you will excuse me for making so many mistakes, as this is my first letter. WALTER NEILL.

Natchez, Mississippi.

Mr. Editor: As so many little folks write for your good ADVOCATE, I thought I would drop you a line. I am ten years old. I am not a member of the church yet, but I hope I will soon be. We have a large Sunday-school. My teacher, Mrs. Sallie Ashley, is a lovely woman. I like her very much. The ladies Home Workers of our church are getting up a picnic for to-night. It will be a splendid affair. I believe the money is to insure the church, and for other purposes. We have preaching every Sunday by our devoted pastor. We love him very much. He loves the children. They are going to have Rebecca's well to-night. Not to draw out of anything to make anybody drunk or had, but pure, cold ice lemonade. The brass band is to be present too. Can any of my little friends tell me, Whose wife Rebecca becomes? Your little friend, LILLIE DUNCAN.

Evans, Louisiana.

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Weekly Market Review.

(For Week Ending May 25, 1886.)

COTTON.	
Low ordinary	61 @
Ordinary	71
Good ordinary	81
Low middling	82
Middling	83
Good middling	84
Fair	104
Galveston middling	114
Mobile middling	84
St. Louis middling	9

SUGAR.	
Superior	32
Good common	42
Fair	44
Good fair	46
Fully fair	47
Prime	51
Strictly Prime	54
Choice	54
Yellow clarified	42
Gray clarified	42
Choice whites	62
Granulated	—

MOLASSES.	
Syrup	16
Fair	17
Strictly Prime	—
Choice	—
Fancy	—

RICE.	
Fancy	—
Choice	—
Good	41
Fair	32
Ordinary	34
Common	24
No. 2	28
Rough	150

FLOUR.	
Minnesota hakers	4 50
Minnesota patents	5 37 1/2
Extra fancy	5 15
Winter wheat patents	5 62 1/2
Choice	4 35
Fancy	4 50
Extra fancy	4 75

CORN PRODUCTS.	
Corn meal	2 50
Corn meal	2 50
Grits	2 60
Hourly	2 75

GRAIN, ETC.	
CORN:	—
White	52
Yellow	50
Mixed	48
OATS:	—
Western	41
Texas rust-proof	—
BRAN:	—
White	7 1/2
Hay:	—
Choice	13 00
Prime	17 00

PROVISIONS.	
MEAT:	—
Prime	9 75
Prime	9 25
Runners	9 00
BAKON:	—
Fancy breakfast	8 1/2
Shoulders	6 40
Sides, clear	6 40
Sides, clear rib	6 55
HAMS:	—
Sugar-cured	9 1/2
DRY SALT MEAT:	—
Shoulders	4 50
Sides, clear	5 50
Sides, clear rib	5 00

FISH.	
MACAREL:	—
Extra No. 1, in bbls.	—
Half bbls.	—
No. 1, in bbls.	—
Half bbls.	—
No. 2, in bbls.	—
Half bbls.	—

GROCERIES.	
COFFEES:	—
Rio, choice	11 1/2
Cardova, choice	10 1/2
Java, choice	23
SPICES:	—
Western Creamery	19
Western Dairy	15
COUNTRY:	—
Choice	5 1/2
FAIR:	—
Choice	50
Fair	25
ONIONS:	—
Choice	15
Coal, hbls.	10
Cotton seed	28
Lard	55

VEGETABLES.	
CABBAGES:	—
Western, per crate	—
Chicago, per 100	—
Louisiana, per crate	3 50
POTATOES:	—
Louisiana	2 25
Western	1 00
KROUT:	—
Choice	6 50
ONIONS:	—
Louisiana	2 00
Western	2 50

BALING STUFFS.	
BAGGING:	—
No. 1	91
No. 2	91
BALING TWINE:	—
No. 1	15
No. 2	15
TIE:	—
Bundle	1 15

SUNDRIES.	
POULTRY:	—
Chickens, Western	4 00
Young	3 00
Chickens, Southern	3 00
Young	2 00
Turkeys, Southern	9 00
Eggs:	—
Western	10
Southern	11
WOOL:	—
Lake	19
Louisiana	18
Burry	8
HIDES:	—
Green salted	7
Dry salted	11
STAVES:	—
Oak, kegs	—
Oak, barrels	75 00
Oak, clare	100 00
Oak, hoghead	180 00
HOOP POLLS:	—
Hoghead	—
Barrels	—
Half barrels	—
FERTILIZERS:	—
Cotton seed	8 00
Meal	19 00
Pure ground bone	30 00
Manure	8 24
Sulphuric acid	—
Bone black	34

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, May 19.—The trustees of the John F. Slater Educational Fund to day met here. There were present: Chief Justice Waite, President Gilman, of the Johns Hopkins University, and ex-President R. B. Hayes. Appropriations were made as follows: Tennessee, \$3500; Mississippi, \$2000; Louisiana, \$1000; Alabama, \$3000; Georgia, \$1000; South Carolina, \$2700; North Carolina, \$2400; Virginia, \$3350; Kentucky, \$700; Texas, \$600; Washington, D. C., \$450. Total, \$30,000.

NEW YORK, May 20.—Mrs. Alice Pendleton, wife of the Hon. George H. Pendleton, of Ohio, our Minister to Germany, was killed in Central Park late this afternoon. Her daughter, Jane Frances Pendleton, twenty-two years old, who was with her, was taken up unconscious, and is in the Presbyterian Hospital seriously, but not fatally hurt.

WASHINGTON, May 21.—The House Judiciary committee to-day instructed Chairman Tucker to report favorably on amendment to the Constitution declaring polygamy unlawful. There was but one member of the committee who did not agree to the action of the committee, and he only desired further time to consider it.

RICHMOND, Va., May 21.—During the day the following conventional officers were elected: Dr. McFarland, of Tennessee (Incumbent), Book Agent; J. J. John, of Texas, Secretary; Dr. D. C. Kelley, of Tennessee (Incumbent), Missionary treasurer; W. P. Harris, of Tennessee (Incumbent), Book Editor; O. P. Fitzgerald, of Tennessee (Incumbent), Nashville Christian Advocate; W. G. Cunningham, of Tennessee (Incumbent), Editor of Sunday-school publications; David Morton, of Kentucky (Incumbent), secretary of Board of Church Extension.

The Committee on Church Extension recommend the following persons to constitute the Board of Church Extension for the ensuing four years: J. S. Latham, Louisville, Ky., president; Presley Megalan, Louisville, Ky., vice-president; John W. Procter, Danville, Ky., treasurer; Managers—Rev. W. T. Harris, D. D., of Memphis Conference; Rev. T. B. Carroll, D. D., of Denver Conference; Rev. C. V. Venable, of Louisville Conference; Rev. H. C. Settle, of Louisville Conference; Rev. Samuel K. Cox, D. D., of Baltimore; Rev. J. C. Morris, of Southwest Missouri Conference; Rev. O. P. Fitzgerald, D. D., of Pacific Conference; Rev. M. H. Neely, of North Texas Conference; John Overacker, of Louisville, Ky.; Hon. C. S. Gibbs, of Louisville, Ky.; Jas. H. Carlisle, D. D., of South Carolina; Jas. Q. Carter, of Louisville, Ky.; and John L. Wheat, of Louisville, Ky. The report was adopted.

MEMPHIS, May 23.—At 12:45 o'clock to-night an oil-lamp exploded in the barber shop of the steamer Dean Adams. The flames spread rapidly, and although the night watchman promptly gave the alarm the crew barely escaped with their lives. The boat was held fast to shore and burned to the water's edge.

NEW YORK, May 23.—The Cedar-hill season, which opened with a promise of exceptional success, ended prematurely yesterday because the law against betting was enforced. Without some form of wagering money the sport is impracticable in this city, not only because people generally will not go to races if they can not gamble on them, but also on account of the income from the pool-sellers and bookmakers that will be missing. The State Legislature adjourned Friday without modifying the statute in favor of the racing associations.

COLUMBIA, S. C., May 23.—The area of waters which for three days has covered the low lands of Carolina is subsiding. It has been one of the most disastrous freshets that has ever been recorded in this State. The damage to the agricultural interests is incalculable. Thousands of acres of the best lands, planted in cotton and corn, have been flooded, and the rice planters in lower Carolina have suffered greatly. The railroads have sustained great loss, and travel has been almost suspended. The stone abutments on Broad river bridge commenced to give way this evening. The destruction of cattle and live stock of every kind has been unprecedented. The waters in the Pee Dee river rose thirty-six feet in the same number of hours, and the Congaree rose over twenty feet.

PHILADELPHIA, May 23.—It is anticipated here to-night that Keely, the inventor, yesterday gave a successful exhibition of his blimpster.

NEW YORK, May 24.—The body of Dr. Dio Lewis was cremated at Fresh Pond to-day.

CHICAGO, May 24.—Nearly all the aash, door and blind factories remained on the ten-hour plan this morning. A majority of the men returned to work. Two factories are still working on the eight-hour plan, but are expected to return to the ten-hour rule in a few days.

CRYSTAL SPRINGS, Miss., May 24.—The first shipment of peaches was forwarded to-day to New Orleans, being grown by T. B. Kendall. They were larger than the first shipment of other seasons. The fruit apples were also shipped to-day, and plans on Saturday. Beams are now being shipped as far distant as Denver, Colorado. Tomatoes are expected in six or eight days.

FOREIGN.

DUBLIN, May 20.—United Ireland declares that they are Nationalists sufficient in any town of Ulster to whip the rag-tag and bob-tail Orangemen into good behavior, provided the police stand aside.

LONDON, May 23.—Advices received here say that severe engagements are taking place on the Greek frontier between Turkish and Greek troops. The fighting is intermittent and extends along the frontier for a distance of fifteen miles. The heaviest fighting is at Ternofo. Many have been wounded on both sides.

LONDON, May 24.—The House of Lords, by a vote of 149 to 125, rejected the second reading of the bill legalizing the marriage with a deceased wife's sister. The Prince of Wales supported the bill. Nineteen bishops voted with the majority.

A DRUGGIST'S VERDICT: "During 30 years drug business, never have I sold an article giving such universal satisfaction as Palmer's 'Skin-Success.' People who suffered for years with various skin complaints are constantly returning cured to thank me for recommending 'Skin-Success.'"—G. R. Harris, J. C. Heights, N. J.

Bro. John Ueber's Sabbath-school will picnic at the Seashore Camp Ground, June 3. Their friends wishing to join them can obtain tickets from Bro. Ueber, 658 North Rampart. Price, \$1.

The new hotel lately erected at Holly Springs by the Illinois Central Railroad Co. has been opened to the public, and travelers North and South will be accommodated in the future by taking the Illinois Central. Three meals will be set for the accommodation of travelers—i. e., going North, breakfast at 7:15; coming South, supper at 5:15; breakfast at 8:15. As the hotel is under the direct management of the road, travelers are assured that the table will be supplied with the best that the Chicago and New Orleans markets afford. The hotel is situated on the bank of the Mississippi River, and is a fine place for a picnic. It is well equipped with all the modern conveniences, and is a fine place for a picnic. It is well equipped with all the modern conveniences, and is a fine place for a picnic.

When a man is known to suffer from a deadly contagious disease, none of his friends will come near the house, there is little need to warn them off, they are all too alarmed to come near. Why is it men are not so much afraid of the contagion of vice? How dare they run the risk for themselves and children by allowing evil companions to frequent their houses? Sin is a infectious and far more deadly than small-pox or fever. Pleas, then, from any one who might lead you into it.

God tells us that he loves to be asked and is the rewarder of them that diligently seek him. He tells us that the fervent, effectual prayer of the righteous availeth much. He bids us ask and we shall receive. If a word abounds in narratives of the actual healings of things which his children have besought him to give them. Answers cover the field of providential history as flowers cover western prairie. Answered prayers have been the great power of the world. Churches in seasons of revival as we have seen great flocks of birds descend into a meadow. Answered prayers have made the pulpit of Payson and Burns and Spurgeon powerful. Answered prayers have visited sick children like angels to restore to life or if not to die, the sting of death has been turned to the song of victory. "I can not get on without three hours a day of prayer, now," said Martin Luther in the thick of his great fight with the man of sin. Are you wiser than Luther?—Rev. T. L. Cuyler.

SEASHORE CAMP GROUND.

Camp meeting.—The annual camp meeting will commence on July 7th and continue from ten to fifteen days. The camp ground is delightfully situated on the Gulf of Mexico, midway between New Orleans and Mobile, and on the line of the Louisville and Nashville Railroad, the station being but a few yards from the entrance gate. The vaudeville, Sam Jones and Sam Sull, are both expected to be present and take part in the meeting. Preparations are now being made to accommodate a large crowd of visitors.

The entrance fee for the grounds is as follows: All persons over 16 years of age, admission for ten days, one day ticket, 10 cents. Children between six and twelve years—Season ticket, 25 cents; one day ticket, 5 cents.

No charge is exacted for the bathing privileges. Accommodation for ladies and gentlemen is provided, and will be provided hereafter. The admitted superiority of the bathing grounds, together with refreshing drinking water furnished from springs and drove wells, render the place exceedingly desirable for physical and mental recuperation as well as spiritual acceleration.

Reduced rates by rail over all the connecting roads for the season are as follows: All persons over 16 years of age, admission for ten days, one day ticket, 10 cents. Children between six and twelve years—Season ticket, 25 cents; one day ticket, 5 cents.

Further information concerning bathing lots and bathing tents on the grounds can be obtained from the following members of Board of trustees: J. H. Lakin, Montgomery, Ala.; W. O. W. J. Hearin, R. E. Jones, W. L. Baker, of Mobile Ala.; Dr. J. P. Griffin, Moss Point, Miss.; Dr. H. Shannon, Ocean Springs, Miss.; W. H. Foster, R. O. L. Rayne, T. J. Carver, J. H. Campman, H. Jamison, L. P. Best, P. Werlein, E. P. Mackie of New Orleans.

W. H. Foster, President.

E. P. Mackie, Secretary.

NEW ORLEANS, May 22, 1886.

MISCELLANEOUS.

ALABAMA CONFERENCE.

SEMINARY DIST.—SECOND ROUND.

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ALABAMA CONFERENCE.

Quarterly Conferences.

ALABAMA CONFERENCE.

SEMINARY DIST.—SECOND ROUND.

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MERIDIAN DIST.—SECOND ROUND.

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FOR A DELICIOUS

SATISFYING BREAKFAST

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Preserving Pure Vegetable Fat

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WHOLE NO. 1557.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST, EPISCOPAL CHURCH, SOUTH.

North Alabama—A petition from W. A. Montgomery for a gradual series of amendments. Referred to the committee on Publishing Literature.

North Carolina—A memorial from Gaston county and Rock Spring circuit, asking the division of the North Carolina Conference. Referred to the committee on Boundaries.

North Georgia—A memorial from Gainesville Church in relation to the Lynch Road. Referred to the committee on Boundaries.

South-east Missouri—A memorial on change of name of the church. Referred to the committee on Revision.

South Carolina—A memorial in relation to the publication of a graded series of doctrinal catechisms. Referred to the committee on Publishing Literature.

Also a memorial in relation to amending the Discipline as to transfer of church property and in relation to causing a law requiring Sunday-school superintendents to make reports to the Quarterly Conference. Referred to the committee on Revision.

Resolutions being called for under the order of business, R. B. Hodge, of the Arkansas Conference, and A. H. Greathouse, offered the following:

Be it Resolved, By the General Conference of the Methodist Episcopal Church, South, that the college of Bishops be, and they are hereby, requested in exercise of the power given them on page 74 of the Discipline, relative to the publishing of their decisions, to adopt a different plan from the one now in use, and publish their decisions in full in a volume to themselves.

The question was then put on the motion to refer, and the motion was carried.

The call for resolutions being continued, the following were offered:

Baltimore—A resolution by R. Smithson and J. S. Gardner, proposing a change in the formula of baptism. Referred to the committee on Revision.

Florida—A resolution by J. P. DePass and J. F. White, proposing to amend Discipline, Chapter III, Section XI, paragraph 25 and 27, pages 88, 89 and 100, also Chapter II, Section III, paragraph 20, page 54, in relation to local preachers. Referred to the committee on Revision.

A resolution by H. W. Long and J. P. DePass, making inquiry respecting our missionary work in Central Mexico; was referred to the committee on Missions.

Little Rock—A resolution by A. R. Winfield and D. C. Kelley, instructing the committee on Revision to inquire into the expediency of changing the Discipline as to the salary of presiding elders and preachers in charge. Referred to the committee on Revision.

Pending a call of the Little Rock Conference, A. R. Winfield moved to take from the table and pass a resolution offered by himself on Saturday last, instructing the Committee on Missions to nominate the officers and managers of the Mission Board, and to so modify the Constitution of the Board as to make this the duty of the Committee on Missions at each General Conference. The motion was adopted.

Mexican Border Mission Conference—A resolution by A. H. Sutherland and H. C. Hernandez, to define the boundaries of the Mexican Border Mission Conference. Referred to the committee on Boundaries.

Mississippi—A resolution by H. F. Johnson and W. C. Black, proposing to amend the Discipline at answer to paragraph 10, concerning the trial of a traveling preacher. Referred to special committee on Revision.

North Alabama—A resolution by J. B. Stevenson, proposing to amend the Discipline, answer 8, page 74, paragraph 10, in relation to the number of appointments in a presiding elder's district. Referred to the committee on Revision.

North Carolina—A resolution by N. M. Lawrence and W. M. Parker, with reference to fixing bounds of Episcopal districts. Referred to the committee on Episcopacy.

North Georgia—A resolution offered by J. B. Hunslett and I. B. Sbumate and others, that on and after Monday next we hold joint sessions, beginning at 8 P. M., and adjourning at the pleasure of the body.

On motion of S. K. Cox the resolution was laid on the table.

Pending the call for resolutions P. A. Peterson, chairman of the Committee on Revision, asking and obtaining permission to turn over all papers which had been referred to his committee concerning the number of appointments in presiding elder's districts on the Committee on Episcopacy.

Continued the call of Conferences, the following resolutions were presented:

North Texas—A resolution by W. H. Hughes and T. R. Parke, requesting the Bishops to publish their decisions in an appendix to the Discipline. Referred to the committee on Publishing Literature.

Northwest Texas—A resolution by J. Fred Cox, R. S. Finley, and J. K. Lane, proposing to amend Discipline, Chapter XII, Section II, paragraph 10, page 23, and at Section III, paragraph 10, page 24, in relation to the ritual for baptisms. Referred to the committee on Revision.

South Carolina—A resolution by S. A. Weber and H. F. Johnson, proposing to amend the Discipline at Answer I, paragraph 31, page 35, in reference to election of delegates to the General Conference. Referred to the committee on Revision.

St. Louis—A resolution by James Goffrow and R. M. Seruges, proposing to amend Discipline, paragraph 15, Article XIII, page 13, in relation to missions. Referred to the committee on Revision.

Southwest Missouri—A resolution signed by all the delegates of the Southwest Missouri and St. Louis Conferences, proposing to give permission to these Conferences to unite during the next four years. Referred to the committee on Boundaries.

Texas—A resolution by E. S. Smith, J. H. Pritchett, and R. S. Crawford, proposing to amend Discipline at Answer V, paragraph 45, page 49, and at answer paragraph 12, in relation to trial of preachers. Referred to special committee on Revision.

Western Virginia—A resolution by Samuel Black and W. M. Protzman, proposing to amend Discipline, Section II, Chapter X, paragraph 14, page 73, with reference to salary of presiding elders.

On motion of J. B. Martin, secretary, T. W. Crowder was elected an assistant secretary.

The Conference proceeded to take up the reports of standing committees now on the calendar in their order.

Report No. 1 of the committee on Revision was taken up and considered.

The report as amended in item first was then adopted as a whole.

The first part of the report, as adopted and amended, is as follows:

Resolved, That Section II, on "The General Rules" be amended by inserting as an introduction to paragraph 26 the following paragraph, which was formerly a part of the Discipline:

"In the latter end of the year 1730 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin and earnestly desiring for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To these and to as many more as desired to join with them (for their number increased daily) he gave those advantages from time to time which he judged most useful for them, and they always concluded their meetings with prayer suited to their several necessities. This was the rise of the United Societies, first in Europe and then America."

"Such a society is no other than a company of men having the form and seeking the power of godliness united in order to pray together, receive the word of exhortation, and to watch over one another in love, that they may fully each other to work out their salvation."

Report No. 1 on Boundaries was taken from the calendar, read, and on motion adopted.

Report No. 1 of the Committee on Finance was read and adopted.

Report No. 2 of the Committee on Finance was read, and on motion the committee was granted permission to withdraw it, and it was withdrawn.

Report No. 2 of the Committee on Itinerancy was read and adopted.

Report No. 1 of the Committee on Missions was read and adopted.

Pending the consideration of the reports of standing committees, it was moved to adjourn and the motion prevailed.

Before pronouncing the benediction the chair announced the following special committee, ordered on yesterday, for the consideration of laws relating to trials: E. S. Smith, N. H. D. Wilson, S. W. John, Joseph W. Lewis, R. H. Mahou, W. F. Barclay, P. Hamill.

Announcements were made, and after singing a part of the hymn, "How tedious and tasteless the hours," the benediction was pronounced by J. B. McFerrin, and the Conference adjourned.

EIGHTH DAY—MORNING SESSION.

The Conference met pursuant to adjournment. Religious service conducted by Rev. J. H. Pritchett, of the Missouri Conference. Bishop Wilson took the chair.

The call of reports of standing committees was read, when the committee on Episcopacy submitted Report No. 3 of that committee, recommending the election of four additional Bishops.

A. R. Winfield moved to amend by striking out four and inserting three.

David Morton, of the Louisville Conference, moved to amend the amendment by inserting five instead of three.

The question recurring upon the amendment of David Morton, 102 members voted in the affirmative. The chair was about putting the question on the motion for the next highest number, which was the number recommended by the committee, when George Thorneburgh made the point of order that the negative side of the motion of David Morton should be put, and that the question was not such as required the question to be put in the order of numbers proposed; and that, therefore, the motion to adopt the number four as the number of Bishops, being the report of the committee, could not be put until the amendments offered were first put.

The chair ruled the point not well taken, and an appeal being taken from the decision, the chair was not sustained. The question now being taken upon the amendment of David Morton it was lost—101 ayes, 145 nays.

The question then recurring upon the motion of A. R. Winfield, proposing to strike out four and insert three, it was not adopted. Vote 82 ayes, 156 nays.

On motion Report No. 3 of committee on Episcopacy was then adopted.

M. S. Andrews moved that when we adjourn to-day we adjourn to meet this afternoon at 4 o'clock to elect additional Bishops just ordered.

A. S. Andrews moved as a substitute that the election of new Bishops be made the special order for Tuesday next at 11 o'clock, and the substitute was adopted.

Samuel Rodgers, of the committee on Itinerancy, presented returned memorial from Local Preachers' Conference of North Carolina, and asked that it be referred to the special committee on Trials, and it was so referred. Also certain resolutions as to opinions of Bishops, signed by J. H. Pritchett, M. M. Pugh, and by J. H. Pritchett and P. P. Ellis, and asked that they be referred to the committee on Episcopacy, and they were so referred.

P. A. Peterson, chairman of the committee on Revision, submitted Report No. 5 of that committee. It was laid on the table under the rule, and taken its place on the calendar.

Notice was given by W. M. Protzman of a minority report, which would be presented at the proper time.

David Morton presented a request from the committee on Publishing Literature, asking instructions from the Conference as follows: "Shall the committee consider any other business than that which is referred to it by the General Conference?"

On motion of Paul Whitehead, the committee was instructed to consider all questions involving our publishing interests.

J. S. Key, chairman of the committee on Missions, presented Reports Nos. 2 and 3 of that committee. They were laid on the table under the rule, and go to their places on the calendar.

D. C. Kelley, chairman of the committee on Church Extension, submitted Report No. 4 of that committee, which was laid on the table and ordered to its place on the calendar.

T. J. Magruder, chairman of the committee on Sunday-schools, submitted Report No. 4 of that committee, which was read, and on motion adopted.

Also Report No. 5 of said committee, which was read, laid on the table and ordered to its place on the calendar.

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T. S. Garrison, chairman of the committee on Finance, submitted Report No. 7 of that committee, which was read, laid on the table, and ordered to its place on the calendar.

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The call was made for reports of special committees, when P. H. Whisen, chairman of the committee on Temperance, submitted Report No. 1 of that committee.

W. A. Candier moved to amend the report by adding a paragraph to change Discipline at paragraph 95, answer 3, page 124, last line, so as to strike out the word "immorality" and insert the word "immorality."

On motion the Conference adjourned. Announcements were made, and after singing, the morning session closed with benediction by Bishop Wilson.

Living Wonders.

The wife of a derymman at Fulton, New York, writes:—"Within the past seven years my husband has had two strokes of paralysis. His pulse was fast as I could count—his breath true to my touch. His body seemed a burden to him."

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The drink that God gives will quench the thirst, cool the system, and can be had without money, and without price. The drink that man gives will create a thirst for more, beat up the pockets of sloth, and change fine clothes to rags. My young friend, from which bar will you drink? God's or man's?

SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites.

Almost a Specific for Consumption. The thousands of testimonials we have received from sufferers who have been permanently cured by Scott's Emulsion attests the fact that it will cure consumption in its early stages, and alleviate if not cure in its later stages.

Life of Bishop Parker.—This is a book of very dear friend, and perhaps we read it with too much partiality. But certainly it was to us a most delightful book. It is in the best and purest classical style of any book of the kind ever issued from Nashville. The money and name of the author, Dr. Parker, was peculiar in that he had great strength of character without any angularities. He was great like a man and good like a woman. Such a character is very uncommon, and therefore not easily portrayed. Dr. Parker had a delicate and refined taste, but he was not a dandy. The last part of the book contains choice articles from the graceful pen of Bishop Parker while he edited the NEW ORLEANS ADVOCATE. These are rich in spiritual thought and verbal expression. Taken altogether, it is one of our best books. Doubtless, it will do us much good for years to come.—Alabama Christian Advocate.

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CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. C. DUNN, D. D.

THURSDAY, JUNE 3, 1886.

Christian people of Meridian and Lauderdale county, Miss., ask for the prayers of all Christian congregations who shall assemble on Sunday, June 6, for the blessing of God on the great prohibition contest to be decided June 8.

Rev. C. W. Carter, D. D., our new editor-elect, arrived from the General Conference on Saturday afternoon, and on Monday went to Centenary College, Jackson, La., to attend the commencement exercises. On his return, the publishers will have in readiness for him his editorial tripod and warm welcome.

Plan of Episcopal Visitation, 1886-'87.

First District—Bishop Wilson.

Denver Conference, La Veta, Col., July 22.

Japan mission.

China mission.

Second District—Bishop Grayberry.

Virginia Conference, Norfolk, Va., November 17.

North Carolina Conference, Reidsville, N. C., December 1.

South Carolina Conference, Orangeburg, S. C., December 15.

Third District—Bishop Keener.

Montana Conference, Bozeman, Mont., August 25.

Columbia Conference, Weston, Oregon, September 15.

Pacific Conference, San Jose, Cal., October 13.

Los Angeles Conference, Los Angeles, Cal., October 27.

Northwest Texas Conference, Lampasas, Texas, November 24.

Baltimore Conference, Leesburg, Va., March 9.

Fourth District—Bishop McTear.

Missouri Conference, St. Joseph, Mo., September 1.

St. Louis Conference, Piedmont, Mo., September 15.

Southwest Missouri Conference, Kansas City, Mo., September 29.

Western Conference, Atchison, Kan., October 7.

North Georgia Conference, Augusta, Ga., November 24.

Fifth District—Bishop Hargrove.

Western Virginia Conference, Charleston, W. Va., October 13.

Holston Conference, Knoxville, Tenn., October 27.

North Alabama Conference, Florence, Ala., December 1.

Alabama Conference, Montgomery, Ala., December 15.

Central Mexico Mission Conference, Toluca, Mexico, February 24.

Sixth District—Bishop Hendrix.

Kentucky Conference, Winchester, Ky., September 8.

Louisville Conference, Russellville, Ky., September 22.

Tennessee Conference, Clarksville, Tenn., October 6.

South Georgia Conference, Cuthbert, Ga., December 1.

Florida Conference, Tallahassee, Fla., December 15.

Seventh District—Bishop Duncan.

Illinois Conference, Kilmory, Ill., October 6.

Memphis Conference, Jackson, Tenn., November 17.

North Mississippi Conference, West Point, Miss., December 1.

Mississippi Conference, Port Gibson, Miss., December 15.

Louisiana Conference, Ruston, La., January 5.

Eighth District—Bishop Galloway.

Indian Mission Conference, Eufaula, Indian Territory, October 20.

North Texas Conference, Dallas, Tex., November 10.

Arkansas Conference, Ozark, Ark., November 24.

Little Rock Conference, Hot Springs, Ark., December 8.

White River Conference, Jonesboro, Ark., December 16.

Ninth District—Bishop Key.

Mexican-Border Mission Conference, Monterey, Mex., November 3.

West Texas Conference, El Paso, Tex., November 11.

German Mission Conference, Houston, Tex., November 18.

Texas Conference, Bronson, Tex., December 1.

East Texas Conference, Palestine, Tex., December 15.

K. E. HARGROVE, Secretary.

—When ambition, reputation and salary are in the pulpit, worldliness, pride and ease are in the pew. The gospel of Christ is changed to the gospel of self, and the masses are misled. Self never reaches humanity to save it. When the church becomes churchy and thinks more of traditions, canons, sacraments, forms, than she does of humanity, the masses are misled.—St. Louis Christian Advocate.

The Old Editor and the New.

With this issue my connection with the ADVOCATE as editor ceases. For four years I have conducted its columns to the best of my energy and ability, and have found pleasure therein. That the patronizing Conferences cordially endorsed its editorial, as well as business, management was an inspiration to labor, and will be a grateful memory through life. Called to this position with some experience as a contributor to the press, and a fondness even to fascination for journalism, I have found its duties most congenial and delightful. It has been my purpose to make a religious paper, and through this medium preach a pure gospel to the ADVOCATE's thousands of readers. If the aim has been in any measure a realization, I am devoutly thankful.

In assuming charge of this office some words, "salutatory and promissory," were spoken, from which I reproduce this paragraph:

"We shall aim to be neither sectarian nor sectional, but catholic and connective. With evangelical Christians we have no quarrel. In the presence of a common enemy, and amid imperative responsibilities, Judah and Ephraim can not afford to vex each other. Our great connective enterprises shall have the warmest advocacy. Missions, church extension, Sunday-schools and our publishing interests command support, and must be emphasized. On all questions of moral reform and public virtue we shall try to speak with Christian courtesy, but with the candor and courage of profound conviction."

In the light of the past four years I would repeat those words. That sentiment has dominated the purposes of the editor in each weekly issue, however inadequate its expression.

The ADVOCATE has become dearer to me with these laborious years, and for its importance as a medium of religious communication I have an increasing appreciation. It should be liberally, loyally sustained and its efficiency made more positive and prominent. For the nearly thirty-five years of its existence this ADVOCATE has been a potential factor in Southern Methodism. In other hands, I devoutly trust, it may have a wider circle of friends and a grander career of spiritual achievement.

By action of the Executive Committee, the Rev. Dr. C. W. Carter, of the Louisiana Conference, has been elected editor *pro tem*. He has consented to conduct the columns of the ADVOCATE until the annual meeting of the Publishing Committee. Dr. Carter is well known in Southern Methodism as an able, eloquent preacher, and to the readers of the ADVOCATE as a scholarly, popular writer. His communications have enriched the paper from time to time, and found eager, appreciative readers. Into his safe hands I cheerfully resign this cherished trust. May he make it more and more a power for good!

To other responsibilities and duties I go in the name of the Master. I shall miss the associations of "the dear old ADVOCATE," but will crave the earnest prayers of all its readers. If the new editor will allow, I may more or less frequently seek space in his columns to talk with old friends. If not, he will find opportunity to practice his own editorial preaching and cultivate "waste-basket grace."

In retiring from this chair I invoke the Divine blessing upon the publishers, who have been more than friends, and with whom I have labored in perfect harmony; upon the new editor, whom I revere and honor as a brother beloved; upon the contributors, who have generously yielded the fruits of their pens for the good of the church; upon the CONFERENCE that loyally sustain the ADVOCATE, and the readers that wait for its weekly coming.

CHAS. B. GALLOWAY.

FROM THE PUBLISHERS.

Referring to the above valedictory of our late editor, Bishop Galloway. We occupy a small space to express our great sorrow in this separation.

To us it is more than a sorrow; it is a bereavement. We have long admired the brilliancy of his pen; but he has endeared himself more to us as a friend and brother. The abundance of his labors has been to us a constant marvel. His editorials and supervision of the ADVOCATE appeared to be a recreation and pastime to him. His real work was performed in the field. Here and there and everywhere he was almost a constant presence, working all the while for the prosperity of the paper. The impulse thus given for good can never cease to be felt.

The four years of affectionate intercourse between ourselves and the Bishop have been of the most confidential nature. Wise in council, godly in example, he has been to us a constant benediction.

As farewells must come at last, with moistened eyes we say, Good-bye.

CARVER & JAMIESON, Publishers.

To Richmond and Back.

A part of the Louisiana delegation to the General Conference at Richmond, Va., left New Orleans, May 3, by the Queen and Crescent, Georgia, Pacific and Richmond and Danville Route. It was but a short time after the great floods, which did so much damage to the roads, but close connection was made at every point and we arrived in Richmond, May 5, at seven A. M. This was the quickest time made by any going the same distance. We unanimously agreed to recommend this route to all travelers northward. We were in ample time to hunt out our homes and to answer to our names at half-past nine A. M., at Centenary Church. This writer had the good fortune to be assigned as one of the guests of J. B. Pace, one of the large-hearted Methodists of Virginia in whose pleasant family three very pleasant weeks were passed. The hospitality of that home was of the elegant sort and beautiful in its simplicity.

A very large majority of the Conference was present at the opening session and continued present through nearly the whole time. The business and the talk progressed from day to day until the final wind-up at midnight Tuesday, May 25. Some times the business would get ahead of the talk, but not often. A great amount of speech seems to be necessary to accomplish a very small amount of legislation. "In a multitude of counselors there is safety."

As the work went forward some things were developed which are worthy of note. A deliberative body, where much speech is indulged, brings out the mental characteristics of its members very finely, and shows that different minds run in different channels to reach the same point. Also different minds choose different subjects and discuss them only. In illustration of this, it was observed that during the discussion of rules for the government of the Conference, several interesting speakers came promptly forward and by a scientific dissection of parliamentary law, showed us exactly what should be adopted and what should be rejected. It was further observed that when that subject was disposed of, those speakers were rarely heard again. During the discussion of this subject, it occurred to this writer, that if all the members of the body knew parliamentary law and usage perfectly, it would be a frightful evil, which would hinder more business than it would help on.

The debates on the various subjects brought before the Conference, were for the most part such as developed the importance of the proposed legislation and presented the subjects fairly before the minds of the members. Of course, there was much that was mere sound, but the discussions will bear favorable comparison with those of any Conference which this writer has attended. There were strong men, who presented strong views, in strong words.

Some important changes were made in the law of the church and some important changes that should have been effected, were left out for the next Conference. It is a matter of surprise that so important a subject as education should have received so little attention from this great body of Southern people! It is surely a vital question and if it had occupied the same time and been discussed with the same warmth as the transposition of a few words in the Discipline, a great good and a lasting good would have come to the church.

In regard to the new Bishops and the connectional officers, some of them we know to be good men and true, all of them we believe to be so, and they have the confidence of the whole body of Southern Methodism.

We had a good time on what might be called "Fraternal Day." The messenger from Canada won our hearts by his sparkling words and Dr. Milley, whose fame had preceded him long ago, settled us more firmly upon the immovable foundations of Methodist doctrine.

To say that the hospitality of Richmond was equal to the emergency, is to say very little. It was a most superb exhibit upon a colossal scale of the hospitality of the early church. There was not one flock of complaint floating in the sky. It would weary your patience to tell all that was seen in and around the historic city, so I forbear.

The trip home was not made so quickly as the trip out. Several roads were changing gauge and we fell behind just twenty-four hours. This was not a great disadvantage, as the delay afforded us an opportunity to see the great and growing city of Birmingham. Our young friend, Albert Murphy, formerly of New Orleans, showed us much, and by his quiet, yet instructive talk gave us much history of the place and its many points of interest. We visited the beautiful Lake View, nestling at the base of the mountain; also Avondale and the great furnaces, where wealth has concentrated itself for the development of the rich treasures of the surrounding country. At eleven P. M. we visited the glass furnace, to witness what is technically called "a run." Describe that sight? One of our party walked away with the determination to "get to heaven at last" if possible! The next day, after having been absent one month, we rolled into the Crescent City in one of the magnificent coaches of the Queen and Crescent and every body said "Why, how you have fattened." No wonder.

LOUISIANA.

North Louisiana Notes.

MR. EDITOR: As our North Louisiana "trumpet blower" is absent in Richmond, leaving thereby North Louisiana unrepresented in the columns of the ADVOCATE, and as your correspondent has just made a short cut into the Homer district, he sends you a few notes gathered by the wayside. We were in pursuit of a runaway horse who had grown tired of the itinerant work, and had run away to escape being ridden so much. After waiting one long week we heard from him that he was on his way home—Mississippi river. We set out at once with clothes and two books to be gone, if necessary, two weeks. What we saw on this trip is what we propose to notice:

The first morning (Tuesday) we got to the beautiful little town of Minden, Rev. J. J. Billingsley, P. C., and as it was raining we thought it not improper to call. We did so, and have never yet regretted the time spent under his hospitable roof. He told me of his revival which he had last fall, and added, "It is still going on." After a few hours spent under his hospitable roof we bade him good-bye, and went on in search of that mustang horse. That night we got as far as Bro. J. Walker's, where we stopped and spent the night.

The next morning we were off by time for Arcadia, which little town we reached by 12 o'clock, and heard, much to our satisfaction, that the runaway had been caught. We got him that evening and we turned westward for Bellevue. We spent the night with Bro. J. A. Miller, and judging from the beautiful, new, neat, comfortable parsonage which we saw, and the new church, our verdict is that Bro. Miller is in possession of a noble flock.

Returning, we spent the next night with Capt. J. Y. Weeb in Minden. There we had the pleasure of attending the prayer meeting, and there we saw with our own eyes and heard with our own ears evidence sufficient to convince us that the statement made by the pastor was true. We must say the Minden prayer meeting is a grand success.

From Minden we still continued westward, and reached Bellevue in time for a good picnic dinner. So the visit to the Homer district showed us that the Lord was carrying on his works in the Homer district as well as in the Shreveport. North Louisiana is improving. So we got the mustang, and we are well pleased with the trip, and also desire to make the itinerant work attractive to him, so he will learn to continue his work of carrying the gospel.

BEHAVIOR, LA., May 14, 1886.

My address until further notice will be, Brookhaven, Miss.

CHAS. B. GALLOWAY.

Editorial Number Two.

THE DUMMY SERMON.

A good brother was preparing an Easter sermon under what he considered favorable circumstances. The most of his people were going to hear a noted preacher at a neighboring place. He reasoned that to study an entirely new sermon would be time and trouble thrown away; so that it would be just as well to write a page or two of new matter and tack one-half on as introductory and the other half as concluding, corollaries and preach the last year's sermon. I thought at once of the dummy engine and street railways. I thought, too, of the good old days of economy when grandmothers sewed a six inch tuck in her skirt to be let out when the bottom had so frayed as to require cutting off and rehemming. She then let out the tuck and had a new dress.

The dummy sermon is an economy in more senses than one. 1. It is an economy of grace. A man who preaches an old sermon renews it not apt to besigue the throne of grace for inspiration, fervor and the burden of souls or for faith in the efficacy of preaching to the salvation of the hearers. A preacher ceases to feel the need of grace. Every time prayer for help is suggested he says mentally, "I have a dummy. Lord, I can get on till next time without any help. Much obliged."

2. The dummy is an economy of study. This hardly needs elaboration. That a man will preach is evidence of either overweening estimate of a good sermon or an inability to produce a new one. Not that one may not preach a sermon twice or even ten times; for he may elaborate, improve or correct in many ways. But he will preach new things as well as old every time. The old sermon will be really a new one in the best sense of the word.

3. The dummy is an economy of respect. (1.) Of the audience. It imparts forgetfulness, stupidity or mental hebetude in some other form to the people. It implies that I forget or need to be told again or that my taste for the new value of the kingdom is not to be satisfied. I suspect the preacher is either selfish or ignorant. (2.) Of the occasion. I do not mean Easter merely, but every occasion called for preaching. As Easter is a resurrection, so every proclamation of a risen Savior is a resurrection of my faculties, aspirations and expectations. He that can see the sun rise over boundless fields of ineffable beauty and not feel enough to take on newness of life in mind and heart is dead indeed, to the occasion. (3.) Of his calling. In that I am doing business for another. I must get word from Jehovah today. I must write and speak what is fitting now. My ministry is a living ministry. I have no continuing city—no well-prepared discourses that are to be peddled, shant and coronal of my immortality either here or hereafter. My calling is my immortality. Losing that, I die inevitably. Cleaving to that I can not perish. The whirlwind is not the dust it raises or the reed it shakes. It is a whirlwind where there is no dust or reeds. The call of the ministry is the Divine whirlwind sweeping (sand or no sand) the entire stretch of life's pilgrimage.

4. But the dummy is an economy of trouble. (1.) Many who hear the dummy ought to be roused out of their deadness. But they say, "That's just what we heard this time last year." It is the same whistle, the same rattle, the same jingle, the same everything. The hearer thinks he is established in the faith. Relatively he and the preacher are the same distance apart. Absolutely they are on opposite sides of an impassable gulf. They neither approach nor recede. Fixed—one is pulpit furniture; the other belongs to the pew. Neither wakes to the awful fact that life moves and thinks and creates.

5. The dummy is an economy of all those joys and advantages which grow out of a review of the past. To these, the preacher of the dummy is an utter stranger. He is going round in a treadmill. A peculiar jump at places now and then indicates to him that he has just passed the loose or broken cog another time. He will run on the same through life. His pet phrase of immortal life is "Electricity shall run its course round," thus showing that he believes eternity to be the original treadmill from which all the short lives of men flow off by centrifugal force before it learned how to adjust itself centripetally.

6. But the dummy does carry to and from their places of business men and women in the humbler walks of spiritual life. I have ridden behind the dummy with the washerwomen, the milk-women, the sewing-women, the mechanics, the scavengers and the stately rich man and other classes. I have thanked God for the poor, sallow, wan face of

the seamstress, as she sat restlessly dreaming in her seat, while the prosy dummy skurried and screamed away toward her home. Tears now and then made her large, lustreless eyes swim in their hollow sockets. But it was not the dummy's scream or skow. It was a memory of the gone, a glimpse of the coming, cold hands warming again, still hearts throbbing again, pale faces flushing again, closed eyes opening again, lost ones found again, distant heaven near again. And the prosy dummy bumped, jumped, thumped along, here it went up, there down; around a corner, down a lane—steaming, screaming, raking, scraping, slowing, stopping. The pale woman rose with her bundle of work, the door opened, she stepped out. Upon the banks of the great river she walked and stepping into a boat, whose white wake was already unfurled, she pushed out toward the setting sun; and on the deepening twilight—I thought the sail became an angel's wing. Who knows? But I turned. The dummy was gone again to bring another weary sewing-woman to the river shore.

T. A. S. A.

Capital and Labor.

BY REV. J. H. A. ADAMS, D. D.

Capital and labor are dependent on each other like husband and wife. The wife may act unwomanly and harass her husband, cause him to abhor and even abandon his home; but by such course she does not enhance her own well being. She will find in the end that her husband's woe is woe to herself also.

Workmen may harass capitalists, impede their business and induce them to discontinue their enterprises; but the evil consequences will be felt by capitalists and workmen alike. When the husband has no income, the wife will be penniless. When capitalists cease to give employment to the dependent classes, laborers will suffer want. What husband and wife are at war with each other, their temporal affairs inevitably retrograde. Peace assures thrift; strife begets poverty. On the other hand, when the husband industriously provides and communicates, the wife gratefully preserves, when both consult together, act in harmony, prosperity will certainly ensue. In the business world thrift will also be secured, if capital and labor recognize their mutual dependence, conceding that, though each party has inalienable rights, neither has any right to trample the rights of the other under foot.

In difficulties between husband and wife wicked outside parties are often the cause. Many a family brewer of mischief has converted a few matrimonial paradises into miniature hells. The poison of slanderous men has destroyed the happiness of many family circles. If by occasional matrimonial infidelities, third parties would keep aloof, peace and happiness would soon be restored. It is for this reason that the word "mother-in-law" has so much odium attached to it. She stands with her daughter or her son—fairly reinforcing one of the belligerent couple.

In the numerous labor troubles there is almost in every instance third parties which kindle and feed the fires of discord. It is the labor hating demagogues, broken-down lawyers, gutter politicians, beer-sipping hawlers, who instigate the honest, but ignorant, and hence peace-loving, workmen, causing them to strike, institute boycotts, cherish feeling and fan the flame of war. Like bad boys who find pleasure in the bloody fight of dogs, demagogues find chief delight when they are severely lacerated, these demagogues find pleasure in the strife between capital and labor. But not only pleasure, but some of these base instigators of those fierce contentions, but a pecuniary benefit. Fomenting strikes is their remunerative avocation. The majority of the instigators of strikes are lazy bums who seek to make a living by abusing the confidence of the unwary workmen. Some of the strikers may have justifiable cause for complaint; but, because they usually identify themselves with patent loiterers and demagogues, they deprive themselves of the sympathy of the thinking classes. It is truly sad that strikers affiliate even with the anarchists and embrace the principles of "Possession is robbery; down with the robbers." After the general rule the income of the laborer would be woefully low. When nobody can do anything his own, the laborer will be penniless. Should, however, the anarchist in the social upheaval and evolution become a capitalist, he will soon have to endure what capitalists before him endured. He will have to swallow the same medicine which he previously prescribed for others.

The Labor Arbitration Bill pending in Congress may, possibly

set matters right. When friction and strife between capital and labor become, this commission is to investigate the true inwardness of the difficulty and facilitate arbitration and compromise. I pray that Congress may create this commission and thereby protect well-meaning but ill-guided workmen.

Munsey's Sermons—Second Series.

We are under obligation to Bishop Keener for a copy of the above volume of sermons. Nine editions of the first series were sold, and this was an indication to the Bishop of the popularity of the work. We are hardly capable of judging the merits of the sermons of this remarkable preacher, but refer the reader to the Bishop's "Preface to the Second Series" for a clear judgment. Munsey's powers of reasoning and his wonderful imagination and vivid illustrations are so far beyond our reach that we have to sit down in utter amazement at his feat. We think, however, that the faithfulness and fearlessness of the true pastor is exhibited more in this second volume than in the first. The man who can look his congregation in the face and say, "I believe there are worse men in this house than Cain," has risen far above the ordinary level. To us these sermons appear to be far more practical than those of the first volume. They seem to be pervaded through and through with an intense practicalness. Take this passage from the first sermon in this series:

"A man may smile and weep at church; may sing like an archangel, and pray like David in the public congregation; may be abundant in alms, and talk in sanctified tones about earth's vanities and heaven's glories, and yet be a fiend at home. Probably the greatest defect of my kind hearers, who wait from Sabbath to Sabbath upon my imperfect ministry, is a lack of home religion—a defect which is fatal to the religious prosperity of any congregation and fatal to their personal experience in religion. Why is your domestic comfort impaired by family jars and schisms? Because your home religion is defective. Why are your children unconverted? Because your home religion is defective. Why are our prayer meetings so utterly void of religious interest? Why have we no revival here? The answer comes from heaven, like a bolt of crashing thunder: Your home religion is defective. Why do not Christians die as they formerly did? Because their home religion is defective. Why does not Methodism in this community prosper as well as in others? Because of defective piety in Methodist families. 'Go home to thy friends and tell them how great things the Lord hath done for thee.' Tell your families. Look at the old ashes upon your family altars. The fire has been out a long time. Kindle the fire again, and when God blesses you, tell it."

Such practical preaching is found all through the volume. The book is on sale at the Southern Methodist Publishing House, Nashville, Tenn.

Reminiscences of an Old Itinerant—No. 5.

Mr. Editor: I do not think I ever rebelled against a call to preach the gospel except for a few moments when the impression was first made on my mind that if I did my whole duty I would have to preach. I did not see how it was possible that I ever could preach as I had, according to my estimation, none of the natural or acquired abilities essential to a preacher. But while I did not resist the movements of the Spirit that prompted me to feel I ought to prepare for the ministry, I proceeded toward a final settlement of this question of my boyhood slowly, cautiously and prayerfully. From the hour of my conversion I felt a great love for others, and a great desire to treat them to become partakers of the great salvation which I so richly enjoyed. But I allowed myself to think: this was the common experience of all truly converted persons, and that I ought not to lay any stress upon it as an intimation that I ought to become a preacher. I did not, however, resist those feelings that prompted me to weep, and desire and pray for the salvation of my fellow-men. I yielded to them and encouraged their growth. I sometimes, without consulting anyone about it, I felt prompted when called on to take part in a prayer or class meeting, to give words of exhortation and though it was a heavy cross I generally felt benefited myself for taking it up whether anyone else felt so or not. It was in the summer of 1822 that I first began to give a few words of exhortation in the social meetings of the church. In the meantime the conviction that I ought to prepare for the work of the ministry became a settled fact. My mind became full of the subject. Certain passages of Scripture seemed to be

spoken to my very heart, such as: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sin. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." These two passages of Scripture rolled through my mind with solemn force, for several days I opened my Bible without reference to any particular lesson to read, my eyes rested on Isaiah xli. Beginning with the first verse, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach." I read to the end of the third verse, and it seemed to be the voice of God speaking through my whole being and judging my whole duty as a preacher of the gospel. I can not describe the feelings I had at that moment. I was overwhelmed with a solemn awe. The Spirit of God came down upon me, and seemed to pervade my whole being. The verse I read seemed to be the voice of God speaking from above to my immortal soul. I did not resist, but yielded to the overwhelming power of the Spirit, and said, It is enough: I am called of the Lord, and from this hour I will seek the best preparation for that work that is in my power. Early in 1823 I made known my settled convictions about preaching to our new pastor, Rev. Daniel DeVine, who recommended me to apply for license to exhort, and do what I could in that capacity until my way should be providentially opened for a higher office. I was licensed as an exhorter early in 1823, and acted in that capacity until I was licensed to preach, October 9, 1824. I was indeed a very timid youth and often felt very sensibly my want of literary qualifications for the pulpit, but my course was continually onward and I was often happy in my work. When I have seen, as I often have, what troubles some men have involved themselves in for five, ten or more years by fighting against a call to preach, and if they did not utterly backslide, had to be whipped up to their duty by the almighty hand of God laid on them in various ways after the loss of many years of usefulness, I have ever felt thankful to him who called me into the ministry that I never rebelled against that call. The way at first was dark and full of difficulties, but I was satisfied that Infinite Wisdom made no mistakes in moving men by the Holy Ghost to preach the gospel, and as soon as I was convinced of my call I betook myself to an earnest preparation for the holy calling.

J. G. JONES,
Hazenport, Mississippi.
Indian Village.

Mr. Editor: When the appointments were published after Conference, and my name appeared opposite Indian Village, some of my friends, who had never heard of the place before, concluded that I had been sent to preach to the Indians, and their good hearts began at once to be moved with sympathy. Their minds traveled back over scenes of savage cruelty of which they had read. They could hear the savage war-whoop, the screams of perishing women and children, and they could see my poor scalp fastened to some red warrior's belt; and, when I reached my work, letters of condolence poured in on me. One good sister desired a lock of my hair before the terrible savage should get hold of it. I guess I would have given her the whole head to have saved it from so terrible a fate; but when I reached this place I did not find that there was any danger. It is true that at one time these people pitched their wigwams where Indian Village now stands, and it was from this fact that I derived its name; but that has been many years ago, and now they are all gone. But, though these braves are gone, we have many valiant warriors here still, though of another type. We have here the Bryans, Griggses, Crocker, Stegall, Collins, Vaughan, Anders, and a host of others, in any of whom the preacher always finds a warm friend, and instead of losing his scalp he finds friends who sympathize with him, and hold up his hands when they are weary.

Everything is moving along smoothly on my work, and I believe everything is improving. Indeed, with good Sunday-schools and good week-day schools a country is bound to improve. The school at Indian Village is under the care of Prof. Harris and his noble wife, either of whom would lend us to any position. The people love to go to church up here, and we have large congregations. Some of the people walk five or six miles to attend.

We had one of our best men taken from us on the twenty-eighth of last month. W. W. Patrick was one of

the leading citizens of this parish. He was born in Georgia, May 10, 1825, and came to this parish about thirty-eight years ago, where he has resided ever since. He will not only be missed by the church, of which he was a faithful steward, but by the whole parish. He was prepared to go, and died in peace. Suitable resolutions were passed by the Quarterly Conference and the Sunday-school regarding his death.

At the Quarterly Conference of the Indian Village circuit, held May 1, 1886, the following resolutions were passed:

Resolved, Bro. W. W. Patrick has been taken from our midst, leaving a vacancy in our body which can not be easily filled; And, whereas, Bro. Patrick had been for a number of years a faithful member of our church and this body, and in going and out among us had gained the confidence and esteem of all his brethren; therefore, be it

Resolved, That while we are submissive to the will of a good and wise Providence, we can not but feel that we sustain in the death of Bro. Patrick a great loss, the church a devoted son, and this body a faithful member.

Resolved, That we extend to his family our sympathy, and pray that God's richest blessings rest upon her and all who share her bereavement.

Resolved, That we furnish his family a copy of these resolutions, and that we have them published in the NEW ORLEANS CHRISTIAN ADVOCATE.

C. F. STIVERS.

INDIAN VILLAGE, May 10, 1886.

The Young Men's Christian Association for the month of May, 1886, submit the following report through Mr. James Sheppard, secretary:

Number of visitors to reading room, 32; gymnasium, 68. The average attendance at meetings was as follows: Four young men's meetings, 14; five for Bible study, 14; four of workers' training class, 7; five for young converts, 30; one monthly entertainment, 200; five meetings at Police Jail, 65; four in Parish Prison, 154; five at Boy's House of Refuge, 40; five at Charity Hospital, 28; six at almshouse, 19. Robert Parker made 50 visits to the Charity Hospital; 675 papers were distributed; 128 persons were supplied with writing material; three sick and destitute young men were sent home.

Closing Exercises at Whitworth College, Brookhaven, Miss.

SUNDAY, JUNE 13.

11 A. M.—Baccalaureate Sermon by the President.

SUNDAY, JUNE 20.

11 A. M.—Annual Sermon by Rev. W. C. Black. 8 P. M.—Anniversary of Christian Association. Address by Rev. J. T. Nicholson. The foregoing exercises will take place in the Methodist Church, and all are cordially invited.

MONDAY, JUNE 21.

9 A. M.—The Annual Meeting of the Board of Trustees. 11 A. M.—Anniversary of Alumni Association. Address by Rev. Warren C. Black. The officers of the association extend a cordial invitation to all to attend.

8 P. M.—The Commencement Exercises will take place in Calisthenic Hall. Baccalaureate Address by the President.

The patrons of the college and their families, the alumni and their families, the representatives of the press, visitors to Brookhaven, and all ministers are cordially invited.

H. F. JOHNSON, President.

Seashore District Conference.

The Seashore District Conference will be held at Poplarville, on New Orleans and Northeastern Railroad, June 24-27.

Rev. H. J. Harris will preach the Conference Sermon at 11 A. M. Thursday.

Thursday, 8 P. M.—Lecture on Foreign Missions, by Rev. B. Caradine.

Friday, 11 A. M.—Lecture on Prohibition, Rev. W. C. Black.

Saturday, 8 P. M.—Lecture on Church Extension, by Rev. W. R. Sims.

Saturday will be observed as Sunday-school day. A programme of short addresses, songs, etc., has been arranged. Rev. H. J. Jones will preach a Sunday-school Sermon at 11 A. M. Saturday. Pastors will please see that Quarterly Conference records are on hand for examination.

H. S. RAYNER, P. E.

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:

Central Mexico.....	\$34,450
China.....	22,943
Japan.....	5,350
Brazil.....	18,750
Maximilian Bureau Conference.....	30,000
Indian Missions.....	8,000
Germans in Louisiana.....	1,200
Germans in Louisiana.....	1,500
Germans in Texas.....	2,000
Florida Conference.....	2,300
Western Conference.....	2,300
Sanvier Conference.....	1,000
Columbia Conference.....	2,000
Mountain Conference.....	1,000
Pacific Conference.....	3,250
Los Angeles Conference.....	5,000
Northwest and West Texas Conference.....	3,500
Traveling Expenses of Bishops to the West.....	500
Salaries and office.....	8,500
Total.....	\$150,543

Mansfield Female College—Thirty-Second Annual Commencement.

SUNDAY, JUNE 6.

11 A. M.—Baccalaureate Sermon, by Rev. Charles B. Stuart, D. D.

MONDAY, JUNE 7.

9 A. M.—Meeting of Board of Managers.

8 P. M.—Concert of Pupils in Music.

TUESDAY, JUNE 8.

10 A. M.—Meeting of Alumni, 8 P. M.—Address before the Alumni, by Prof. R. H. M. Gimsey.

WEDNESDAY, JUNE 9.

10 A. M.—Commencement Day; Exercises of Graduating Class; Conferment of Degrees; Baccalaureate Address, by Rev. J. M. Beard.

F. M. ORACE, President.

Commencement Exercises of Wesleyan Female Institute, Staunton, Va.

FRIDAY, JUNE 4.

8 P. M.—Final Celebration of the Lee and Jackson Literary Society.

SATURDAY, JUNE 5.

11 A. M. to 9 P. M.—Art Reception at Institute.

SUNDAY, JUNE 6.

11 A. M.—Baccalaureate Sermon, by Rev. Dr. W. E. Evans, of Richmond, Va. 8 P. M.—Sermon before Young Ladies' Christian Association.

MONDAY, JUNE 7.

Final Soloe, Instrumental and Vocal Music, conducted by Prof. G. W. Bryant and Miss Lizzie J. Daniel.

TUESDAY, JUNE 8.

Closing Commencement Exercises, Awarding Distinctions and Medals; Conferment School and Full Diplomas and Degrees.

WILLIAM A. HARRIS, President.

A Change of Time.

In the ADVOCATE of May 20, I have a notice saying the annual meeting of the Mississippi Conference Woman's Missionary Society would be June 23 and 24. Since that has been published I find it will be necessary to hold the meeting one week later in order to secure the attendance of the recording secretary and others whose attendance is very much desired.

The society will convene in Raymond at ten o'clock Wednesday morning, June 30, and will continue two days. Delegates will please note this change.

MRS. JEMMIE P. KIRKLAND, Pres. Miss. Conf. W. M. S.

Who Will Help Us?

We hope to build a Methodist Church in New Albany, Union county, Miss. New Albany is on the line of the Memphis, Birmingham and Atlantic railroad. We are expecting the Gulf and Sulphur Island road to cross at this place. If we succeed in building a good house of worship here for our church, this will be at no distant day one of our very best stations.

We are unable to build without aid. Our church is very weak; we must have help. We hope that many sisters will aid us, and we believe they will. The brethren will not forget us and leave us alone. Some have already aided us; others have promised help. We have commenced to build, and have faith to believe the Lord will open the way for us. Please help a brother who is laboring on a very small salary that he may accomplish this good work. Send by postoffice order to Rev. D. L. Cogdell, Ripley, Tippah county, Miss.

D. L. C.

MAY 1, 1886.

Will the pastors of the Brookhaven district please send me at once the names of their delegates to the District Conference; Also, the names of their local preachers? And oblige yours, etc.

B. F. JONES.

Wesson, Miss., May 24, 1886.

Premiums.

Any agent sending us three new subscribers, with cash in full, will receive postpaid one copy of Life and Writings of Bishop Linus Parker, by Rev. C. B. Galloway, D. D.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tuberculosis. The consumption of this cod liver oil jelly is a most valuable and nutritious food in which the liver oil can be used, and with more benefit to the patient by a single teaspoonful of this jelly than by the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists and E. H. TRUDEX, New York.

ADVICE TO MOTHERS.

Mrs. Winkler's SORORITY SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

NOTE: All pills stopped free by Dr. Kline's Great Nerve Restorer. No 214 after first day's use. Nervousness cured. Treatise and 21 trial bottles free to Physicians. Send to Dr. Kline, 301 Arch St., Phila., Pa.

Glenn's Sulphur Soap heels and heels 10c, 25c. German Corn Remover kills Corns, Unions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

MYSTERY AND LIMITATION.—It is a real world we are in, and we are real men and women in it. We dwell in mystery and within limitations, but over and above the mystery and the limitation is an indestructible source of reality. I am and I know that I am. Standing on this solid rock, I find reality about me, nor can I be persuaded that other beings and things are dreams or shadows. It is in my very nature to believe in reality, and so I demand definite conceptions, not rest in vagueness or be content with formless visions and their abstractions. Thus the human mind has always worked and thus it always will work—leaving behind it the logicians and philosophers in action, in the free exercise of the logic of human nature. I do not absolutely know what sort of a world this will be when it is regenerated, but I must have some conception of it. I do not absolutely know what heaven is, but I think of it as I think of the world, some ideal, definite conception. The highest form under which we can now think are art-forms—the proportion of statuary and architecture, the color of painting, and music. The former are limited and address a mere sense of beauty, but music addresses the heart and has its vibration amongst the feelings and covers their whole range. Hence music has been chosen to hold and express our conception of moral perfection. Nor is it an arbitrary choice, but is made for the reasons that music is the utterance of the heart; it is an expression of morality, and it is an infinite language. Before the sun of heaven as a place of endless song can prevail, it must unfold all this sort of logic of the human heart. We so represent it because when we frame our conception of heaven or moral perfection, we find certain things, and when we look into the nature and operation of music we find the same things, namely: Ideation, Sympathy, Emotion, Adoration.—Rev. Dr. Munger in Christian Thought.

Mr. J. C. Andrews, General Southern Agent of the Kennesaw and Shandoo Valley Route, has received a large supply of books, circulars, etc., descriptive of the springs and summer resorts in the mountains of Tennessee, North Carolina and Virginia, and will be glad to supply parties desiring them. If they will call at his office, corner of Common and Carondelet streets. Excursion tickets on sale on and after June 1. Sleeping car accommodations secured in advance.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

GARVER & JAMISON, Publishers.

Spectacles are pair o'sights on the nose.

Bronchitis is cured by frequent small doses of Doan's Cure for Consumption.

The "wife" was once the "weaver" of the family. She doesn't loom up to that way much nowadays.

Bonifant nature affords no finer specific for skin disease than sulphur, a fact that is clearly proved by the action upon the cuticle effected with eruptions or ulcers, sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

The rumor that "the world moves" because it is cheaper to move than to pay rent is denied.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Before renewing your subscription look over our clipping list for 1886.

Restaurant Customer: "What have you this morning?" Waiter: "Beefsteak and shad; shad all gone. What'll you have?"

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our own preparation. This elixir is just what it is represented to be, and is endorsed by a great multitude of intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Tonic is the celebrated blood purifier, and infallible for chills.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 132 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphant Mathushek pianos occupy a prominent place. These instruments are used in almost all the prominent schools both in the city and in country, and those using them are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since a Mr. Burton, a well-known citizen of Thibodaux, purchased of Mr. Werlein a magnificent upright Mathushek piano, which has been the theme and admiration of his hosts of friends in that parish. Mr. Werlein has also a Mathushek and many of the best and leading people of the State have these superb instruments in their houses.

Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other articles all of the highest grade will be found at a musical emporium.

This house is noted for its courtesy and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, accommodations, and accommodating officers.

Press the ADVOCATE circulation new.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents to, to making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

MISCELLANEOUS.

LOUISIANA STEAM

Sash,

Blind and

Door

FACTORY.

209, 301, 303, 305, 307 Carondelet Street.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mouldings, Planings and

Celling, Newels, Balusters, etc., always on hand, or

made to order.

Orders promptly attended to.

Plantation Cabins a Special

BRANCH OFFICE:

NO. 52 CARONDELET STREET.

you want to learn to write

Short-hand?

If so, send a stamp to

J. G. ALLISON, Galveston, Texas, for full

particulars.

DE DIVERSITY & IN-

DESTRUCTION. Address M. C.

SAUNDERS, Charlotte, N. C.

SURE GU E

The New La. Remedy,

The most remarkable remedy for coughs, colds,

croup, whooping cough, measles, diphtheria,

all throat and lung complaints—the world over.

See the proofs are everywhere, and may be

seen at the depot. It was first introduced by the

late celebrated Dr. Warren Stone of N. C. It

discovered and introduced by an English physician

Dr. J. C. Morris, who has been in the service of

the U. S. Army for thirty years, and is now in

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"SUFFERED FOR YEARS."

by Mason & Hamlin Organ and Piano Co.
Patent Car Co., &c. Also only by the RUSSELL
CEMENT CO. OLOUCESTER, MASS.
EVERYWHERE. Sample Tin Can by Mason

ROYAL BAKING POWDER CO., New York

Christian Advocate.

VOL. 32.—NO. 23.

NEW ORLEANS, THURSDAY, JUNE 10, 1886.

WHOLE NO. 1558.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

MAILED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

G. W. CARTER, D. D., Editor.
WEBSTER & JAMIESON, Publishers.

115 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.
Singles and copies of deceased Preachers half price.

Proprietors of the M. E. Church, South, are authorized to send a notice to whom payments may be made.

PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.
REV. S. H. WELLES,
REV. CHAS. W. CARTER, D. D.,
REV. CHRISTIAN KEEFER.
MISSISSIPPI CONFERENCE.
REV. JAMES A. GODFREY,
REV. W. L. G. HUNNICUTT,
REV. C. B. GALLOWAY, D. D.,
NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.,
REV. J. D. CAMERON.

General Conference Proceedings.

SESSION OF 1886.

TENTH DAY—MORNING SESSION.

The General Conference met pursuant to adjournment, Bishop McGee in the chair. Religious services were conducted by Rev. S. M. Moser, of the North Alabama Conference. Bishop Granbery took the chair.

Report of standing committees were called for.

E. A. Peterson, chairman of the committee on Revision, submitted Report No. 4 of that committee, which was read, and on motion adopted. Also Report No. 5 of the committee, which was read, and on motion adopted. Also Report No. 6 of said committee, which was read, and on motion adopted. Also Report No. 7 of said committee, which was read, and on motion adopted. Also Report No. 8 of said committee, which was read, and on motion adopted.

A. S. Andrews submitted Report No. 3 of the Committee on Education, which was read, and on motion adopted. Also Report No. 4 of the Committee on Church Extension, which was read, and on motion adopted. Also Report No. 5 of said committee, which was read, and on motion adopted.

D. C. Kelley submitted Report No. 6 of the Committee on Church Extension, which was read, and on motion adopted. Also Report No. 7 of said committee, which was read, and on motion adopted.

R. H. Mahon, chairman of the committee on Boundaries, submitted Report No. 6 of that committee, which was read, and on motion adopted. Also Report No. 7 of said committee, which was read, and on motion adopted.

T. S. Garrison, chairman of the committee on Finance, submitted Report No. 3 of that committee, which was read, and on motion adopted. Also Report No. 4 of said committee, which was read, and on motion adopted.

A. G. Haygood, chairman of the committee on Episcopacy, submitted Report No. 4 of that committee. The report was taken up by sections, and items 1 and 2 were adopted.

The question being on the adoption of the third item of the report of the committee on Episcopacy, it was put to vote and declared adopted. The fourth item was then voted on and adopted, as was also the fifth and last.

The Secretary: I move now the adoption of the resolutions as a whole.

The Chair: These are distinct, independent items, and any adoption of a whole is not in order. The question now before the Conference is the report of the Special Committee on Expenses of Delegates, which the Secretary will read.

A vote was then taken on the report of the committee, and the same was declared adopted.

Bishop Granbery (presiding): The Conference will now adjourn for the day.

TENTH DAY—MORNING SESSION.

The regular order of business being taken up, the rule was suspended to take up the call for memorials, petitions, and appeals, and the fraternal messenger, Rev. C. H. Phillips, from the Colored Methodist Episcopal Church in America, was introduced.

The secretary read the credentials of Mr. Phillips, which were signed by Bishop L. H. Halsey, and F. M. Hamilton, secretary, and also a memorial from that body.

The chair:

I am sure I speak the sentiments of this body when I say that in view of our past relations, the religious interests of the colored people of this country, especially in view of our relations to the Colored Methodist Episcopal Church in America, we will always feel a profound interest in the religious progress of that body. I have the pleasure of introducing, in behalf of that body, as a fraternal delegate, Rev. C. H. Phillips, who will address the Conference.

On motion of D. C. Kelley, of the Tennessee Conference, the memorial from the Colored Methodist Episcopal Church in America was referred to the committee on Fraternal Correspondence.

The call by Conference was then proceeded with as follows:

Baltimore Conference—A memorial in relation to title deeds for parsonage property. Referred to the committee on Finance.

Central Mexican Mission Conference—A memorial with reference to boundary of the Central Mexican Mission Conference. Referred to the committee on Boundaries.

Mississippi Conference—A memorial to amend Discipline in relation to the ordination of deacons and elders. Referred to the committee on Itinerancy.

North Carolina Conference—Memorials from the Yadkinville circuit, the Morganton circuit, the Hickory station, for division of the North Carolina Conference. Referred to the committee on Boundaries.

South Georgia Conference—A memorial to add a new clause to the Discipline respecting fraud and dishonesty. Referred to the committee on Itinerancy.

Southwest Missouri Conference—A resolution by W. M. Protzman and others, proposing to amend Discipline, paragraph 143, page 171, in relation to the support of the preachers. Referred to the committee on Revision.

Also a resolution by W. A. Candler and J. D. Candler to amend the Discipline, Section 111, paragraph 50, Answer 4, page 54, so as to provide for a recording steward for the District Conference. Referred to the committee on Revision.

A. G. Haygood presented a resolution requesting the delegations of Conferences having Conference organs to report the same to this Conference, with the names of the editors chosen for the same by the Annual Conference. He said:

Mr. President, here is a resolution that I am sure the General Conference will adopt in a moment if they find out what it is. This resolution simply eventuates action that the General Conference takes every session concerning our Conference papers. It is signed by W. H. Morgan, A. R. Winfield, A. G. Haygood, and others. I can not see any grounds for objection to it. It is what is done all the time.

R. B. Crawford:

I wish to ask of the chair whether or not if the Conference adopt that paper it will confer upon the Bishop the right to appoint the editors selected by these delegations for four years or longer? Does that confer that right, or is further action necessary?

Bishop Hargrove (presiding):

The General Conference is competent to say what their pleasure is in regard to it. Editors have been appointed under that action for years and years.

R. B. Crawford:

I understand there is a difference of opinion on that question; and if so, I ask if it would be proper to amend that resolution by providing in it that these editors so selected, may be appointed for longer than four years?

A. G. Haygood:

Certainly. There is no doubt in the world but the gentlemen on that committee would be glad to put that into the resolution.

R. B. Crawford:

I ask, if it is in order, that that amendment be adopted now.

Bishop Hargrove (presiding):

It is so ordered. What power will the Bishops have in case of an editor's death?

R. B. Crawford:

tion V., paragraph 61, Answer 2, page 85; and at Section VII., paragraph 67, Answer 2, page 90, in relation to the time of the publication of a traveling preacher for deacons' orders. Referred to the committee on Itinerancy.

North Alabama Conference—A resolution by A. C. Miller and W. C. Wheeler, proposing to amend Discipline, Question 5, page 141, by adding the words "or fails to pay his debts." Referred to the committee on Revision.

North Carolina Conference—A resolution by D. W. Bain, C. G. Montgomery, and others, in relation to the division of the North Carolina Conference. Referred to the committee on Boundaries.

North Georgia Conference—A resolution by A. G. Haygood and W. H. Potter to amend Discipline, paragraph 60, Answer 2, page 72, so as to permit the Bishop to appoint a preacher as an agent of our benevolent institutions. Referred to the committee on Revision.

Also a resolution by H. H. Parks and W. D. Anderson, proposing to amend Discipline, paragraph 70, page 102, in relation to reports of local preachers to the Quarterly Conference. Referred to the committee on Revision.

Also a resolution by W. D. Anderson and I. E. Shimato proposing to amend Discipline, paragraph 60, Answer 3, page 72, in relation to authority of presiding elders. Referred to the committee on Revision.

South Carolina Conference—A resolution by J. Faller Lyon and W. T. D. Cousar, proposing to amend Discipline, Chapter X., paragraph 141, page 169, with reference to salary of preachers. Referred to the committee on Revision.

Also a resolution by J. Faller Lyon and A. M. Chrellzberg, proposing to amend Discipline, Section XVI., paragraph 92, Answer 2, page 116; and Answer 4, page 117, with reference to trustees of districts. Referred to the committee on Finance.

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A. G. Haygood:

Certainly. There is no doubt in the world but the gentlemen on that committee would be glad to put that into the resolution.

R. B. Crawford:

I ask, if it is in order, that that amendment be adopted now.

Bishop Hargrove (presiding):

It is so ordered. What power will the Bishops have in case of an editor's death?

R. B. Crawford:

I suppose the Conference delegations can nominate his successor. I have no speech to make, but I offer that amendment.

G. W. Briggs:

I would say for Bro. Crawford's information that there is on the calendar now a report from the committee on Revision, and when that report is taken up in its order there will be an amendment to insert the words which the brother has suggested. There will be a motion to amend that report so as to provide for these objections. This resolution had better be passed now, and when this report now on the calendar comes up from the committee on Revision there will be a motion to amend the report.

R. B. Crawford:

set upon this without referring it to a committee. Therefore, I move its reference to the committee on Publishing Interests.

A. S. Andrews:

Let us withdraw the amendment, because we can bring the same thing up in the report we have from the committee on Revision.

A. G. Haygood:

I object to that reference to the committee on Publishing Interests, and I move as an amendment that it be referred to the committee on Revision.

D. C. Kelley:

I accept that amendment.

A vote was taken, and it was referred to the committee on Revision.

Paul Whitehead offered the following:

Resolved, That it is the sense of this General Conference that neither the book agent nor Book Committee have any right or authority to refuse to receive an advertisement for our church papers, or to transact the ordinary business at our Publishing House with any firm or person upon the ground of supposed immorality of such firm or person to the agent or House or any official connected therewith.

In proposing this resolution we do not intend to dig up the remains of a dead personal controversy, but we want to save the principle involved.

A motion was here made to lay the resolution on the table, which was voted down.

J. B. McFerrin:

Mr. President, if the General Conference in its wisdom sees proper to elect a book agent and editor of the Christian Advocate and of any other paper or periodical, and appoint a committee of fifteen, nine laymen and four clerical, and they think that that agent and editor and committee are not proper judges of what ought to go into the Christian Advocate as an advertisement, then I think they would have very little confidence in the judgment, integrity or intelligence of said book agent and editor and said committee.

If the General Conference proposes to specify what advertisements shall go in, and construe the opinions of those who advertise, why all right. If, however, the book agent and committee and editor combined have not sufficient intelligence enough to supervise the publication, you perhaps had better strengthen the committee, or do something to give them light by which they are to be guided. If a matter of that sort should come up, and there should be a difference of opinion between the agent and the man advertising, who is to settle the question? Are we to wait until the next General Conference, or will you submit that to the judgment of the agent, the Book Committee and the editor? If they are to do exactly what you tell them and exactly in the way you tell them, then they have nothing to do but to work as a machine, or type-writer, to put down what you dictate.

W. H. Morgan:

I move the reference of that resolution to the committee on Publishing Interests.

P. Whitehead:

Why should we do that, Mr. President, with so plain a point? The resolution does not propose to take away the power of the book agent or editor. It simply says that they shall not have arbitrary authority in the direction I have indicated. Now, can not we deal with this resolution right here without referring it to any committee. The principle of the thing is what we are after.

David Morton:

I fully concur in the opinion of Dr. Whitehead, and can reach a conclusion now just as well as at any other time. It is a plain proposition that can be settled in a moment.

H. J. Adams:

The resolution offered by the brother from the Virginia Conference is based upon an alleged fact. Now, I claim that this Conference should have an opportunity to investigate that fact. I can not understand this movement unless it is intended to censure the venerable book agent. I hold, therefore, we are prepared to vote in this hurried manner upon this very important question. Something is due the book agent for the services he has rendered the church and the priceless services he has rendered the church in connection with that House in the last eight years, and now without a word of proof, without a moment for investigation to arraign him here and condemn him and place him under charges and give direction and positive injunction as to how he shall act in the future, is wrong. I want justice to be done, and if the agent has erred, why, we are all prone to err, and I have no doubt he will submit to be admonished.

J. W. Tucker, of the Florida Conference:

There is no reflection in that resolution upon the venerable agent of the Publishing House.

J. B. McFerrin:

I have very little personal feeling in this matter if I know myself, but if this Conference intends to pass a resolution involving a fact and involving the action of one of the officers of the General Conference, and not give him an opportunity to be heard, then I have mistaken this body. I do not think they will do that. I do not plead anything myself on the score of immorality or old age. (Laughter.) I feel myself very competent to defend every thing that I have done and every thing I have said, provided I have the chance. Refer this to a committee, and let the members of the resolution state their facts and summon the book agent

to answer them. If found guilty of any impropriety he is willing to suffer any penalty you may deem proper to inflict.

P. Whitehead:

There is no attempt to try or censure anybody. There is a proposition to announce a rule for the future. That is all.

W. W. Duncan:

I rise to speak to the motion to refer, and give a reason why. Our Advocate is akin. They are edited by accredited brethren in our church. You can not separate the connectional interests.

P. Whitehead, interrupting:

Is not the brother speaking to the main question?

W. W. Duncan:

No, sir. I am arguing in favor of referring this to the committee on Publishing Interests. It is too grave a matter to be laid aside under the pressure of supposed personality. It has come to pass that the church of the future can not be bettered by the experience of the past without considering an effort to improve upon the future as personally referring to the affairs of the past, we never can legislate for the future of the church.

P. Whitehead:

I have no objection, Mr. President, to refer it.

The President:

Then the question is on referring the resolution to the committee on Publishing Interests.

The resolution was referred.

A resolution signed by J. D. Blackwell and another was also referred to the committee on Publishing Interests, providing for the publication of Bishops' addresses for general circulation.

The following resolutions, signed by W. C. Ireland and others, were referred to the committee on Revision.

1. Answer 2, Section II., Chapter III., paragraph 60, page 70.

2. Answer 3, Section II., Chapter IX., page 72.

3. Allowing the Western Virginia Conference to vote on changing the name to West Virginia Conference.

A resolution "in relation to trustees of the Publishing House" was referred to the committee on Publishing Interests.

A motion of Secretary Young, the memorial presented from the Baltimore Conference, which was this morning referred to the committee on Revision, was referred to the committee on Finance.

J. W. Hill:

I offer the following resolution: "Resolved, that we take from the table the resolution that the presiding Bishop appoint some member of the Conference to furnish information respectfully to the Associated Press of our proceedings."

Secretary Young:

There is no resolution laying on the table; but Dr. Morgan, of the Tennessee Conference, was about to move such a resolution when the chair suggested that it be deferred to a more convenient season, and that was done without the Conference laying anything on the table.

The President:

So that resolution itself is out of order. We will now proceed to the call of reports from standing committees.

Bishop Hargrove (presiding):

Our fraternal delegate, the Rev. William Briggs, fraternal messenger from the Methodist Church of Canada, is about to take leave of this General Conference, and you will be pleased to hear him.

Rev. William Briggs:

Mr. President and Brethren, as the train propose to take on Monday morning will depart before the opening of the Conference, I embrace this latest opportunity of taking leave of the Conference, which I do, sir, with very great sorrow; for inclination strongly prompts, but time will not permit my remaining longer. I have been here scarcely a week, and yet I have felt and do feel so much of you and with you that I can now enter more fully into the sentiment of the saying of a countryman of my childhood's country, who, on this side of the Atlantic, was asked where he was born. He said he was born in Ireland, but he had lived long enough in America to become a native. (Laughter.) A little longer, sir, and I will feel myself a native Southern. (Laughter.) I must remember, as I do, that Conference time is very precious; and I must also remember, what I have long been remembering with a wholesome dread, not to be a living illustration of what Mr. Walker in his dictionary terms a preacher, "One who harangues tediously in discourse." (Laughter.) We never hear that on the Conference floor at all. Now, sir, I have to make a report to my Conference—and it is a very formidable proceeding—of this reception, and give an account of the way in which my messenger has discharged his duty, and the way in which he was received by the Conference to which he was appointed. Sir, I can give an account right up to the absolute word "perfection," in every sense and good meaning of that word. I was a very short time in this Conference until the Bishop occupying the chair told the Conference that the Canadian type of Methodism was the best that he had known—or one of the best. I will take it the best. (Laughter.) And immediately I mentally voted "concurrence." (General laughter.) Then, sir, I think, on the same day, a

distinguished member of this Conference really a glory—and I was rather amazed at the courage, but not at all astonished at the opinion expressed queried whether the best government in the world was to be found on this side of the Atlantic, and I did not vote "non-concurrence," even to that statement. (Laughter.) And whether I took it from the chair, or whether I took it from the body of this Conference, I am sure that any Conference will vote a hearty concurrence in the sentiments expressed. Now, sir, I take my leave with this statement about Southern Methodism; that it is a conservative and liberal Methodism, or a liberal and conservative Methodism, keeping the roots and vital principles of our old church, untouched, untrammeled, and has maintained her place and increased her original numbers. That is what we are trying to do in our Canada Methodism and what you are trying to do here, and I wish with all my heart for the successful work of the Methodist Episcopal Church, South.

Bishop Hargrove (presiding):

In behalf of the Conference you will permit me to say that we have heard with very great pleasure of the fully, strength, energy, and progress of Methodism in your great country, and we shall remember not only the message which we have had the special pleasure to hear expressed in language so eloquent and so forcibly used, but we shall remember you, sir, with exceeding pleasure. And we trust, sir, that your feeling of nativity in Southern Methodism may itself be realized, and if you should be so attached to us that you shall move down to this region, we will give you a most hearty welcome. (Applause.)

The regular order of business was resumed, which was the call of the Conferences for the reports of standing committees.

A. S. Andrews:

I wish, sir, to make Report No. 4 from the committee on Education, and in mercy to your secretary, as my chirography is very difficult to decipher, I hope you will allow me to read it.

P. A. Peterson moved that the report be adopted.

W. W. Walker:

I regret very much that the able report of the committee on Education, generally heard by the members of this Conference, I doubt whether any paper has been presented to this body more worthy to be regarded as the expression of our sentiments in reference to the question of Christian education. I think that report expresses the views we entertain on that subject with as much force and intelligence as we could have had it expressed in any other way. In making these remarks I wish to call attention to the report, and I hope the members of the Conference will have it printed, and that they will take time to read it. Its expression of sentiment and opinion are worthy of the church.

A. H. Mitchell thought the report should have dwelt with more emphasis on the subject of physical education, and thought that people would be better off if they went to bed earlier, and got up with the sun.

Samuel Black thought the paper one of the ablest that had been presented to the Conference, and he thought its precepts should be heeded.

The report was then unanimously adopted.

The report of the committee on Confederation of Methodism was then read, whereupon M. B. Chapman offered the following substitute:

Resolved, That this General Conference reaffirms the provisions of the original "Plan of Separation" and of the Cape May Commission; and in order to further adjustment of the relations between the two great bodies of Episcopal Methodists in this country, this body shall elect a commission of seven, four of whom shall be members of some Annual Conference of the Methodist Episcopal Church, South, and three of whom shall be laymen, who shall meet a like commission which the General Conference of the Methodist Episcopal Church, to meet in the City of New York in 1888, is hereby respectfully requested to appoint; and this joint commission shall be charged with the duty of formulating some plan of Methodist comity at home and co-operation in foreign missionary fields, whereby there shall be avoided, as far as possible, the useless expenditure of men and money arising from the occupation of territory by both churches, where one Methodism meets all the demands. And if the plan so devised meets the approval of the Bishops of the Methodist Episcopal Church, South, then it shall go into immediate effect.

W. A. Candler:

I move that the report of the committee and the substitute offered by Bro. Chapman be over and be printed in the Daily Advocate.

A vote was then taken on Mr. Candler's motion, and it prevailed by a vote of 172.

On motion, the Conference then adjourned.

ELEVENTH DAY—MORNING SESSION.

The devotional exercises of the morning were conducted by Rev. George Needham, of the Denver Conference.

Bishop J. C. Keener took the chair.

The Committee on Revision submitted a report, through P. A. Peterson, its chairman, which was laid over under the rule.

At this point Bishop H. N. McTyeire assumed the chair.

The committee on Quarterly Review, through J. W. Hinton, pre-

sented a "statement of managers of the Quarterly Review of the Methodist Episcopal Church, South," and J. W. Hinton moved (seconded by A. S. Andrews) that the same be referred to the Special Committee on the Quarterly Review.

The call of standing committees being completed, J. S. Key, of the Georgia Conference, chairman of the Standing Committee on Missions, said:

I arise to move that the order of business be suspended long enough to take up the Report No. 5 of the Committee on Missions. That report has reference to the organization of the Board of Managers of Missionary Societies. The report was read for Saturday. It is on the calendar, and I move to take it up out of its order.

The motion was carried, and Rule 15 was suspended. The report was read by the secretary and was adopted.

Report No. 2 of the Committee on Itinerancy, the first report in its order on the calendar, was then taken up.

Report No. 2 of the Committee on Church Extension was taken up, and on motion adopted.

Report No. 3 of the same committee was read.

J. B. McFerrin:

I would inquire if that plan has been considered by the Board of Church Extension, and whether they recommend it or not. Have they not recommended it? and do they recommend the addition of the report or the substance of it as contained in the report just read?

C. W. Carter:

They have been considered by the Board, and they unanimously recommended it. I hope it will be adopted by this Conference.

A vote was taken, and it was adopted.

Report No. 2 of the Committee on Revision was taken up and read.

W. W. Bennett:

I do not believe we are prepared to vote intelligently on that question. It would be more satisfactory if when a section is to be amended plans were taken to give as the section as it is proposed to amend it.

A. S. Andrews:

The law requires it.

P. A. Peterson:

A word of explanation will set that before us clearly. We have from time to time officers instituted by the General Conference, and we have in mind the Discipline to permit the Bishop to allow these officers to remain longer than four years, and the design of this amendment is by one phrase to cover all cases, so that the proposition is to strike out book agent and missionary secretary, etc., and enter them all by the one phrase, "connectional officers." That is the whole change in this amendment.

J. W. Boswell:

I want to call attention to that word "authorized." I did not understand that that word was passed by the committee.

P. A. Peterson:

The brother is mistaken about that, I think.

J. W. Boswell:

I do not see the necessity of adopting two reports which cross each other.

R. B. Crawford:

I think we are all of one mind in this matter. The only thing is to get it right. As we are on this paragraph it might be best to so amend now as to cover the whole.

A. S. Andrews:

With the kindest feelings to that committee, and with the deep interest I have in the departments headed by these officers, I move to recommend that report. I do not think we are ready for it in its present form.

The motion to recommit, being seconded, was put to vote and carried.

Report No. 3 of the same committee was read.

Report No. 1 of the Committee on Sunday-schools was then taken up and adopted.

Report No. 2 of the same committee was next read.

C. C. Clay, of California:

I offer the following substitute for that report:

P. Whitehead, Interposing:

I would inform the brother that the Committee on Education has recommended a different disposition of that money, and their report is on the table.

W. A. Candler:

I beg to inform Dr. Whitehead that he is mistaken about that.

The Chair:

We will have the substitute offered by Bro. Clay, of California, read.

The secretary then read the substitute as follows:

Resolved, That the fund of \$10,000, known as the Sunday-school Centennial Fund, be turned over to the Book Committee, and be by them safely invested, and that the interest accruing from the same annually be given to the Sunday-school Committee of the General Conference, to be by them distributed to needy Sunday-schools according to such rules and safeguards as they may elect.

T. J. Magruder:

I hope the Conference will pass the report as it came from the committee. The committee was unanimous, and they think that the General Sunday-school Committee elected by this Conference ought to have that money under their care.

The Chair:

The Conference will first vote on the substitute offered by C. C. Clay, of California.

A vote was taken on the substitute, and it was lost.

The question then being on the report, the same was adopted.

Report No. 2 of the Committee on Boundaries was then read.

A vote was then taken on the report of the committee, and it was adopted.

Report No. 3 of the same committee was read.

The regular business of the Conference was then resumed.

Report No. 1 of the committee on Education was taken up, read and

discussed, and on motion it was laid on the table.

Report No. 2 of the same committee was taken up and read.

C. G. Andrews moved to amend the report by striking out Question 1 of the explanatory questions proposed to be added to Question 12 of the Quarterly Conference as it now stands in the Discipline.

This amendment was laid on the table.

The question recurring upon motion to adopt the report, on motion of J. H. Evans, it was laid on the table.

Report No. 4 of the Committee on Itinerancy was taken up and read, when J. H. H. Figgatt moved to amend so as to provide that John Boards of Finance shall, in their estimates and apportionments for the support of Conference claimants, make provision for the relief made necessary by deaths or disabilities arising during the Conference year for which no estimates are made.

Pending the discussion of the amendment offered by J. H. H. Figgatt, Bishop Wilson took the chair.

The vote being taken, the motion of J. H. H. Figgatt was laid on the table.

On motion, the report was laid on the table.

Bishop McTyeire resumed the chair.

Report No. 4 of the Committee on Revision was read and discussed.

P. A. Peterson:

This debate, Mr. Chairman, has been very profitable, and I move, Sir, the previous question. (Cries of "Amen!" "Amen!")

The call for the previous question was sustained.

The question then being on the substitute for the committee's report that portion thereof which deals with this particular subject (the substitute being "may at his discretion"), it was put to the vote and lost.

The question then recurring on the report of the committee, the same was adopted.

E. E. Wiley:

Mr. Chairman, does that adopt the whole report?

The Chair:

It adopts the committee's report on this last item referring to baptism. We have adopted all the other parts of the report heretofore.

On motion the Conference adjourned by the singing of the doxology and the pronouncing of the benediction by Rev. John Miley, D. D.

TWELFTH DAY—MORNING SESSION.

The devotional exercises of the morning were conducted by Rev. Anson West.

The minutes of yesterday were read and approved, Bishop McTyeire in the chair, after which Bishop J. C. Keener assumed the chair.

R. H. Mahon:

On yesterday Report No. 2 of the Committee on Boundaries was read and adopted without much consideration, and I have been asked to move that the action of the Conference be reconsidered, and I now make that motion so that brethren who did not have an opportunity to consider the matter may do so now if they choose to do it.

The motion was seconded.

A vote was then taken on the motion to reconsider Report No. 2 of the Committee on Boundaries. The result being in doubt, a division was called for, and the motion to reconsider was lost by the following vote:

Ayes, 35; noes, 98.

P. H. Whisner:

I wish to give notice that at the proper time a motion will be made to reconsider the action by which the report of the Committee on Missions requiring this Conference to elect by ballot the missionary treasurer. The motion to reconsider that action will be made at the proper time, for the reason that a resolution has been presented here since the action of the Committee on Missions was had.

The Chair:

The motion is to reconsider the report of the Committee on Missions, No. 5. Those in favor of the motion will say I.

The motion was carried.

P. H. Whisner:

I move that the report be laid on the table for the present.

The motion was carried. P. A. Peterson presented Report No. 2 from the Committee on Revision, which was recommended on yesterday.

A motion of W. A. Candler the rule was suspended requiring the report to take its place on the calendar, and the report was adopted.

P. A. Peterson presented Report No. 9 from the Committee on Revision, which went to the calendar, under the rules.

P. A. Peterson presented Report No. 10 from the Committee on Revision, which was read at length and went over under the rules.

David Morton presented Report 10 from the Committee on Publishing Interests, which went to the calendar.

Also Report No. 11 from the same committee. The rule was suspended, this report was considered and adopted.

Report No. 8 from the Committee on Sunday-schools was read and went to the calendar.

Report No. 9 from the same committee was read and adopted.

R. H. Mahon presented Report No. 9 from the Committee on Boundaries, which went to the calendar.

The call of special committees was taken up, and T. S. Garrison presented Report No. 17 from the Committee on Finance, which went to the calendar.

Also Report No. 18 from the Committee on Finance, which was read and sent to the calendar.

The Chair:

I wish to make an important announcement. In a very little while we shall have to vote in the election of Bishops, which time it will be absolutely necessary that the delegates, all of them, shall be in their places, each one in the benches assigned to the different Conferences. A word to the wise is sufficient and I go no further. (Laughter.)

On motion of S. A. Weber, W. B. Hill, of Georgia, was added to the Committee on Quarterly Review.

B. J. Tarver presented a report from the Committee on Divorce. The report was laid over and ordered printed.

The reports of committees were taken up in their order from the calendar.

Report No. 3 from the Committee on Publishing Interests was taken up and adopted.

Report No. 5 from the Committee on Finance was adopted.

Report No. 4 from the Committee on Boundaries was adopted.

Report No. 5 from the Committee on Boundaries was taken from the calendar.

T. J. Patton:

I move, Sir, to amend that report by striking out all that portion of the report having reference to the boundary of the Louisiana Conference. I will state the reasons for this motion. I think there has been but one preacher in the Louisiana Conference that has taken any part in this matter, and that is the presiding elder of the Shreveport district. I think the Louisiana Conference should be allowed to remain as it is. I therefore move that all that part of the report referring to the boundary of the Louisiana Conference be stricken out entirely.

M. H. Neely:

This was a proposition to us of this portion of Louisiana, and we agreed to let it pass. The North Texas Conference is perfectly satisfied either way.

A. H. Mitchell, of Louisiana:

As a citizen of that parish of our State, I desire to say that our people do not want this change. I received a letter from a brother in the parish, who presented it in the committee, but at the same time I stated that it was not at the solicitation of the church there or any citizen of the parish. I do not see any real necessity for this change at all.

W. H. Goodale:

I move that this report be recommended with instructions to strike out all that relating to boundaries of Louisiana.

R. H. Mahon:

I do not think the Conference understands this. There is a small portion of the State of Louisiana in the northwest that is cut off from the Louisiana Conference by a chain of bayous or lakes. It belongs at present to three or four districts, and is very inaccessible. We have been memorialized to transfer a part of it to the Little Rock Conference, and the rest to North Texas Conference, and we supposed there was no objection to that course being followed.

A. H. Mitchell:

Have the people of that section been consulted?

R. H. Mahon:

We did not understand that there was any objection.

A. H. Mitchell:

I can say, as a citizen of that parish, that we do not desire it. I see the people there constantly every day, and I have not heard a single person speak in favor of it.

A member:

Well, Sir, here are conflicting reports. Bro. Mahon says he did not understand that there was objection from the people there, and Bro. Mitchell, of Louisiana, says there is objection. Now I want to vote as the people desire. I always want the wishes of the people ascertained first, and then vote accordingly.

The motion to lay on the table prevailed.

P. A. Peterson:

I move a reconsideration of the vote by which Report No. 2 of the Committee on Revision was adopted, in order that I may present an amendment which I forgot.

The motion was seconded, put to vote, and carried.

P. A. Peterson:

I now move to amend by striking out in the twelfth line on page 71, the words: "which are or may be," so that it will read: "The Bishop shall have authority to appoint agents for the American Bible Society, and the presidents, principals, or teachers of seminaries, or of other educational institutions."

A. S. Andrews:

I hope this amendment will be adopted. It will guard our own institutions a little more carefully. It will let the discipline a thing that rattles like a loose nail in a horse-shoe, and it ought to come out.

A vote was taken, and the amendment adopted.

The question then being on the addition of Report No. 2, it was adopted.

Report No. 3 from the same committee was then taken up and read.

P. A. Peterson:

I move that the report be adopted as a whole.

W. M. Prottsman:

I wish to state that when that report was presented and read, I think it was, was read, I gave notice of a minority report on that item, and I now move, Sir, that when the report is taken up it be considered item by item.

J. S. Gardner:

I second that motion.

A vote was taken, and it was so ordered.

On motion of W. A. Candler, the Conference voted to proceed to the business next in order, leaving the report under discussion to come up immediately thereafter.

The Chair:

The time has now arrived, determining the Conference to vote on the election of our Bishops. It has been the custom of our fathers, at so important a juncture in the history of our church as this one, to call especially upon God for Divine guidance, and we this morning propose to place ourselves immediately under the direction of the Chief Shepherd. We approach the throne of heavenly grace that we may be guided to the selection of the worthy officers of the General Superintendency. I need say nothing to you, my brethren, of the importance of feeling consecrated, each one of you, that you are discharging one of the highest duties laid upon you as a minister of God, as an elder of the church of God—for most of you are elders of the blessed Savior himself in consecrating, in advancing, in the moving

forward of his kingdom of infinite grace. We shall read a few verses, a hymn, which Bro. Peterson will raise the tune for, and, after singing of the hymn, I request that Dr. H. H. Parks, of North Georgia, will lead us in prayer.

Hymn 259 was sung.

The benediction was pronounced by Bishop J. C. Keener, and the delegates gathered around the successful candidates, congratulating them on their elevation to the episcopacy.

We present to our readers the last paragraphs of Dr. Miley's Fraternal Address before the General Conference:

Methodism brought a new life into England, a new faith, a new morality, a new spirituality, a new philanthropy. She reached down to the lowest and saved them; reached up to the highest, and made even the nobility morally responsible to the clergy of the Church of England for a better life, and brought into that church a spirit of evangelism which remains to this day. Other churches received the quickening power of the mighty movement, and in turn wrought effectively for Christ and souls. So profound and widespread was the influence outside of the distinctly Methodist community, that Green, the historian, was no doubt correct in declaring Methodists themselves only the smaller part of the great movement.

The great movement came in the hour of England's greatest need. Infidelity was rampant, vice a deluge, religion a mockery, the churches lifeless, the spiritual powers of the nation at bay. The salvation of England, the salvation of her churches, was at stake.

His great work in England was respected in America. The conditions of the country were very different, but the need was very great. Neither the life nor the methods of the churches were adequate to the emergency. Methodism came with her living experience, with her fervent evangelism, with her intense passion for soul-saving, with her faith in the saving power of the gospel, with her itinerancy reaching into the many and keeping up with the long line of an ever-advancing frontier. The great tens of thousands and the swift goings of his preachers form one of the grandest spectacles in Christian history. Methodism evangelized America.

The future calls us to a great mission. Our country has greatly changed since a hundred years ago. We have become a great nation. The young are passing away, and we are taking on the cast and the habits of maturity. But we still need and shall continue to need a living evangelism. It is our rejoicing that this white burden of need is not upon the churches which we here represent.

Other churches are answering to the urgent call for the saving gospel. Still we must fulfill our own mission. These are needs of the South which concern us, and needs in the North which concern us, and needs which are more or less common to both of us. In your Southern life there are great questions waiting for a wise solution, tendencies which may threaten the future, perishing souls everywhere to be saved, enough of facts to create a profound exigency for the gospel through your ministry. In our Northern life we have a growing secularism in the many forms of worldliness; great corporations, which are never clear of evil consequences; the conflict between labor and capital, the influence of which must be adverse to the interests of religion; a vast foreign population, much of it unassimilated, illiterate or unevangelized, the peril of the Sabbath in our cities, the chief agency and support of the ruinous liquor traffic; perishing souls everywhere to be saved enough of facts to create a profound exigency for the gospel through our ministry. As for the frontier life which concerns us both—that form of life for which the earlier Methodism did so much—it is really larger now than at the opening of the century. In all this pioneer life, in which the present must mold the future, the deepest need is for the molding power of the gospel. There the world is open and waiting for the gospel. Never was there more work for Methodism. We still need the aid of the laity, the same intense passion for soul-saving which was the inspiration of their heroic evangelism. There is work for all workers, and we welcome the fraternity and co-operation of the churches of other schools of theology and other forms of polity.

There is a future for strife between the two great Churches of Episcopal Methodism. So long one in organic unity, and so homogeneous still in doctrine and polity, we must be one in a true brotherhood. The great mission to which the future calls us needs one fraternity, the conciliatory temple of the North and the South. "Let us have peace" is a living voice in the air. Statesmen, politicians, soldiers of the once hostile sections meet again in peace and friendship. Mr. President, when only twenty years away from the war we saw a strange thing—so strange as scarcely to have a parallel in the history of nations. We only twenty years to mollify the bitter experiences of the war, we saw soldiers of the North and soldiers of the South, with bowed heads, clasping hands over the bier of General Grant. The spirit of Grant was very conciliatory and forgiving, especially as unfolded through the weary months in which the shadow of death lay upon the threshold of his home. His genuine simplicity, his kindness and magnanimity, his peace-loving disposition, his moral heroism in suffering awakened the generous sympathy of the American people. His dying benediction of peace and love for his whole country found a grateful response in the heart of the nation. But when I analyze the relative facts and seek their philosophy I must find in these soldiers of the South a magnanimity kindred to that of Grant himself, for with a good measure of such magnanimity could they have been true recipients and responsive to the inspiration of his example. Now if there be such a spirit of conciliation in the nation; if statesmen, politicians, soldiers, once in such bitter strife, agree to have the election of our Bishops, it has been the custom of our fathers, at so important a juncture in the history of our church as this one, to call especially upon God for Divine guidance, and we this morning propose to place ourselves immediately under the direction of the Chief Shepherd. We approach the throne of heavenly grace that we may be guided to the selection of the worthy officers of the General Superintendency. I need say nothing to you, my brethren, of the importance of feeling consecrated, each one of you, that you are discharging one of the highest duties laid upon you as a minister of God, as an elder of the church of God—for most of you are elders of the blessed Savior himself in consecrating, in advancing, in the moving

forward of his kingdom of infinite grace. We shall read a few verses, a hymn, which Bro. Peterson will raise the tune for, and, after singing of the hymn, I request that Dr. H. H. Parks, of North Georgia, will lead us in prayer.

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Christian Advocate.

OFFICE OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER
REV. W. L. C. HARRIS, D. D.

THURSDAY, JUNE 10, 1886.

It was announced in the last issue of the ADVOCATE by the retiring editor, Bishop Galloway, that the undersigned had been elected editor pro tem of this paper. This arrangement was made to meet "the present distress" and was thought by the Executive Committee to be the best that could be done under existing circumstances. In accepting this very grave responsibility the writer does not presume to think that he can meet all the demands of the office nor that he can make up a paper that will be acceptable to all readers. He has long since learned that the man who pleases everybody is rather a negative character. He trusts that he shall have the sympathy and prayers of the thousands of subscribers who weekly receive the paper. He also wishes to say to correspondents that he is not responsible for communications sent to this office previous to this date.

C. W. CARTER.

Prohibition was carried Tuesday by 175 majority at Meridian, Miss.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

The Preachers' Meeting in Carondelet pastor's office last Monday morning was a most enjoyable hour. Bro. "Jerry" Parker read an interesting and suggestive paper on "The Relative Merit of Reading, Memorizing and Extemporaneous Speech as a Mode of Delivering Sermons." The succeeding off-hand remarks of the brethren sparkled with wit and wisdom. It was one of the most delightful hours that we have yet had.

Bishop C. B. Galloway has received from the widow of Bishop Parker the gavel which the lamented Bishop used during the three years of his episcopate. The note accompanying the gift in these graceful words:

DEAR BISHOP: I send you this little memento of three beautiful years spent in the service to which your life is now consecrated. Please accept it as coming from your absent friend, and also from your friend and sister in Christ.

ELLEN R. PARKER.

Sam Jones is expected to be at the Seashore Camp Meeting in July. This expectation is based upon his letter to the Board of Trustees. The publishers of the ADVOCATE are making preparations to give the cream of his preaching to the readers of this paper. If you want to read or have your friends read the sermons of this man, who has the ear of the country as no other preacher ever had, you had better send in your subscriptions at once.

Persons who send communications to this office hereafter are warned not to write with a lead pencil. This editor's eyes are too weak to be strained in the trial to unravel the mysteries of an article blurred with a pencil. There lies before us a communication of nine pages written in this way. Brethren, if you have not pen and ink by you when your thoughts come to you, just wait until you can get them, and your article may itself be improved by the leisure, and will stand a much better chance of being accepted.

We are pained to learn of the death of Rev. L. M. Lewis, of the North Texas Conference. Bro. Lewis has been in poor health for sometime and had gone to Los Angeles, Cal., to try the restorative power of that climate, and there he died May 27. Bro. Lewis was a prominent man in the late war, rising to the rank of general. He was for some few years a member of the Louisiana Conference where he left a name which is "as odorous as the perfume of the rose." The larger portion of his ministry in Texas was spent in the North-west Texas Conference. His remains were interred at Dallas. He leaves a large family. "God buries his workmen and carries on his work." May the providence of the Great Ruler be over the bereaved family!

Commencement Exercises—Centenary College.

The commencement exercises of this institute were concluded Monday, June 2. A trip to Jackson, La., the seat of this college, is easy and pleasant compared to what it was years ago. The Louisville, New Orleans and Texas railroad gave reduced rates and its magnificent coaches, whirling along at the rate of thirty miles per hour, soon had us at Ethel, the station nearest Jackson. Six miles in a comfortable hack, along a dusty road, beneath a burning sun and we alighted at the hospitable home of Prof. Wiley. The town shows very little signs of progress. The Insane Asylum presents a good view and is being continually enlarged and improved. There is connected with it a large farm upon which is raised all the products that are consumed by the inmates and the inmates cultivate the farm. The number of "poor unfortunates" is steadily increasing. Our informant told us that the number now within its enclosure was six hundred and fifty. The place and its inhabitants is a sad study to a sane mind.

The college grounds have been much improved under the supervision of President Adams. Ornamental trees of various kinds have been so planted as to form drives for vehicles and walks for pedestrians, and when they attain a few years growth the scene will be one of great beauty. The president has transformed an old rickety building, which two years ago was considered of no value, into a neat and comfortable residence which adds much to the appearance of the south elds. The buildings are in a pretty good state of preservation and are entirely comfortable as dormitories, lecture rooms, etc.

We did not arrive in time to hear the commencement sermon, but a hearer, who has been listening to good sermons for a long time informed us, that it was all that could be desired. It was preached by Rev. J. M. Beard, of the Louisiana Conference. The Board of Trustees by resolution requested a copy from Bro. Beard for publication, and we hope soon to give it to our readers in the columns of the ADVOCATE.

The exhibition of the Preparatory Department was given on Monday night. This has always been one of the special features of a Centenary Commencement and generally commands a larger audience than any other part of the exercises. Ah, what scenes these eyes have beheld and what recollections these ears have heard in days gone by on that traditional Monday night! The exercises were very creditable to the professor conducting them and to the youths engaged and were much enjoyed by the large crowd present. Tuesday has always been the day for the Alumni Association. There was a happy reunion of many sons of this alma mater and the select audience had a rare treat in the programme which the association offered for their entertainment. J. B. Bonney, of Waterproof, La., recited in an easy, graceful manner an original poem, entitled "From Youth to Old Age." The imagery and sentiment smacked of Parnassus and the illustrations were redolent with the perfume of Tempe's Vale. Col. John S. Young, of Shreveport, La., a graduate of the class of 1855, delivered the annual oration. John was on the hill where he first learned the power of eloquence and the old memories, that so long had laid hidden came trooping out as he arose, and he felt the tingling of the warm blood of youth again coursing through his veins and his speech poured forth in streams of refreshing delight to the audience. The Alumni Association has rarely held a more interesting anniversary.

The Literary Societies had a joint exhibition Tuesday evening. Two young gentlemen from each society administered to the enjoyment of the hour. Their subjects were discussed in such a manner as to show the great advantage to a student of having a society for literary improvement. In such a society there is acquired a readiness for speech which can be gotten nowhere else. The young orators showed they had made good use of their privileges. In the absence of the speaker, selected to address the societies on this occasion, President Adams introduced Rev. B. Carradine, who in his peculiar and inimitable manner discoursed to the boys upon the vital subject of marriage. His wit and humor, his pathos and sentiment, set off with pertinent illustrations, won the applause of the house. He was followed by Rev. Dr. West, of Woodville, Miss., who entertained the audience with a humorous array of the reasons why he could not make an off-hand speech!

Wednesday witnessed quite a large audience gathered to see the graduating exercises. There were six

young men graduated—two to the degree of "B. S." and four to that of "A. B." This graduates were all from Louisiana and three of them the sons of Methodist preachers. They all acquitted themselves with honor. Their subjects were well chosen and discussed in a way to show that they had been taught to think and were not a afraid to trust themselves in that line. The Baccalaureate Address of President Adams was one of the best. It was poetic, philosophic, scientific, sentimental and pervaded with that rare commodity—common sense. The young gentlemen whom he addressed had endeared themselves to him and when closed in a passionate and eloquent outburst of emotion, a sweet feeling of tenderness stole upon our hearts and the tear drops moistened many eyes.

The Board of Trustees had much work to do and they did it with an eye to the good of the college. Some of this work was difficult and specially delicate, but each one felt that perhaps the fate of the institution depended upon the work of this session and with prayer to God and with trust in his guidance they went through. Prof. William R. Sims, for some years a fellow in Vanderbilt University, was elected to the chair of chemistry, etc., and Prof. R. H. McGimsey, of Mansfield, La., was chosen to fill the chair of mathematics. These gentlemen come with the best recommendations, and the outlook of the college for the future is most hopeful.

This college being the property of the Mississippi and Louisiana Conferences, and being presided over by a member of the North Mississippi Conference, has a right to expect the patronage of the Methodists of these Conferences. In its struggles under Presidents Andrews and Rush and Adams, this college has proved its right to exist and has held on to existence where many a college would have gone down. Its very existence to-day is a challenge to the Methodism of the Southwest to show cause why it should not be supported. Why our people should be so apathetic towards an institution which has done so much for the church and country and which continues to do much up to this very date, is very strange and shameful matter. The idea of seventy-five thousand Methodist permitting a college, which has made the record which this college has made, to die on their hands is a disgrace which no repentance can ever wash off. But by the help of God's grace it shall not be. We would lose everything in the loss of this college. It must not be. The president is hopeful. This ADVOCATE is hopeful and we expect to see this loved old college take a new start with the session in September.

There was one drawback to all the exercises, and that was the enforced absence of Bishop Keener, President of the Board of Trustees. The hearts of all went up in silent, earnest invocation to the Great Healer to apply his balm of grace and healing and to administer the consolations of his presence in this hour of despression and gloom.

Declined.

The resolution of the Council of the Diocese of Louisiana, asking the General Convention of the Protestant Episcopal Church in the United States of America to invite the several denominations to a conference on the matter of church unity, and the gracious offer to share with the preachers of these denominations "the divine depositum," is declined by The Presbyterian after this manner:

Such a proposal is so large, and has so wide a sweep in its possible influences and results, that all who may be affected by it have a right, first of all, to understand its full and proper meaning. What has the Diocese of Louisiana asked the General Convention of the Episcopal Church to do? To be brief, and to reduce a simple proposition out of a cloud of words, it asks that the Bishops of the Episcopal Church be empowered to ordain afresh the entire ministry of "those bodies of Christians generally recognized as 'Evangelical.'" This is the simple sum of it all. Or, to put it in a concrete form, it asks that such order be taken that Bishop Keener, of the Methodist Episcopal Church, South, may have liberty to receive the imposition of hands from Bishop Galloway in New Orleans, and that Bishop Foss may seek unto Bishop Whipple in Minnesota for the same purpose. It asks that Dr. Broadus, forsaking his Baptist principles, may now at the chancel rails in Louisville before Bishop Dudley, and that Dr. Weston in Pennsylvania may take the same position before Bishop Stevens. The proposition, in its obvious intent, fairly interpreted, means that Dr. Storrs shall receive a new commission to preach the gospel in Brooklyn from Bishop Littlejohn, and that Dr. Taylor in New York shall take orders anew from Bishop Potter. It means that Dr. McCosh shall enjoy the ministry of fifty years, and receive a fresh license from Bishop Scarborough, and that Dr. Craven, coming down from the Moderator's chair in

the Presbyterian Assembly, shall receive valid ordination from the other Bishop in New Jersey. All this and more, in its direct applications, is the meaning of the Louisiana memorial.

The grounds of this proposal, which means so much for those within and without the Episcopal Church, are evident. The assumption underlying it is that the Episcopal Church has something to give which all the other churches lack. It has a *depositum*—something exclusively its own—which it is still willing to share with others, and which it proposes to confer by this immense reordaining work of the Bishops. This assumption controls the whole movement. It is also to be noted that the *depositum* is not a depositum of faith, but of order. The denominations addressed have already the faith, for all believe and are recognized as believing in the Apostles' Creed, the ancient summary in which the evangelical faith is summarily comprehended. What the Episcopal Church is to give, as the great blessing conferred upon it, is the *Divine Order*—the threefold ministry—the Episcopal idea of the ministry of the church.

It is possible that those outside may undervalue this depositum for which so much is claimed, but we are very sure that its sponsors of this new movement overestimate its worth. It is somewhat ironical to decline a gift so freely offered, but we presume that most of the 'denominations' to be consulted in the subject of unity would insist, as preliminary to all negotiations, upon the recognition of the validity of their present orders, to be followed by a corresponding claim, quite as important and as imperative—the recognition of the validity of the sacraments as administered by this valid ministry. Negotiations could not go far which did not respect these conditions of intercommunion. But these principles are untouched—nay, they are antagonized—by the Louisiana proposal. The only recognition of non-Episcopal orders which it makes is to suggest that they be immediately renounced, or exchanged for those that are claimed to be valid beyond all question. We see no basis, therefore, for real union in this astounding proposal.

Editorial Number Three.

EDUCATION BY THE CHURCH.

1. This is quite different to church education. Many church-education people are opposed to education by the church. They deny either in theory or practice that education is a function of the church to be set upon the same footing as missions, church extension and such other enterprises as are co-ordinate with the evangelization of the world. Many a presiding elder who asks every week, "What is doing for education?" in the same order of business as, "What is doing for missions?" stresses the latter as if his soul's welfare depended upon it, slips over the other with "Nothing as yet," or some loose verbal remarks that education is a good thing and people ought to get it if they can spare the time. The Discipline furnishes no hint that there should be such a stressing at one point and such utter atomism at another.

2. Some will doubtless think the above high ground to assume for education. Let us see. Either the church must educate or somebody else must educate for her. Let us choose the latter horn of the dilemma—who, then, shall be the educator? Let us answer first: "The church member, not, however, as a functionary, but as a private person." This is very plausible. But suppose the said teacher in his teaching should inculcate a contempt for church authority, not directly, but incidentally! Who would be responsible? Suppose the teacher says, just what the church practices, "Religion is one thing and education is another," who could call him to account? Let the teacher be the best of church members, as many of them are; yet the very attitude of the church toward him and his calling forbids him that if he fails it will be his failure. There is no sympathy upon which he may draw.

Let us suppose there were no Methodist schools; that we sent our boys to Episcopal, Presbyterian and Baptist schools. Let us suppose these schools adopted our text books. Still, who would be satisfied with the Amulianism taught by Dr. McCosh or Dr. Wayland? "What is doing for education?" asks the P. E. Answer: "Bro. Jones, Bro. Bliggs, Bro. Smith and Sister Johnson have just sent three boys to Sewanee, two girls to Emma Mercer (by the way, Emma is married again,) and two boys to Princeton." "Good," says P. E., and reports the cause of education prosperous.

The State can not educate for the church. Everything in that direction must be jealously guarded by both church and State so long as our government remains what it now is. Professors of State schools may be our best church members. I hope that we shall always be represented in our State institutions by our best men. But they can do nothing in the way of education for their church. If they do so it must be outside of their teaching in the school. State schools need not be infidel institutions. Systematic infidelity may be classed among the

religious when professorships of skepticism are erected and filled in our colleges. So that the State can not teach atheism. In a word, the State has no soul, and so far as the spiritual is concerned it is incompetent to do anything in that line for or against.

It is a humiliation to ask or to expect the State to furnish educational facilities for the education of our sons and daughters. Let those who are ready to exclaim wait a moment, and after hearing decide. Who is the State? What is it? Whence the revenues of the State? If we are the State, then why not do as a church what we propose as a State? If we are not the State, then we are either begging or endeavoring to get by force or intrigue what is not ours. Either of these things is bad enough. But the answer is, "No church is strong enough of itself to build such a school as the State can. Every body ought to help to pay for it." So they do help; but not one in ten ever gets the benefit of his tax money. The State school is crowded before he gets there. But I deny the objection fully. No church that has strength to make its way in the world will go far without its own schools. Ability to exist is *prima facie* proof of ability to have a school.

It is not the poverty of the church that is now reducing our colleges and schools to such extremities. Our people spend more money on sulphur matches and hairpins than upon education. I say nothing of the worse than useless habits into which nine out of ten have fallen. But I will give a case to show what I mean. A Methodist not long since wanted a cheaper school than Centenary, and wrote me that unless expenses were reduced the people would be forced to quit and go elsewhere for cheaper tuition. I looked up the leading items of expense for the brother's son. They were substantially as follows: Tuition, \$24; board, \$45; fuel, lights, etc., \$5; total, \$74. (For the college.) Canned oysters and salmon, \$23; tobacco, \$6; candy, \$4; notions, \$10; sundries, \$15; total, \$58. (For the boy.) The boy feels honor bound to pay for what he gets, and he knows he gets the salmon and accompaniments; he has some doubts as to the education. Hence that ought to be gratuitous, and he so proceeds to demand free education. Why not free oysters? Doubtless because there would then be fears well grounded that oysters would be served less frequently than education.

There is no disposition to spend less money than there always was—the only difference now is in the way we want to spend it. The lust of the flesh, the lust of the eye are wonderfully developed. We want to retrench in the matter of education that we may have more to spend in the direction of our lusts. But this article will need a supplement.

T. A. S. A.

Reminiscences of an Old Itinerant—No. 6.

MR. EDITOR: As soon as I was licensed to preach, October 9, 1824, William Winaus, my presiding elder, proposed to employ me to fill a vacancy on Amite circuit until the sitting of our Conference, late in December. I returned to my temporary home at Hon. John A. Barnes' in Claiborne county, where the Lord favored me in adjusting all my little secular business so that in a day or two I was on my way to Amite circuit. It took the most of three days to get where I was to commence my work, and as I traveled alone I drew my Discipline from my saddlebags and read and reread every sentence and word in it pertaining to the duties of those in charge of circuits, and I had the whole interwoven with my daily prayers that I might be able to do my whole duty as a traveling preacher. But I was an unfledged youth and had to learn many things I did not know before.

In relating some of the early incidents of my ministry I will have to come often to the confessional. Though I was a sincere and earnest youth, I had much to learn. I do not think I am prompted to confess a few incidental errors by a "voluntary humility," but because my confessions may be suggestive and useful to my young brethren who are just entering on the work of the ministry as I then was. (Going round my circuit I soon came to a week-day appointment on Brushy Creek. There were only five or six persons present. I had never learned to preach to so small a congregation. I did not know how to do it. I was sorry I was there. Wished it had rained or something else had happened to keep me away. I had not then got the idea of turning the meeting into a pastoral visitation, like visiting a private family for religious purposes. In my perplexity I concluded to give them a little talk, and a little talk it was without body or soul or life. I complained some of the absentees, which was

unjust to those who had favored me with their presence. I then drew out a hymn and prayed without the Spirit, pronounced the benediction, and retreated from a total failure. I had scarcely left the church when my conscience began to smite me. Something seemed to say: "Why have done the faithful few great injustice to-day. They relinquished their household and farm work suitably appraised themselves and came to be fed with a gospel meal, and they were not accountable for the absence of their neighbors, and you ought not to have made a list of the absentees over their heads. They no doubt, felt mortified at the meanness of the members present, and they had done their duty and ought to have given them what came for and cheered them up by the assurance that the Savior, according to the promise made to two or three who meet in his name, would be in the midst of them." I felt and sorrowful about my failure to my duty to the faithful few who came to hear me preach, and, as the best amendment I could make for I promised the Lord that ever thereafter, if four people, capable of understanding a sermon came to hear me preach, I would go through the usual preliminary services, take text and preach the very best sermon I could to four people, which, by the grace of God, I have done ever since. If a less number came, I would endeavor to do the best for them could in the way of a prayer or a meeting, or like I would do no pastoral visitation at their homes. I often reflect with the greater pleasure on these little meetings of from one to four or five where the Lord has manifestly given me some of the best and most beloved of my spiritual children.

I was admitted on trial at the ensuing Conference and continued at the junior preacher on Amite circuit with Thomas Clinton in charge. He was then about six years old in the itinerancy and a better counsellor both by precept and example, for young ministers I have never known. He was wide awake to every interest on our big circuit. On Amite there was a famous center of early Methodist known as White's Church, where many camp meetings had been held and much good done. But a little before our day there the Choctaw Purchase had been opened to settlers and a large number of the best Methodist families had moved to the new country, so that our large congregation had dwindled down to ten or twelve at our week-day appointments, and it seemed to me they were cold as ice. I generally got into the brush when I preached there, and the class meetings were deadly cold. I say to Bro. Clinton one day: "I think we had better withdraw from White's Church. It is only throwing away a day that might be better appropriated elsewhere." "Oh no!" said Bro. Clinton, "I never drop a preaching place left on the plan by my predecessor. We may not be successful at White's Church, but the neighborhood may fill up again and our successors may some day re-establish Methodism there. If we give up that famous old center of Methodism, I shall imagine I see the devil perched on the comb of the rock, clapping his raven wings and crowing lustily at his triumph in getting the Methodist away from there." This incident settled a principle in my life. In the sixty-odd years of my ministry I have never dropped one place left on the plan of the circuit by my predecessor, and that was completely superseded by two new churches—one on either side close by.

HAZENHURST, Mississippi.

Change of Name.

The following from the editor of the Christian Advocate of New York, the great central organ of the Methodist Episcopal Church, is commended to the thoughtful consideration of those members of the Methodist Episcopal Church, South, who are continually clamoring for a change of our church name:

The Methodist Episcopal Church, South, has acted wisely in refusing to eliminate the word "South," and in rejecting the proposition to transpose the words "Methodist Episcopal," so as to make them read "Episcopal Methodist." All changes of the names of denominations are a sure history and promote confusion. The Reformed Dutch Church, some years ago, eliminated the word "Dutch." We do not believe that it gained anything by it. It lost the dignity that arose from the connection of the name with the early history of the country, which was indicated in the title, and it is now called of fifteen or twenty bodies that are called Reformed.

So long as the Methodist Episcopal Church and the Methodist Episcopal Church, South, are separate communities, so long the word "South" will distinguish the one from the other; nor will it impede its growth in any way. If a new name were made, one that did not indicate a geographical division would be preferable; but a transposition of "Methodist" and "Episcopal" would be

colist Episcopal" would neither be confessions nor significant.

If we belonged to that church we should contend for the retention of the word "South" until that time shall come when all Episcopal Methodists in the United States shall have beaten their ecclesiastical swords into plowshares, and shall sit down under their own vine, apple tree, and orange tree. This, we think, will come some time—when or how "deponent saith not."

A Graceful Tribute.

The following note from the president of the Woman's Christian Temperance Union of Louisiana to the former editor of this paper, now Bishop Galloway, is a beautiful exhibition of the esteem which he had won in the hearts of the temperance women of this State:

Dear Brother: The Woman's Christian Temperance Union desire to express their high appreciation of the chivalrous, Christian kindness shown by you toward them and their work, and to assure you of the gratification they all feel upon your elevation to the episcopacy of the Methodist Episcopal Church, South, at the General Conference in Richmond, Va. While praying daily for the success of the temperance cause, and that ministers should be divinely inspired to use their power and influence to assist and promote its final triumph, it is not strange that the women should greatly rejoice in the Providence which has made you a Bishop, and send you their heartfelt good wishes for a long and honored career of usefulness in the church.

With much esteem for yourself and love to dear Mrs. Galloway, I am truly yours in Christian sympathy,
CAROLINE E. MERRICK,
Pres. W. C. T. U. of La.

The Colvin Fund.

The secretaries and chairman of the Board of Finance of each Annual Conference will please to take notice that they are requested to send to me forthwith the number of widows and orphan children of deceased traveling preachers who have died in the work, so that a fair division of the funds shall be made according to the will of the testator.

Mark, we want the number of widows and orphan children, and not superannuated preachers, or other claimants on the funds of the Conference.

This notice I make in due time, and if the officers of the Annual Conferences will not report as above requested, they can not complain if the funds are not properly distributed. This is my only notice for the current year.

J. B. MERRICK,

Book Agent and Trustee of Colvin Fund

MR. EDITOR: Mrs. Anna Smith, Duncan station, Miss., has sent me ten dollars for Parsonage Fund. This, with fifteen dollars already received from other sources, uncollected, indicates the readiness with which our people are taking hold of the new enterprise.

DAVID MORTON,
Sec. Bd. Ch. Ex.

Amounts received for expenses of delegates to General Conference:

C. T. Munholland.....	2 50
C. E. McLean.....	4 15
T. B. White.....	10 00
J. W. Woodcock.....	8 25
S. H. Whaley.....	5 00
H. H. Mandeville.....	2 00
William Hart.....	3 00
H. F. White.....	7 00
L. A. Reed.....	2 00
S. J. Davies.....	3 00
C. R. Godfrey.....	14 00
J. P. Shepherd.....	2 50
C. W. Carter.....	16 00
S. H. Werlein.....	15 00
B. Carradine.....	10 00
J. A. Miller.....	8 35
W. W. Nicholson.....	25 00
J. L. Wright.....	3 50
J. J. Billingsley.....	5 10
T. J. Upton.....	9 35
A. E. Clay.....	3 00
J. B. Cassidy.....	7 15
H. D. Kimball.....	5 00
C. F. Evans.....	6 00
Total.....	\$153 95

This amount paid about one-half the expenses of the delegates.

O. W. CAITER.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

Will the pastors of the Brookhaven district please send me at once the names of their delegates to the District Conference? Also the names of their local preachers?

H. F. JONES.

Wesson, Miss., May 14, 1886.

My address until further notice will be, Brookhaven, Miss.
OAS, B. GALLOWAY.

—Rev. G. W. Briggs, editor of the Texas Christian Advocate, on his return from General Conference, arrived in our city just in time to miss connection, and thereby we had the pleasure of seeing his genial face in this office. In addition to the editorship, Bro. Briggs now has charge of St. James' Church, Galveston; but he is vigorous and can do any amount of work.

—The newspapers generally are commenting favorably upon the action of our late General Conference on the subject of divorce. The abuses, which have grown out of a lax administration on this vital subject, have become so fearful in many sections that our Bishops did a wise thing to bring the subject to the attention of the Conference, and the Conference acted wisely and promptly in the premises. See report of the committee in another column.

—Rev. Erasmus Wentworth, D. D., died May 25, near Troy, N. Y., in his seventy-third year. He was for a number of years editor of the "Ladies' Repository," president of McKendree College, Lebanon, Ill.; professor of science in Dickinson College, and twelve years a missionary to China. He was a man of varied ability.

—Gen. Clinton B. Fisk, who gave our late General Conference such a cordial fraternal speech, has been nominated as the prohibition candidate for Governor of New Jersey.

—Pastor J. P. Cook, president of the Methodist Conference in France, is dead. Methodism has sustained a heavy loss in the death of this earnest and brave defender of her doctrines and polity. It is said that "Sunday-schools in France owe their existence to him."

—Prof. J. Darnan Steele, the author of many scientific school books, died suddenly at Elmira, N. Y., May 25.

—We regret to learn of the severe illness of the wife of Rev. E. F. Edgar, of Shubuta, Miss. We pray that the "helpmeet" of the itinerant may be spared to friends and the church.

—Rev. E. S. Smith, pastor of St. John's Methodist Church, Galveston, Texas, gave this office a pleasant call on his return home from the General Conference.

—Rev. B. M. Drake, a recent graduate from Centenary College, left Jackson, La., the evening after his graduation to take charge of a school in Sparta, La. Bro. Drake expects to join the Mississippi Conference next winter.

—Dr. T. C. Wier will deliver the annual address of Grenada College Institute, and the Rev. Dr. J. W. Price will preach the sermon. Commencement day is June 17, 1886.

—Miss Lella, daughter of Dr. W. H. Potter, of the Wesleyan Christian Advocate, was married, June 3, to Lieut. William H. Buhler, of the United States Navy. May the voyage of life be a happy one!

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:	
Central Mexico.....	\$ 34 450
China.....	22,943
Japan.....	5,350
Brazil.....	18,750
Mexican Border Conference.....	30,000
Indian Mission.....	8,000
Germans in Louisiana.....	1,200
German paper in Louisiana.....	2,000
Germans in Texas.....	2,000
Florida Conference.....	2,300
Western Conference.....	2,300
Denver Conference.....	8,000
Columbia Conference.....	2,000
Montana Conference.....	1,000
Pacific Conference.....	3,250
Los Angeles Conference.....	5,000
Northwest and West Texas Conferences.....	3,500
Travelling expenses of Bishops to the West.....	500
Salaries and office.....	8,500
Total.....	\$159,513

"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McTyeire, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50.

CARVER & JAMIESON,
112 Camp Street.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON,
Publishers.

May 13, 1886.

Books and Periodicals.

CHARLES DARWIN—HIS LIFE AND WORK. By Grant Allen. J. Fitzgerald, 393 Pearl Street, New York. Price, thirty cents.

Anything in regard to the life and work of this great thinker and explorer into the mysteries of nature must be of interest to thoughtful minds. Persons who have not time to read larger works on this man will do well to procure this cheap edition of his life.

—The Pulpit Treasury, for June, is full of good things. Its Editorials, Leading Thoughts of Sermons, Sunday-school Catechisms, Helps in Pastoral Work and other departments sparkle with beauties. It is well worth two dollars to any preacher. E. B. Treat, New York.

—Guide to Hindustan, for June, has among other things Bible Study, Holiness in Home Life, The World of Testimony and Editor's Study.

—Babyhood is a monthly for mothers devoted exclusively to the care of infants and young children. This periodical will command interest to the good sense of every parent. What an advantage the parents of to-day may have, if they will, over those of a generation ago. Instead of the sugar-coated and paragonic bottle, science comes now to puzzled parents, and lo! there is a great calm!

—Journal of Education is edited by W. O. Rogers, of Tulane University, with Pres. Johnston and Prof. Jesse as associates. It sustains with ease the reputation it has won, and will doubtless push its way to the desk of every teacher in the State. New Orleans, La. Price, \$1.50.

—Littell's Living Age needs no praise from us. It is its own commendation. No. 2188, May 25, is on our table, and spreads an inviting feast of good things.

—The Book Buyer is a useful publication to persons forming libraries either for private or public use. It is published on the first of each month, and besides containing a catalogue of newest books, it gives a good summary of recent American and foreign literature. Publishers: Charles Scribner's Sons, New York. Price, \$1.

—The English Pulpit of To-day continues to improve with each issue. The May number contains sermons by Canon Farrar, George MacDonald, Alexander MacLaren, Mark Guy Pearse and Dr. Westcott, together with Prayer Meeting Talk, Sermons, Framework, Reviews of New Books, etc. The Pulpit occupies an entirely new field, covered by no other periodical in this country. Yearly, \$1.50; Clorgymen, \$1; specimen number, 15 cents. A. E. Rose, Publisher, Westfield, N. Y.

—The following have also been received:

Southern Dental Journal, Atlanta, Ga.

The Success of the Gospel and the Failure of the New Theologies. A sermon by Bishop J. P. Hurst, of the Methodist Episcopal Church, W. B. Keetch, 91 Bible House, New York. From Jest to Earnest, Rev. E. F. Roe.

The Sideral Messenger, for May, 1886, Northfield, Mass.

Mind in Nature, for June, Chicago, Ill.

The Old Testament Student, Wm. H. Harper, Ph. D., editor, Morgan Park, Ill.

Vanderbilt University.

The Commencement Exercises of Vanderbilt University begin on Friday, June 11, and termination on Wednesday, June 16, 1886.

FRIDAY, JUNE 11.

8 P. M.—Contest for the A. L. P. Green medal, which is offered for the best reading in the Bible and hymn book.

MONDAY, JUNE 14.

9 A. M.—The Board of Trust meet in annual session in the parlors of Wesleyan Hall. 11 A. M.—An address before the Society of the Alumni in the chapel of the university. 8 P. M.—The contest for the Young Prize in oratory.

TUESDAY, JUNE 15.

10 A. M.—Moot Court. 8 P. M.—Address before the university body, officers, and students, by Chas. F. Deems, D. D., LL.D., of New York.

WEDNESDAY, JUNE 16.

10 A. M.—The exercises of the graduating class, followed by the delivering of certificates, diplomas, and medals.

WILS WILLIAMS, Secretary.

Commencement of East Mississippi Female College.

SUNDAY, JUNE 13.

Commencement Sermon by Rev. M. S. Andrews, D. D.

MONDAY AND TUESDAY, JUNE 14 AND 15.

Board of Trustees.

MONDAY, JUNE 14.

8 P. M.—Primary Exhibition.

TUESDAY, JUNE 15.

8 P. M.—Junior Exhibition.

WEDNESDAY, JUNE 16.

8 P. M.—Annual Concert.

THURSDAY, JUNE 17.

8 P. M.—Graduating Exercises and Baccalaureate Address.

A. D. M'VOY, President.

A Change of Time.

In the ADVOCATE of May 20, I have a notice saying the annual meeting of the Mississippi Conference Woman's Missionary Society would be June 23 and 24. Since that has been published I find it will be necessary to hold the meeting one week later in order to secure the attendance of the recording secretary and others whose attendance is very much desired.

The society will convene in Raymond at ten o'clock Wednesday morning, June 30, and will continue two days. Delegates will please note this change.

MRS. JENNIE P. KIRKLAND,
Pres. Miss. Conf. W. M. S.

Plan of Episcopal Visitations, 1886-'87.

First District—Bishop Wilson.
Denver Conference, La Vota, Col., July 22.
Japan mission.
China mission.

Second District—Bishop Gishberg.
Brazil mission.
Virginia Conference, Norfolk, Va., November 17.
North Carolina Conference, Raleigh, N. C., December 1.
South Carolina Conference, Orangeburg, S. C., December 15.

Third District—Bishop Keener.
Montana Conference, Bozeman, Mont., August 25.
Columbia Conference, Weston, Oregon, September 15.
Pacific Conference, San Jose, Cal., October 13.
Los Angeles Conference, Los Nietos, Cal., October 27.

Northwest Texas Conference, Lampasas, Texas, November 24.
Baltimore Conference, Leesburg, Va., March 11.

Fourth District—Bishop McTyeire.
Missouri Conference, St. Joseph, Mo., September 1.
St. Louis Conference, Piedmont, Mo., September 15.
Southwest Missouri Conference, Kansas City, Mo., September 23.
Western Conference, Atchison, Kan., October 7.
North Georgia Conference, Augusta, Ga., November 24.

Fifth District—Bishop Hargrove.
Western Virginia Conference, Charleston, W. Va., October 13.
Hokitkon Conference, Knoxville, Tenn., October 27.
North Alabama Conference, Florence, Ala., December 1.
Alabama Conference, Montgomery, Ala., December 15.
Central Mexico Mission Conference, Toluca, Mexico, February 24.

Sixth District—Bishop Hendrie.
Kentucky Conference, Winchester, Ky., September 8.
Louisville Conference, Russellville, Ky., September 22.
Tennessee Conference, Clarksville, Tenn., October 6.
South Georgia Conference, Cathbert, Ga., December 1.
Florida Conference, Tallahassee, Fla., December 15.

Seventh District—Bishop Duncan.
Illinois Conference, Klammy, Ill., October 4.
Memphis Conference, Jackson, Tenn., November 17.
North Mississippi Conference, West Point, Miss., December 1.
Mississippi Conference, Port Gibson, Miss., December 15.
Louisiana Conference, Ruston, La., January 5.

Eighth District—Bishop Galloway.
Indian-Mission Conference, Eufania, Indian Territory, October 20.
North Texas Conference, Dallas, Tex., November 10.
Arkansas Conference, Ozark, Ark., November 24.
Little Rock Conference, Hot Springs, Ark., December 8.
White River Conference, Jonesboro, Ark., December 16.

Ninth District—Bishop Key.
Mexican-Border-Mission Conference, Monterey, Mex., November 3.
West Texas Conference, Cuero, Tex., November 11.
German Mission Conference, Houston, Tex., November 18.
Texas Conference, Brenham, Tex., December 1.
East Texas Conference, Palestine, Tex., December 15.

R. K. HARGROVE, Secretary.

Premiums.

Any agent sending us three new subscribers, with cash in full, will receive postpaid one copy of Life and Writings of Bishop Linus Parker, by Rev. C. B. Galloway, D. D.

Mr. J. C. Andrews, General-Southern Agent of the Kennesaw and Shenandoah Valley Route, has received a large supply of books, circulars, etc., descriptive of the springs and summer resorts in the mountains of Tennessee, North Carolina and Virginia, and will be glad to supply parties desiring them if they will call at his office, corner of Common and Carondelet streets. Excursion tickets on sale on and after June 1. Sleeping car accommodations secured in advance.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for cough, cold, bronchitis and tubercular consumption, scrofula and general debility. The Liver Oil, bland and nutritious form in which Cod Liver Oil is used, and with more beneficially to the patient by a single teaspoonful of this jelly than the most delicate stomach will tolerate. For sale by all druggists, and E. H. TRUAX, New York.

ADVICE TO MOTHERS. Mrs. Winslow's SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. See a bottle.

FITZ: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and 62 trial bottles free to all cases. Send to Dr. Kline, 311 Arch St., Phila., Pa.

Glenn's Sulphur Soap heals and beautifies. 25c. German Corn Remover kills corns, bunions, 25c. H. H. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,
Publishers.

Parties intending to visit the Seashore Camp Ground, with a view of remaining after the meeting, should secure a comfortable tent well located. Such a one will be found advertised for rent in this issue of the ADVOCATE. As this is a very desirable tent, applicants will do well to be prompt.

ROWEN ALLEN & BROS., Cincinnati, O., and New York City, have just issued a very beautiful and attractive Illustrated School Catalogue containing newspaper lists, and some valuable suggestions in the direction of using illustrated advertisements. Many sample illustrations of leading colleges in various parts of the country are given with the expenses that would be entailed by using large engravings in connection with newspaper advertising. The catalogue is quite artistic, and will be sent free on application.

"I will appear in print to-morrow," said the young lady as she put the last stitch in her calico frock.

Relief is immediate, and a sure cure. Pilo's Remedy for Catarrh. 50 cents.

The Japan chestnut is said to be a kind of Ko Ko nut.

Horrid nature affords no finer specific for skin disease than sulphur, a fact that is clearly proved by the action upon the cuticle affected with eczema, or various forms of that disease, as well as scabies of the skin, Glenn's Sulphur Soap.

We should think a shad would be pretty confident of a thing when it feels it in its bones.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

The Boston Commercial Bulletin suggests that the man in Nebraska who rules cats by the wholesale should get some manx cats and retail them.

Before renewing your subscription look over our catalog for 1886.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our swamps prepared here. This is just what it is represented to be, and is endorsed by a great multitude of intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Tonic is the celebrated blood purifier, and infallible for chills.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 135 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphant Baldwin pianos occupy a prominent place. These first rate instruments are used in almost all the prominent schools of the city and in country, and those using them are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since Mr. Barton, a well-known citizen of Thibodaux, purchased of Mr. Werlein a magnificent upright Mathushek piano, which has been the theme and admiration of his hosts of friends in that parish. Gov. McEnery has also a Mathushek, and many of the judges and leading people of the state have these superb instruments in their homes.

Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mann & Haeulin and other articles of the highest grade will be found at a musical emporium.

This house is noted for its courtesy and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails, has adopted the standard gauge, has a well halleted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

FOR RENT.

Cheap Country Home for the Summer.—To rent at Crystal Springs, Miss., half mile from depot, a large roomy house, wide gallery, ample shade, good water, fruit trees and pasture for cow; a desirable summer home for a family; rent from now to November \$12.50 per month. Address W. C. Wilkerson, Crystal Springs, Miss.

NEW STOCK

WINDOW SHADES JUST RECEIVED.

A. Brousseau's Son

22 and 25 Chartres Street.

CARPETS. English and American at the very lowest prices.

CORTICINE, OIL CLOTH, LINOLEUM, CURTAINS.

Swiss, Nottingham, Madras, and Turkestan Pattern Curtains and Tiles.

CHINA MATTINGS In All Grades and Latest Colorings.

The Finest Line of Upholstery Goods and Curtains Materials.

WALL PAPER In all grades. FINE DECORATIONS a specialty.

WINDOW SHADES AND CORNICES.

WIRE SCREENS AND WEATHER STRIPS.

UPHOLSTERIES GOODS.

FRAMING NEATLY DONE.

PICTURE AND ROOM MOUNTINGS.

RUGS, MATS AND MATTINGS.

EDWARD HEATH,

No. 75 CAMP STREET, NEW ORLEANS.

MISCELLANEOUS.

DO you want to learn to write "Short-hand"? If so, at once apply to J. G. ALMON, Galveston, Texas, for full particulars.

SURE CURE

The New La. Remedy.

The most remarkable remedy for coughs, colds, catarrh, whooping cough, measles, blood-spitting, all throat and lung complaints that would ever cure. The remedy is a compound of the most powerful and purest ingredients, and may be used at all ages. It is a powerful expectorant, and will loosen the phlegm, and soothe the inflamed membrane of the throat and lungs, and bring about a permanent cure

Weekly Market Review.

(For Week Ending June 8, 1886.)

COTTON.	
Low ordinary	62 1/2
Ordinary	64 1/2
Good ordinary	66 1/2
Low middling	68 1/2
Middling	70 1/2
Good middling	72 1/2
Fair	74 1/2
Galveston middling	76 1/2
Mobile middling	78 1/2
St. Louis middling	80 1/2

SUGAR.	
Superior	31 1/2
Common	31 1/2
Good common	31 1/2
Fair	31 1/2
Good fair	31 1/2
Prime	31 1/2
Strictly Prime	31 1/2
Choice	31 1/2
Seconds	31 1/2
Yellow clarified	31 1/2
Gray clarified	31 1/2
Choice whites	31 1/2
Granulated	31 1/2

MOLASSES.	
Syrup	15 1/2
Fair	15 1/2
Strictly Prime	15 1/2
Choice	15 1/2
Fancy	15 1/2

RICE.	
Fancy	44 1/2
Choice	44 1/2
Prime	44 1/2
Good	44 1/2
Ordinary	44 1/2
Common	44 1/2
No. 2	44 1/2
Rough	44 1/2

FLOUR.	
Minnesota bakers	4 50
Minnesota patents	4 50
Extra fancy	4 50
Winter wheat patents	4 50
Choice	4 50
Fancy	4 50
Extra fancy	4 50

CORN PRODUCTS.	
Cream meal	2 30
Corn meal	2 30
Grits	2 30
Hominy	2 30

GRAIN, ETC.	
CORN:	
White	50
Yellow	48
Mixed	47
OATS:	
Western	29
Texas rust-proof	29
BRAN:	
White	65
HAY:	
Choice	16 00
Prime	14 00

PROVISIONS.	
PORK:	
Moss	9 75
Prime mess	9 25
HAMS:	
Shoulders	8 1/2
Sides, clear	6 1/2
Sides, clear rib	6 1/2
RAVENS:	
Shoulders	4 50
Sides, clear	5 75
Sides, clear rib	5 75

FISH.	
MACKEREL:	
Extra No. 1, in bbls.	11 1/2
No. 1, in bbls.	10 1/2
Half bbls.	10 1/2
No. 2, in bbls.	9 1/2
Half bbls.	9 1/2

GROCERIES.	
COFFEES:	
Rio, choice	11 1/2
Colombia, choice	10 1/2
Java, choice	25
BUTTER:	
Western Creamery	14
Western Dairy	15
COUNTRY:	
Choice	54
TEAS:	
Choice	60
Fair	25
GOODS:	
Coal, cases	15
Coal, bbls	10
Cotton seed	28
Lard	55

VEGETABLES.	
CABBAGES:	
Western, per crate	—
Chicago, per 100	—
Louisiana, per crate	2 75
POTATOES:	
Louisiana	2 15
Western	1 00
KROUT:	
bbbl	6 50
ONIONS:	
Louisiana	2 00
Western	2 50

BALING STUFFS.	
HAGGING:	
1 lb.	81
2 lb.	9
3 lb.	94
4 lb.	15
5 lb.	10

SUNDRIES.	
POULTRY:	
Chickens, Western	4 00
Young	2 50
Chickens, South'n	3 00
Young	1 50
Turkeys, Southern	9 00
EGGS:	
Western	9
Southern	9
WOOL:	
Lake	19
Louisiana	18
Barry	8
HIDES:	
Green salted	12
Dry salted	11
STAVES:	
Oak, kegs	—
Oak, barrels	75 00
Oak, charcoal	100 00
Oak, hoghead	130 00
HOOP POLDS:	
Hoghead	—
Barrels	1 05
Half barrels	75
FERTILIZERS:	
Cotton seed	8 00
Meal	19 00
Pure ground bone	30 00
Muriatic acid	—
Sulphuric acid	—
Bone black	31

News Summary.

John Kelly, the famous leader of the Tammany, died on the first instant.

There have been undisturbed men in the White House before Mr. Cleveland, but he is the first to choose a "help-meet" while occupying the chair of the Chief Magistrate. More than fifty millions of people send greetings and bouquets to the President and his bride.

Perry County, Miss., voted on the local option law June 1. Result of election, 209 majority in favor of the law. So the work goes on steadily and surely.

The religious census of Wesleyan Methodist for 1886 has been published in the Methodist Times, of London, and shows a decrease of 68,000 members. There were 137 candidates for the ministry. Whole number of members, 412,414.

The election in Issaquena county, Mississippi, on the first instant, to decide the question whether the county is to be "wet" or "dry" in the liquor business, resulted in a defeat of the temperance men. Some defeats are simply preludes to victory. Strengthen your positions, brethren, and "beat up" recruits for the next campaign.

Last Friday about one thousand cards were sent out from the White House announcing the marriage of the President.

The Congressional Sunday-School Publishing Society, according to report received last year \$2,557,073. The new schools aided were 339. Pious gathered into new schools, 18,000. Missionaries employed at present, 12.

Thirty-two cases of cholera are reported at Venice and two cases at Florence.

In Tyrone county, Ireland, 1200 men declare that they are ready to join an army to resist home rule in Ireland.

The International Copyright Bill has passed the third reading in the House of Commons.

President Cleveland has granted to Secretary Manning a leave of absence from his office until October 1. This was in lieu of the acceptance of the secretary's resignation.

The Canadian Parliament, just adjourned, voted large sums of money for military works and defenses in British Columbia.

Labor organizations continue to increase. The last is Ashmun of New York Union No. 1.

It is said that Dr. Oliver Wendell Holmes will receive the degree of L. L. D. from the Cambridge University.

The Congress of Churches held its second annual meeting in Cleveland, Ohio, during the past month. Strong papers and vigorous speeches covered a wide range of interesting topics.

The Northern Presbyterians in this last General Assembly pledged \$750,000 for foreign missions during the coming year.

The rains have been plentiful in many sections during the last few days, and in consequence, the farmers of the soil have their hopes of an abundant harvest largely increased.

The United States Grand Jury has found indictments against ten leaders of the recent anti-Chinese riots in Washington Territory.

The Methodist Book Concern, New York last week cremated \$500,000 of bonds canceled, thus freeing the concern of all debt.

The Fifth Annual Conference of the Societies of Christian Endeavor will be held at Saratoga Springs July 6, 7, and 8 next.

Gladstone's Home Rule Bill failed to pass its second reading in the House of Commons by a majority of 30. We do not understand this as a final defeat.

Maxwell, the slayer of Preller, has been convicted of murder in the first degree.

Miss Rose Cleveland, the President's sister, has written a novel to be published in Detroit, Mich.

The New Grand Theatre in Louisville Ky., was completely destroyed by fire last Monday night.

A passenger train plunged through the trestle near Santee River S. C., and smashed the coaches, killing six persons.

Apportionments of Louisiana Conference for 1886.

FOR FOREIGN MISSIONS.

New Orleans district	\$ 2,000
Shreveport district	1,000
Delhi district	1,000
Opelousas district	300
Alexandria district	300
Total	\$ 6,000

FOR DOMESTIC MISSIONS.

New Orleans district	\$ 500
Shreveport district	300
Delhi district	315
Opelousas district	350
Alexandria district	150
Total	\$ 2,000

FOR CHURCH EXTENSION.

New Orleans district	\$ 503 75
Delhi district	262 50
Opelousas district	283 75
Shreveport district	283 75
Alexandria district	152 50
Opelousas district	223 75
Total	\$1,800 00

FOR WIDOWS, ORPHANS AND SUPERANNUATES.

New Orleans district	\$ 1,050
Shreveport district	550
Delhi district	550
Opelousas district	550
Alexandria district	250
Total	\$ 3,500

FOR BISHOPS' FUNDS.

New Orleans district	\$ 300
Shreveport district	120
Delhi district	120
Opelousas district	100
Shreveport district	120
Delhi district	100
Alexandria district	100
Total	\$ 800

FOR EDUCATION.

The amount assessed is same as Bishops' claim (\$800), and is apportioned in same ratio among districts.

CHAS. F. EVANS, Sec.

CAMP MEETINGS.

The Seashore Camp Meeting will commence on July 17, and continue from ten to fifteen days. The camp ground is delightfully situated on the Gulf of Mexico, midway between New Orleans and Mobile, and on the line of the Louisville and Nashville Railroad, the station being but a few yards from the entrance gate.

The evangelists, Sam Jones and Sam Small, are both expected to be present and take part in the meetings. Preparations are now being made to accommodate a large crowd of visitors.

The restaurant will afford increased facilities for serving lunch in addition to regular meals.

The entrance fee to the grounds is as follows: All persons over twelve years—Season ticket, 50 cents; day ticket, 10 cents. Children below twelve years—Season ticket, 25 cents; day ticket, 5 cents.

Lodging at accommodation tents will be 25 cents per night, or \$2 for camp meeting. No charge is exacted for the bathing privileges.

Accommodation for ladies and gentlemen separately will be provided as heretofore. The standard of the bathing grounds, together with refreshing drinking water, furnished from artesian and drove wells, render the place exceedingly desirable for physical and mental recuperation as well as spiritual acceleration.

Reduced rates by rail over all the connecting roads will be given later on. Application for reduced rates, or cost of accommodation, should be sent to the B. & O. R. R. Station, New Orleans, La., or to the B. & O. R. R. Station, New Orleans, La., or to the B. & O. R. R. Station, New Orleans, La.

No pains will be spared to make all at students at camp meetings as comfortable as possible.

Further information concerning securing lots and building tents on the grounds can be obtained from the following members of Board of Trustees, namely: J. H. Lakin, Montgomery, Ala.; W. W. J. Lakin, Montgomery, Ala.; W. L. Lakin, Montgomery, Ala.; Dr. E. F. Griffin, Moss Point, Miss.; Dr. H. Shannon, Ocean Springs, Miss.; W. H. Foster, B. O. L. Rayne, T. C. Carver, J. H. Caspman, L. J. Jamieson, L. P. Bell, W. Werleia, E. P. Mackie of New Orleans.

Parties wishing to bring their own tents or covered excursions will have space allotted to them on application to J. H. Caspman or Philip Werleia, New Orleans; E. E. Jones, Mobile, or R. E. Price, keeper of grounds. No fees will be allowed. Parties can bring cooked supplies or obtain meals at restaurant or private boarding-places.

Rates on Mobile and Ohio R. R. to Camp Ground and return are: Corinth, \$1.50; West Point, \$1.75; Meridian, \$1.85. Tickets on sale from July 1 to July 20; good to return to September 1.

Rates over the Louisville and Nashville are: Nashville, \$1.50; Decatur, \$1.00; Montgomery, \$1.00; Mobile, \$2. for round trip. From New Orleans and return, \$2.50. Tickets on sale from July 1 to July 14; good to return until July 17. Tickets can be had at all stations corresponding rates.

Mississippi Valley Route: Vicksburg, \$1.10; Harrison, \$1.45; Baton Rouge, \$1.55. On sale July 5, to July 20; good to return to July 16.

W. H. FOSTER, President.
E. F. MACKIE, Secretary.
NEW ORLEANS, May 22, 1886.

The Providence Camp Meeting will commence Thursday before the fourth Sunday—July 22. A general invitation is extended to ministers of the gospel, and as customary, they will be conveyed from New Orleans to the camp ground free of charge.

ROYAL BAKING POWDER CO., NEW YORK.

Quarterly Conferences.

ALABAMA CONFERENCE.

ETFAULA DIST.—THIRD ROUND.

Enon and Midway, at Midway	June 26, 27
Enon circuit, at Spring Hill	July 3, 4
Perote circuit, at Chatham	July 10, 11
Enon circuit, at Spring Hill	July 17, 18
Enon circuit, at Spring Hill	July 24, 25
Enon circuit, at Spring Hill	Aug. 1, 2
Enon circuit, at Spring Hill	Aug. 8, 9
Enon circuit, at Spring Hill	Aug. 15, 16
Enon circuit, at Spring Hill	Aug. 22, 23
Enon circuit, at Spring Hill	Aug. 29, 30
Enon circuit, at Spring Hill	Sept. 5, 6
Enon circuit, at Spring Hill	Sept. 12, 13
Enon circuit, at Spring Hill	Sept. 19, 20
Enon circuit, at Spring Hill	Sept. 26, 27
Enon circuit, at Spring Hill	Oct. 3, 4
Enon circuit, at Spring Hill	Oct. 10, 11
Enon circuit, at Spring Hill	Oct. 17, 18
Enon circuit, at Spring Hill	Oct. 24, 25
Enon circuit, at Spring Hill	Oct. 31, 1
Enon circuit, at Spring Hill	Nov. 7, 8
Enon circuit, at Spring Hill	Nov. 14, 15
Enon circuit, at Spring Hill	Nov. 21, 22
Enon circuit, at Spring Hill	Nov. 28, 29
Enon circuit, at Spring Hill	Dec. 5, 6
Enon circuit, at Spring Hill	Dec. 12, 13
Enon circuit, at Spring Hill	Dec. 19, 20
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Christian Advocate

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NEW ORLEANS, THURSDAY, JUNE 17, 1886.

WHOLE NO. 1559

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HOME, SWEET HOME.

There's a beautiful realm in the far-away past,
All lovely with sunshine and flowers,
And voices as sweet as the songs of the birds
Laugh away the bright, happy hours;
And hear them now, come echoing back,
And watch the starsy dawn,
And memory's bells ring soft and low—
Home, sweet home.

There's a coming step! now a gentle hand
Brush lightly upon my brow—
Whispered words and a sweet voice
Call me back to the beautiful now,
Another realm where flowers bloom,
From which nothing can tempt me to roam,
And my heart throbs with voices sweet,
Home, sweet home.

Voices loved so long ago,
And those which make music now—
A coming step and a sweet voice
Call me back to the beautiful now,
Another realm where flowers bloom,
From which nothing can tempt me to roam,
And my heart throbs with voices sweet,
Home, sweet home.

Remains of Archbishop Gibbons, of Baltimore.

Mr. Editor: Archbishop Gibbons, the coming American Cardinal, has asked his opinion of Archbishop Scherer's condemnation of the rights of labor. His reply demands the attention of every lover of liberty. He says: "Difference of opinion on the subject is allowed all some action is taken by the authorities at Rome. * * * When the Pope's dictum is given forth, however, you will find manifestly among the Catholic clergy in all parts of the country." Then, after some remarks concerning secret societies and the position of other Catholic dignitaries, he closes by saying: "After all it is best to reserve any public declarations on such matters until Rome has spoken."

Now, I suppose, from the standpoint of Romanism there is nothing offensive in these utterances, but on that of liberty-loving Protestants they deserve to be condemned and rebuked. If Archbishop Gibbons is a reliable exponent of Romanism, then the following conclusions are legitimate:

1. The Pope of Rome claims the right of interfering with the social affairs of his adherents, and this right is admitted. The church will abide by the dictum of the Pope, no matter what that dictum may be.

2. The Pope must speak before the church dignitary in the church matters to make a public declaration concerning matters which he has determined upon by means of understanding than the Pope can possibly have.

3. The Roman Catholic Church does not encourage the spirit of liberty in any department of life.

4. To counteract the aggressive and party-destroying spirit of Romanism, our Protestant Churches should unite themselves. Romanism is no longer confined to cities, but it is penetrating the country and insinuating itself into many Protestant cities, where it finds a lodgment because of a lack of information concerning its doctrines and history. Well-informed people, in other respects, are often led astray from the teachings by the plausible, yet dishonest, arguments of Romanists, because they have not posted themselves in the history of Protestantism and the reasons for its existence. The day has come when this must be well informed, but the people are not able to give a reason for hope that is in them; for by this

means only will they be able to stem the tide that would sweep away the pure doctrines of Christianity and leave behind a great spiritual, social and political despotism. And just here let me recommend to any one who may be troubled with Catholic teachings the "Errors of the Papacy," by Bishop Marvin. A more clear and satisfactory refutation of Catholicism I have not read. It may not be as complete as one might desire, but it is as solid as granite; and withal, the religious spirit that pervades it is well calculated to improve the heart.

L. CARLEY.

Bigotry Rebuked.

Mr. Editor: What follows is taken from The Clarion, of Jackson, Miss., and we ask for it a place in the columns of our Advocate:

Editor Clarion: The following is an extract from an article published in the Churchman, and sent to me by a friend in a private letter:

"Church Schools."

"It should be distinctly understood that the religious influences in our State institutions are hostile to the church. Our people should be very careful in this matter. In sending our children to the State University at Oxford, and especially to the school for girls, lately established and sustained by the State at Columbus, we are exposing them to religious influences narrow, bitterly sectarian, and inimical to the culture and broad liberality of the apostolic faith. In the case of Columbus, we understand the young women and girls there are to be soon put under the influence of a notorious and coarse religious mountebank and adventurer, unless the authorities exercise a higher wisdom than hitherto they have exhibited. No parent has a right to expose his son or daughter to the narrow and ignorant fanaticism that is encouraged in some of our State institutions as now managed."

Such an indictment as this extract contains ought to be accompanied with convincing proof. There is nothing expressed or implied, so far as I know, in the legislative acts, in the orders taken by trustees, or in the regulations made by a faculty, or by any other form of authority that implicates the State of Mississippi in hostility to the church. The State could not take or authorize, or allow action of that kind, any more than she could establish and maintain from her treasury a given form of church. It is doubtless unavoidable that State schools in this country should incidentally admit some things which denominational schools would forbid; but those things can not be properly said to be "religious influences." The State allows and desires the reading of the Bible and the offering of prayer in her schools, and these exercises are held at the opening of the daily sessions of the three great schools for whites in this State. Are these the "religious influences" or part of them, which "are hostile to the church?" Are the lectures which have been given from time to time to the students of the University of Mississippi, from the rostrum of her chapel, enforcing a unadvised obedience to the laws of duty to God and man, as recognized in statutes and usages, and in the teachings of the divine Master, unfriendly to the church? Are the instructions and admonitions of the professors to their classes in the recitation room, as called for, and private advice to individual students, in reference to moral and religious conduct, to be so construed? Is the fact that the students of the University at Oxford have their undenominational Young Men's Christian Association, in which the members meet every Sunday afternoon for Christian worship and culture, likewise "hostile to the church?" From the organization of that university till now, a very large per cent. of Christian gentlemen, clerical and lay, who have represented the leading denominations of the church in this State, except the Roman Catholic, it is not known that any student has ever been harmed in any way by any one or all of these "religious influences." The sum of "religious influences" at Oxford has been in favor of "the culture and broad liberality of the apostolic faith." Many of the noblest sons of the State have been brought to Christ at the Christian altar in Oxford, where they worshipped as students of the university. This year of our Lord is not an exception.

Whether the organic law of the university forbids the employment of professors who hold hidden doctrines or not, the trustees have practically guarded the institution against such injury, and will, no doubt, maintain this course of action in accordance with the Christian sentiment and purpose of our people. The non-Christian, or anti-Christian practices that may be found in the university community are not different from what we find in any other community in the State, and are not authorized or upheld by the trustees. Christian denominations have a

duty in providing for distinctly Christian education as far as they can, but this need not foster antagonism to State schools. As an alumnus and patron of the noble university of our State, as a citizen deeply interested in the welfare of our great school and of all our schools, I must oppose the injustice done our institutions in the extract made above. To say that "the young women and girls" in the school at Columbus "are to be soon put under the influence of a notorious and coarse religious mountebank and adventurer" is reckless, unless the statement is vindicated by the indisputable evidence of facts. The facts have not appeared up to this date, May 10, 1886. An act of that kind is too foreign from the social, moral and intellectual structure of our people to admit its possibility; there is nothing known in the temper or beliefs of members of the Board of Trustees or the faculty that could lead the authorities of that school to perpetrate such a social crime and scholastic injury. There is a mistake in the subject-matter of this sentence about the "notorious and coarse religious mountebank and adventurer."

ALUMNUS.

To this calm and dispassionate reply of "Alumnus" permit me to add the following remarks of my own.

The author of this unwarranted attack upon the University of Mississippi at Oxford, and the Female College at Columbus, appears to be the same individual whose fluent, but inaccurate pen, over the signature of "A Southerner," in The Nation, of New York, last year, perpetrated such slanders upon the Methodist Episcopal Church, South, and in a paper published for the use of his own sect assailed the Baptist and Methodist preachers in Mississippi, charging them with preaching "a mutilated gospel" and teaching "man-made creeds." It is about time this fellow was unmasked. His want of courage is shown by the use of various false names or no name at all. It is said that his ill feeling against the University of Mississippi arose from the fact that the faculty were so irreverent as to undertake the expulsion of the son of a "right reverend" because of a gross breach of the discipline of the university; and that the spite against the female college had its birth in the failure of the distinguished president to lead all the teachers and pupils to a meeting-house to hear the aforesaid "right reverend" preach the heretical doctrines he has been uttering wherever he goes, and to give vent to his slanders against the Methodists, Episcopalians and Baptists of Mississippi. Intolerant egotism and disappointed vanity is at the bottom of it all.

T. L. NELLEN.

Church Illiteracy.

The delinquency of this subject should not deter us from doing our duty. To out off all that offense is enjoined by the highest church authority. Our attention has been turned in this direction by a rambling life of months past attending upon ministry almost as varied as the Sabbath. I feel it my duty to write this. It is yours to decide upon its publication. It should be the study of all ministers, but especially the young, to use correct language in the pulpit, for to fall in this is to mortify the educated portion of an audience. It is going too far to say that the heart of a sincere "hearer of the word" is oblivious to butchered English. On the contrary, as we most deplore infirmities in those we love best, so it pains us most to hear words from the sacred desk to be used by our enemies as a reproach upon what we love most on earth. We Methodists have come up "through great tribulation," for in the building of our world-wide edifice we had to use all the material we had, and some of it, though sound, was rough. Well do we remember hearing in 1825 a good old father in Israel say in the pulpit, that he wanted no better place to prepare his sermons than between his plow handles. From such sources, and how many good, noble workers like him were scattered all along that line, we do not look for lexicon coined words, and violations of refined language are forgotten in their devoted lives. But for young men, liberally educated, the hope of the church, to stand before an intelligent congregation and say "often" for often, "heaven or heaven" for heaven, and many other such inaccuracies, is simply laughable. We

remember an excellent sermon some years since, the good effect of which was all lost by a frequent, emphatic use of the word "heaven." Good man, he is gone now, no doubt, to where angels call it hev'n. We think it almost wicked in a young minister to neglect what would so greatly promote his usefulness. This kind "cometh out by fasting and prayer" as well as by much study and a determination to serve his day and generation acceptably.

MAY 20, 1886.

F. D. R.

Meridian Election.

Mr. Editor: The wires have already flashed the news everywhere that Lauderdale county is redeemed from the liquor curse. It is easy to read this news and to talk of this content at a distance, but to be a participant in it is a very different matter. The man who imagines it an easy task to win a triumph over the rum oligarchy has reckoned without his host. God in heaven only knows the labor which it cost us to achieve this victory. A full history of the campaign in Lauderdale county would fill volumes. The stratagems, the wicked devices resorted to by the enemy in order to accomplish their nefarious purposes are scarcely credible to those who have had no experience in such a contest. Realizing that their only hope of success lay in the colored vote, the saloon forces resorted to the most infamous tactics that can be conceived of in order to carry that vote. The ignorance, the fears and the bad passions of these people were appealed to in more ways than I can enumerate. The colored people were told that this prohibition movement was a Democratic trick to get them back into slavery, and, strange as it may seem, this story was an effective weapon against us in many cases. They were also told that if prohibition prevailed, the public schools would be broken up; that wages would be reduced to starvation rates; that the colored people would all be colonized in Africa, and much more of the same sort. But the foe did not confine himself to the colored man. Ingenious schemes were concocted for influencing the vote of certain religious sects and certain classes of society.

To meet the foe at all these multitudinous points of attack required a sleepless eye, a fertile brain, an untiring hand and a bold heart. Thank God, our people were not wanting in any particular! Sharp eyes were upon almost every movement of the enemy. For every new emergency sagacious plans were ready. Hands willing to do and hearts ready to dare were never wanting. Greater devotion to a noble cause I have yet to see. Our workers multiplied as the demands upon us increased. The rapidity with which our young men (and in some cases, older ones, too) developed into efficient workers was a constant marvel. Men found themselves possessed of powers of speech of which they had never been conscious. Before the campaign closed our lecturers were legion. And, with true missionary spirit, those who tarried by the stuff furnished the sinews of war for their brethren in the field. Many of our colored brethren acquitted themselves nobly. As a rule, the colored preachers stood with us shoulder to shoulder.

Our work was multifarious. Lecturing was only a part of it. We found it necessary to keep men out "still hunting," as we call it—shadowing the enemy in detective style, and reporting his movements to headquarters, and so forth, with the emphasis on the forth. Then, too, the press was largely utilized. For months we have been manufacturing sentiment through two weekly newspapers. During the last two weeks of the campaign it was found necessary to have a daily paper; and, as the city daily was not open to us, we started one of our own. The value of this daily to our cause it would be hard to estimate. Misrepresentation, shame and frauds, which in a week's time would have done us a deal of harm, were promptly disposed of, and truths which the people needed to know were furnished them "without money and without price." The evening Bulletin was sought for by everybody; the big

New Orleans dailies were nowhere.

During the last two weeks of the campaign we had the services of distinguished workers from abroad. The celebrated prohibition champion from Atlanta, Rev. J. B. Hawthorne, rendered most efficient service, as did also Bishop Mallaleu, of the Methodist Episcopal Church, and Rev. J. J. Spellman, an able and cultivated colored man from Jackson, Miss. Rev. J. H. Gambrell, of Brookhaven, Miss., was with us during the whole of the last week, putting in telling blows wherever opportunity offered.

For about five or six weeks previous to the election the Woman's Christian Temperance Union held a daily prayer meeting. These meetings increased in attendance and in interest until at the last their atmosphere was like that of a genuine camp meeting. They were attended by men as well as women. I am perfectly confident that in several instances we saw direct answers to the prayers of these godly women. They prayed, "Lord, bring to naught the counsels of the wicked," and immediately some nefarious scheme was exposed and frustrated. The scenes of that closing day will never be obliterated from the tablets of my memory.

The polls were to open at nine o'clock. At six o'clock the women met at the Methodist Church, where they continued in prayer and song until nine. By this time they numbered perhaps two hundred. They now formed in procession and marched, with banner flying, slowly to the Calvary Baptist Church just across the street from the polls. As they marched not a word was spoken. All hearts were lifted to God in silent prayer. Banners were broken and some gave themselves to the work of attending to the lunch tables. The rest went into the church. With the exception of a slight intermission at noon, religious services lasted the livelong day. There were songs that made the welkin ring; there were appropriate Scripture readings; there were prayers that would have melted a heart of stone; there were flowing eyes, tear-soiled faces, and heaving bosoms. I am sure I was never nearer heaven than on that occasion.

The man who could have spent a half hour in that beautiful atmosphere and then cast his ballot for the saloon—well, I'll not say.

Church bells rang every half hour, all through the day. When the polls closed at six o'clock the ladies adjourned to meet again at eight o'clock at the Methodist Church. The church was crowded. While the services were going on, a sufficient number of news camps in to make us confident of victory, and then didn't we have a jubilee! "Praise God from whom all blessings flow."

As usual whisky dies hard. The liquor men propose to contest the election. Should they succeed in getting a new election, we confidently expect a still grander victory than before.

W. C. BLACK.

The Webb School.

This school, formerly located at Culleoka, Tenn., is to be moved to Bellbuckle, Tenn. Bellbuckle is a village on the Nashville and Chattanooga Railroad, and is accessible and in a good place for such a school. This change has been made advisedly, and has the cordial endorsement of the school.

Young men who have completed the course of study of this institution have been received in many of the best colleges and universities of the country, and have made some of their best graduates, and in many instances have taken the first honors of the institutions where they graduated.

Many young men who have been trained at this school are filling responsible positions in schools, colleges and churches, as well as in law, medicine and business.

It is not flattery, but simple truth to say that students who are recommended by these gentlemen enter the college classes of our best institutions without examination.

These are thorough Christian gentlemen, and labor to secure in their students the finest and highest prod-

uct of their natures. Thoroughness and accuracy of scholarship with a vigorous and pronounced individuality of thought and character are made the objects of their labor. They do not pretend graduation, but seek to prepare students for college and university work. Their course of study is a carefully constructed preparation for our higher institutions, and is admirably adapted to this purpose.

It will be well for all parents desiring to send their sons to a good training school to confer with the Webb brothers. Their patronage is largely from the South and West.

J. B. HARRISON.

God's Glorious Footstool.—We all like to have beautiful homes. It is a pleasure to have fine carpets on the floor, soft mats to walk upon. But on the tables, on the mantels, on the walls, on our bureau and etageres, we have articles of far greater beauty. The pictures, the statues, the silks and the fine china or silver far excel in richness anything that we spread on our floors.

We often pause to wonder at the debris of earth. How much finer is their grass than the most delicate carvings of our homes! How much more beautiful their lilies and flowers than the imitations which adorn our parlor walls! And the landscapes, the contrasts of water and of land, of shadows and of sunsets, how brilliantly grand!

Yet all this beauty is but the adornment of God's footstool! It is only beautiful enough for him to tread under foot. Is not his home more beautiful? Does it not excel his footstool as much as our paintings excel our carpetings? If so lovely be that which he ranks among the lowest of his creations, what must be the other, the bright ornaments of his throne? And what must be the grandeur of the Savior's crown? Can human thought imagine it?—Christian Observer.

The success of a church is in proportion to its missionary zeal and effort. A church that does not labor according to its ability and opportunity to save souls and extend the Redeemer's kingdom, according to his command, in "all the world," can only partially succeed. God can only bless the efforts which the church puts forth. If these efforts are feeble and partial, the divine blessing can not be richly poured out upon them, and only partial success will be realized. How can God bless with any great success a church that remains that withholds from him the means and efforts it is capable of bestowing upon his altar? It is only where the church, like an individual, brings all the treasures into the store-house, renders into God what he has a right to claim, that he will open the windows of heaven, and pour out his blessings in rich abundance upon it. A church is estimated in the sight of God, and should be in the sight of men, not merely by the orthodoxy of its creed, or the liberality of its government, but by what it is really doing to build up the cause and kingdom of Christ in the world. The church that does great things for God, according to its ability, and no other, may expect great things of God. God rewards churches like individuals, according to their works.—Methodist Recorder.

In all live journalism—where your paper is not a mere weekly scrap-book, edited by the enterprising firm of Scissors & Mullage, but a real outgrowth and expression of living thought and fact—the most difficult function of the editor is that of winnowing. The modern weekly is a great fanning-machine, whose work is to eliminate a little pile of wheat from cart-loads of straw and chaff. And the editorial instinct and industry in securing such survival of the fittest—fittest, that is, for his and his reader's purposes—are the gauge of his own fitness. And when it is remembered that this process applies not only to disengaging from the mass of material those substances which are to be used, but to the reduction of these with a rigid view to economy of "our" space and the reader's time down to the minutest letter, it will be seen that, among dealers in mental and moral carbon, the editor is akin not to the coal-heaver so much as the diamond-cutter.


The remark of Bishop Gilmore, of Cleveland, at the American Congress of Churches in that city, that "the churches must have fewer cushions and more people," contains a thought that is worthy of consideration. The churches, instead of becoming fashionable and exclusive, must adapt themselves to the common people, and become more comprehensive and far-reaching in their aims. Instead of seeking to gather into their fold the rich and influential, they must, in addition to them, seek to gather in the poor and the degraded. Wherever a church neglects the poor it neglects its great mission, because cold and formal, and loses its power for good, because it has lost the spirit of the Master. Less love of fashion and more love of souls is what most of our churches need.—Methodist Recorder.

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REV. W. L. C. HORNIGUTT.

TUESDAY, JUNE 17, 1886.

Bishop Galloway gave us a call on his return from the commencement at Georgetown, Texas. The Bishop represents the university as having had a prosperous session and the friends are hopeful of its continued prosperity. He says that everything and everybody in Texas seems to be on a boom. Read his communication in another column of this paper.

The best way to prevent what Sam Jones calls a "cornstalk revival" is to put a religious newspaper into the home of every new convert and every reclaimed backslider and every church member in your work. Try it and if it don't succeed, we will take it all back. This ADVOCATE will exactly answer the demand.

Of all the very many thoughtful and wise readers of our ADVOCATE, which one of them will be the first to unravel and make plain the seeming contradiction of this sentence, uttered upon the floor of the General Conference during the debate on the temperance question: "No man has a right to go into the liquor business as long as he can make an honest living by stealing."

At the close of the protracted meeting is the opportune time to speak in favor of a religious paper. When people's hearts are melted under a sense of the preciousness of the Divine presence they will not refuse the small sum necessary to secure the weekly visits of such an aid to religious life and experience as a good religious paper will afford. There is nothing will better conserve the results of a revival of religion than the religious weekly. Let the preacher clinch the work of the revival meeting by inducing everyone of the converts to subscribe for the ADVOCATE.

The brethren are requested to send in reports of revival meetings as early as practical after their services have closed. Revival news that is a month or two old does not read well, and be sure to send new subscribers with every such report.

Bishop Keener arrived in the city last Friday. The "wear and tear" of the General Conference seems to have been rather a benefit, as the Bishop is looking well. He reports his son, Rev. Christian Keener, as much improved in health, which is gratifying news to his numerous friends.

The Seashore Camp Meeting Association has issued the prospectus of a paper to be issued the nineteenth instant, and then weekly until July 7, when it will be issued daily during the meeting. It is to be called the "Seashore Camp Meeting Echo," and, being a "new departure," promises to be an interesting little paper.

In our article regarding the commencement at Centenary College last week, we omitted to mention the names of the graduates. They are J. W. Drake, B. M. Drake, C. B. Carter, J. H. Ellis, C. H. Hardenberg and E. L. Viers. The degree of A. M. was conferred on Rev. A. M. Wallis, of Louisiana, and Prof. W. H. Magruder, of the Louisiana State University.

The Report of Temperance published in another column does not state the amendment to the Discipline which the General Conference voted. That amendment is, that if any of our members engage in "the manufacture or sale of intoxicating liquors to be used as a beverage they shall be dealt with as in case of immorality." The word "immorality" was substituted for the phrase "imprudent or improper conduct."

The Nashville Christian Advocate has this to say of the new secretary: Dr. John, our new missionary secretary, is duly installed and hard at work in his office at Nashville, his predecessor doing all in his power to initiate him gracefully and helpfully into his new and important functions.

And this of the new editor of this paper: Dr. C. W. Carter succeeds Bishop Galloway as editor of the NEW ORLEANS ADVOCATE. He has had some experience in editorial work, and has the head, the heart, and the industry to make a good editor. We give him a cordial brotherly greeting, with hearty good wishes.

Which greeting touches the chords that awaken gratitude in a heart bending under new and grave responsibilities!

Blessing Others.

We have heard many persons avow that the world owed them a living. We have never heard any one of those persons state the ground upon which such an obligation on the part of the world rested. We have come to the conclusion that such persons have made a mistake and that, in this view, the world owes no man anything. The obligation is all on the other side. Instead of the world being in debt to each individual for what may be called a "living," each individual is under bonds to the world to add to the sum of its enjoyments and happiness. The gospel of our Lord states the whole matter with great clearness and force in these words, "Owe no man anything but love." The principle involved in this injunction, when stated in the other form, reveals an eternal obligation resting upon every human being to do something for the good of others. By the law of his creation and the constitution of his mental and spiritual being every man is brought under obligation, not to make the best of his present condition merely, but to make his life a blessing to the world in which he lives. This is the "one thing" which everyone is bound to do, and if there is one thing which everyone can do, it is this. The one faculty which is common to all men, the one qualification which is distributed to all, is the ability to contribute to the sum of human happiness. Faculties and qualifications are the measures of responsibility. As there is not a man or woman in the world, who can not in some way contribute to the comfort or happiness of some one else, so there is not a man or woman under the sun upon whom the obligation to make that contribution does not rest.

It is a painful fact and, as far as humanity is concerned, a very sad fact that a great number of people never seem to realize a sense of this obligation. They appear to act upon the principle, "the world owes me a living but I owe the world nothing but the effort necessary to get my living out of it." Selfishness is not only the curse of the individual, but its results are the curses that afflict the race. "The lust of the flesh and the lust of the eyes and the pride of life" have their genesis in simple selfishness, and when they are permitted to rule the life, they make the life a curse to others and, in the end, recoil with tremendous power upon the individual who has cherished them, and probation is finished in eternal despair!

It seems to be the case that all the faculties of a man's nature are energized and refined by the process which the Holy Spirit uses in the regeneration of the soul. The faculty that enables a man to do good to others is no exception. In a converted man or woman, this faculty has been largely increased and there has been a corresponding increase in the responsibility for its use. Indeed, such has been the change in this respect, that it may be said that we never get up to that plane where we can dispense blessings in a proper way to others until by means of conversion we are brought into harmony with him who is the Giver of every good gift. This operation of the Divine Spirit upon the human spirit produces the Divine likeness in the soul, and thus the Divine benevolence becomes the model by which all human benevolence shall be fashioned. God pours out the wealth of his love in a generosity that is simply amazing and that, not only to the good, "but also to the unthankful." God is love and the essence of love is revealed in his gifts.

The converted man is partaker of this love, and that love has awakened the dormant faculties and energized them, and that very awakening and energizing have augmented his responsibility to make his life a blessing to others. And besides this, there comes to him a new command whose authoritative tones were never before so clear and loud. God said to Abraham, "I will bless thee and thou shalt be a blessing." The blessing of God upon the patriarch was to be transmitted by the patriarch to others, and so faithful was Abraham to the trust imposed, that in long after years, we hear Paul speaking of "the blessing of Abraham coming upon the Gentiles." The great gospel injunction, which underlies every work of benevolence and which gives power to every word of love, is, "do good unto all men." The converted man is just in condition to exercise this Divine principle. The love of God flashes into his soul and his soul, having been polished by the refining agency of the Holy Spirit, reflects that love upon the life and pathway of others. It is his life to shed sunshine upon those of his friends who walk in the shadows. It is his meat and drink to contribute what he can to alleviate sorrow and ease burdens and lift up the fallen and comfort the be-

reaved. Kind words backed by kind deeds illustrate the character of his piety and demonstrate his religion to be a stream flowing out of the ocean of God's love. Blessing others, he is doubly blessed.

The reflex influence of doing good is the sweetest and most precious joy of human life. To lift a human soul out of the mire and place it upon the solid ground—to carry a cheerful light into some darkened household—to speak a glad word to some sorrowful spirit—to do a good deed to some needy being—these react upon the soul and create within its chambers the beatitudes of Heaven. A life spent in this way, outflowing at every point in little rills of sparkling blessings to refresh and fertilize the barren wastes of human society, is almost heaven in anticipation. The man who lives such a life has sighted "Canaan's goodly land." He has experienced in the joy of his Lord and his sacrifices and self-denials become his best means of grace and the largest contributors to the enlargement of his own enjoyments.

A Trip to Texas.

BY BISHOP C. B. GALLOWAY.

An engagement to preach the commencement sermon at the Southwestern University, Georgetown, Texas, Sunday, June 6, gave the writer his first opportunity of looking upon the Lone Star State and its wide-extended plains. From New Orleans to Austin is only twenty-three hours. I was warned by an enthusiastic, loyal Texan that the route traveled was not a fair introduction to the vast resources and infinite possibilities of the great commonwealth. It is important to have good first impressions, and that warning was to discern possible criticism or disappointment. So striking is the transition from a broken, timbered country to broad prairies, with their herds of cattle and flocks of sheep, and waving fields of golden wheat contrasting with the dark green of standing corn near by, that the sensation can but be exhilarating. Whatever the comparative value of that section the prospect is altogether pleasing to a traveled stranger.

Passing Chapel Hill, I recalled its educational history, and marked the stately pile that sheltered the once prosperous institution that bore the magisterial name of Joshua Sontag. An excellent school is yet maintained in the building, while the Chappel Hill Female College, under the presidency of Rev. E. W. Tarrant, is rendering important, honored service to the church in all the region thereabouts.

A two hours' stop over at Austin gave some opportunity for sights and insights. The little city is most happily located—in all respects "beautiful for situation," and destined to be the pride of the State. The new Methodist Church approaching completion; the new Capitol building of Texas granite, rising in massive grandeur from its solid foundations; the new hotel of large proportions and loud pretensions—a real architectural gem—and other objects of public interest, pleasantly entertained the enforced detention.

At eleven o'clock on Friday night Georgetown was reached and the writer found the light burning and a cordial welcome in the palatial home of Bro. D. H. Snider. The commencement exercises of the university were in progress, and Dr. Winfield, of Arkansas, had already delivered an address for the young ladies, which was greatly enjoyed. I had the pleasure of attending two sessions of the Board of Curators, and of making observations upon the administration of affairs. The regent's report of the year's work was quite a model—full, explicit, concise, suggestive. He gave proper emphasis to the right things, and inspired the Board with great satisfaction as to the results of the term. I was most delighted with the prominence given to religious culture, and the positive spiritual tone of the institution. Class meetings and prayer meetings were conducted regularly by the young men themselves during the week, who also attended in large numbers the Sunday morning class in the church. "Old Methodism," with all that it signifies of spiritual life, fervor and methods, enforces no discount at Georgetown. Every member of the graduating class, with one possible exception, was an experimental Christian, and after the manner of the fathers, ready to "take up his cross" as occasion required. Twelve of the young men are preparing for the ministry, and are long will recruit the ranks of our apostolate in that vast, inviting field. The university has proven a true spiritual foster-mother of her student body. Young men have gone there not to backslide and become irreligious, but to grow in grace and be equipped for Divine service.

In this fact alone do we find an argument for denominational schools

of learning. We must provide spiritual culture, together with the best mental training—something other and better than mere secular education—or there is no need for such vast outlays of men and money in establishing and sustaining church colleges. And in that fact also, do we alone find a guarantee of their permanent success. So long as a denominational school gives proper and special emphasis to *soul education* it has the Divine assurance of large and enlarging prosperity. No strictly secular institute, however munificently endowed or ably manned or elaborately equipped, can ever baffle it of legitimate patronage or undermine its deep, laid foundations.

The Southwestern University is firmly rooted in the affections of Texas Methodism. The seven Conferences in the State are united harmoniously and hopefully in its support. With such a constituency the future is full of glorious promise. Its wonderful possibilities who can prophesy? With an able faculty, a liberal Board of Trustees and a progressive Board of Curators, it has everything to hope and but little to fear.

Of the commencement exercises I will not write in detail. But some mention should be made of the missionary reunion on Sunday afternoon. The Women's Missionary Society, the Young Ladies Missionary Society, the Juvenile Missionary Society and the Sunday-school all presented reports. They evidenced thorough organization, an intelligent zeal for Christ and the true spirit of a live Methodism. Dr. Winfield and the writer had ample material for two good speeches, whether wisely utilized or not. After enumerating the gratifying results of a year's work, reporting hundreds of dollars, the secretary of the Juvenile Society gave these as the three conditions of success:

1. Straight-out giving.
2. Straight-out asking.
3. Straight-out working.

They are commendable to universal emulation and may form the first, second and third of many a missionary platform. All Texans are extravagant over the prospective glory of their State. They have the idea of *immensity*. The word "empire," as an adjective, has conspicuous place in their vocabulary. The young ladies employ it in essay; the young men, in oration, and the preachers, in sermon and prayer. Within certain bounds it is a wholesome conceit, and prophesies the splendor of the future. Only of such loyalty is born great achievement. That sentiment will make the Southwestern a true university in the years to come, with the ample facilities and most liberal endowment.

Of the many courtesies extended, the warm greetings received, and the boundless hospitality enjoyed, I will not attempt to speak. Though the pleasure of the visit was somewhat marred by a brief illness, I shall long cherish delightful memories of that commencement occasion. Returning homeward, a night was spent in Austin with my old college friend, the Hon. T. S. Maxey. The diligent young Mississippi student has become a prominent lawyer in the Capital of "the Empire State." I had the pleasure, also, of seeing Bro. Pinson, our enterprising, successful pastor there, and to learn of his great work and admirable plans for future operations. On Wednesday morning I journeyed southward and in due time reached home without let or hindrance.

Advocate Editors.

Well, well, just as soon as we get a good editor for the NEW ORLEANS ADVOCATE the General Conference puts him in the college of Bishops. Bishops McTyeire, Keener, Parker and Galloway have all gone that way. Bishop McTyeire didn't go straight, but made a detour round by way of the tripod of the Nashville Advocate, but he got there all the same. It seems that, some how or other, every time we go into the woods to cut down, and hew out an editor for our Conference organ we fell a stick of Bishop timber. And now, Mr. Temporary Editor, you are making foot prints in that direction. You'll get there if you keep on.

Well, if you follow your file leaders, you'll be a good editor while you are editor and you'll be a good Bishop when you come to that. You've had good copies set you in both these positions. The editors of the ADVOCATE have been good editors and they have been good Bishops too, all but Bro. Galloway, and he will, I know, when he has time to show his hand. I suppose you will be content if you can only hold the ADVOCATE up to the standard it has gained. You could not hope to go much beyond for it has been about as nearly perfect in editorial manage-

ment as papers get to be in this country—at least I think so; and you know I know or think I know. True, I've had no experience in editing an ADVOCATE, but then I have my notions about what an ADVOCATE ought to be, as has nearly every reader. Did you know that nearly every reader of papers was a born editor? or thought he was? Well, it is so. There are more critics of editors than of any other class—more people who know how editing ought to be done—what ought to go into a paper and what ought to stay out—how long articles ought to be or how short.

The editorial gift is the most universal gift known among men. Editorial grace, mark you, is quite another matter. Few people, I fear, have that in rich abundance. The editorial gift comes naturally, or, presumptuously, but the grace comes only after much fasting and prayer. God bless you, Mr. Editor, and guide you in this great work.

GILDEROY.

Reminiscences of an Old Itinerant—No. 7.

MR. EDITOR: Bro. Clinton in counseling me out of another one of my difficulties got me into the greatest revival of religion I had ever seen up to that date. We had a Tuesday appointment at a small church known mostly by the name of Tucker's School-house. It was somewhere between Adams' Camp Ground and where Summit now is. It was a small neighborhood made up of good materials. There were not more than three or four men and about eight women in the church who, with their children, constituted our week-day congregation. It was here I first took the circuit. I was pleased with the little congregation and loved to preach and hold class meeting among them. But early in the spring of 1825 the men got into a snarl and would not sit in class meeting with each other. I preached one day, and as was our almost universal practice in those days, opened the class meeting immediately after closing my sermon. The oldest and most prominent of the men left the house because, as he said, he could not sit in class meeting with some that were there. I immediately thought of the Scripture which says "A house divided against a house falleth," and hastily concluded that the church at Tucker's School-house would soon go all to pieces, and proposed to Bro. Clinton that we should withdraw our appointment and appropriate the day to another place.

"Oh no!" answered Bro. Clinton, "You are too hasty, my brother."

"But," said I, "Don't the Scripture say, 'a house divided against itself shall not stand' and is not that church divided against itself and of course must fall?"

Bro. Clinton called over the names of most of the women belonging to that church and asked me, if I did not believe they were good Christians?

I answered, "I certainly do; they are as pure Christian women as I ever knew."

"Well," continued Bro. Clinton, "Do you think the Lord will forsake them because the men have got into a feud, and will not sit together in class meeting?"

"No," said I, "God will never forsake his people unless they first forsake him."

"Then," said he, "How will it look for us, their pastors, to forsake them in this, their time of trial? No, Bro. Jones, we must not forsake these saintly women, but stand by and comfort and encourage them all we can until a better day dawns."

I saw that I had taken an ultra view of the case and that Bro. Clinton was right.

He continued, "I have been devising liberal things for this neighborhood. We have but few white people here and no negroes at our week-day appointments, and I have concluded to change our plan so as to have your appointment here on Sunday at eleven A. M."

I was glad to hear of the new arrangement. At my first Sunday appointment I had a pretty full house with a good many negroes standing about the doors and windows apparently listening with great earnestness. I had the spirit of preaching that day. Some one suggested that as there were a good many young people in the vicinity it might be well to have night meeting. I gladly consented and we had a full congregation at night with much feeling with both people and preacher. At my next appointment the house was packed full of white people and the doors and walls crowded with negroes. I had unusual liberty and spiritual power in preaching that day, and at night. Awakenings among both white and colored were very manifest. At my next appointment the Spirit's power was overwhelming both in and around the house. Many were truly penitent while the old members were alive to the interests of the meeting. I opened the door

of the church and took in thirty candidates for membership, including some colored people, among whom there was evidently a genuine work of grace. The work of conversion now commenced both at our day and night meetings and I had never before been so successful in leading penitents to the Savior of sinners. I never saw more scriptural awakenings, and conversions than we had during this great and extensive revival at Tucker's School-house.

Numbers had what was then called the "falling exercise," and among them some of the first-class young ladies in the community. The nearest I can come to explaining this exercise the subject seems to lose all *will power* so that they had no desire or ability to move hand or foot, but when the would pass off they would adhere that they had been in the most ecstatic frame of mind. This glorious revival extended to Adams' School-house and over the whole settlement around Adams' Camp Ground. At some of our meetings we had to abandon the church and betake ourselves to the camp ground to find room for the vast crowds that assembled. I had never loved a people before as I loved these happy young converts. I kept them with my knowledge until most of them finished their course in holy triumph and I never knew a larger percentage of young converts to hold out faithful until death.

HAZLEHURST, MISSISSIPPI.

—Rev. J. W. Nevins, D. D., LL.D., a distinguished divine of the Presbyterian Church and an author of reputation died recently in his eighty-fourth year.

—Bishop Grauberry is off for Brazil to inspect and infuse new life into our mission work in that great and inviting field. He is accompanied by his daughter and the prayers of the whole church.

—The Supreme Court of Georgia has decided that a church corporation is not liable for assessments imposed by the civil authorities for the purpose of paying the street front of the church building.

—The Pittsburgh Christian Advocate, of June 10, brings forward the evidence and proves that Bishop Galloway is "the youngest man ever elected to the episcopacy in either branch of the Methodist Church."

—J. Wofford Tucker, of Florida, in a communication to the Nashville Advocate, proposes that we pay off the indebtedness of our Mission Board by each member of the church contributing ten cents for that special object. Why not?

—Bro. John C. Gillespie, of Opelousas, La., gave us a pleasant call last week. He represents the prospects of the crops of his section as good, and that our church in Opelousas is doing well under the administration of Bro. J. D. Jackson.

—There were very imposing and interesting ceremonies at the corner of St. Charles avenue and Sixth street in this city, on the tenth instant, on the occasion of laying the corner-stone of the new Christian Church (Protestant Episcopal).

—Dr. J. B. McFerrin stopped at Wytheville, Va., on his return home from Richmond, and assisted in the dedication of a handsome new church which our people have lately erected. He speaks of the occasion as one of great interest and pleasure.

—There was also a corner-stone laying, the ninth instant, on upper St. Charles avenue. The New Orleans University of the Methodist Episcopal Church took its start upon favorable auspices. Bishop Mallalen and Rev. J. W. Hudson made the addresses.

—Bishop Galloway's book on prohibition will be sent out by the publishers in a few weeks. Our readers may hold themselves in readiness for a rare treat. The Bishop has devoted his life and thought to the temperance cause, and will no doubt give us a feast of fat things.

—We learn with great sorrow of the death of Prof. Earle Grace, of the State Normal School at Nashville, Tenn. He died June 11, at Humboldt, La. We present our condolences to his father, F. M. Grace, President Mansfield Female College, La., and to all his sorrowing friends.

—The Court Street Methodist Church, South, in Lynchburg, Va., of which Dr. P. A. Peterson is pastor, a few Sundays ago raised a missionary collection of \$2,800, of which amount one man gave \$2,000. Have we in Mississippi or Louisiana a man like that? Let him come forward.

—We had a delightful call from Rev. Horace Bishop, pastor of our church in Waco, Texas, last Friday. Bro. Bishop was a member of the late General Conference, and lingered some time among the "mountains of Virgilia" after adjournment. He returns home full of vigor and hope for the future.

Weekly Market Review.

(For Week Ending June 13, 1886.)

COTTON.	
Low ordinary	64 1/2
Ordinary	74
Good ordinary	77 1/2
Low middling	82 1/2
Middling	89 1/2
Good middling	94 1/2
Fair	102 1/2
Galveston middling	87 1/2
Mobile middling	87 1/2
St. Louis middling	84 1/2

SUGAR.	
Refined	34 1/2
Common	41 1/2
Good common	44 1/2
Fair	47 1/2
Good fair	49 1/2
Prime	51 1/2
Choice	54 1/2
Seconds	41 1/2
Yellow clarified	57 1/2
Gray clarified	57 1/2
Choice whites	61 1/2
Granulated	61 1/2

MOLASSES.	
Syrup	16 1/2
Fair	15 1/2
Strawberry	16 1/2
Choice	16 1/2
Fancy	16 1/2

RICE.	
Choice	41 1/2
Good	41 1/2
Ordinary	39 1/2
Common	24 1/2
No. 2	24 1/2
Rough	15 1/2

FLOUR.	
Minnesota bakers	4 50
Minnesota patents	4 50
Extra fancy	4 65
Winter wheat patents	4 65
Choice	4 65
Fancy	4 65
Extra fancy	4 65

CORN PRODUCTS.	
Orean meal	2 30
Corn meal	2 35
Crack	2 30
Hominy	2 75

GRAIN, ETC.	
Corn:	
White	50
Yellow	46
Mixed	46
Oats:	
Western	36
Texas rust-proof	36
Barley:	
Best	65
Hay:	
Choice	16 00
Prime	14 00

PROVISIONS.	
Pork:	
Mess	9 75
Prime mess	9 25
Butter:	
Butter	9 00
Bacon:	
Family breakfast	84
Shoulders	61
Sides, clear	64
Sides, clear rib	64
Lard:	
Sugar-cured	104
Shoulders	51
Sides, clear	57 1/2
Sides, clear rib	57 1/2

FISH.	
Macaroni:	
Extra No. 1, in bbls.	114
No. 1, in bbls.	104
Half bbls.	28
Macaroni:	
Extra No. 1, in bbls.	114
No. 1, in bbls.	104
Half bbls.	28

GROCERIES.	
Coffee:	
No. 1, in bbls.	114
No. 2, in bbls.	104
Java, choice	28
Tea:	
Western Creamery	18
Western Dairy	13
Country	12
Lard:	
Choice	57 1/2
Veal:	
Choice	50
Fair	25
Cheese:	
Swiss	15
Cheddar	11
Cotton seed	28
Lard	55

VEGETABLES.	
Cabbages:	
Western, per crate	2 75
Chicago, per 100	3 00
Louisiana, per crate	2 75
Potatoes:	
Louisiana	2 00
Western	2 00
Kidney:	
No. 1, in bbls.	6 50
Onions:	
Louisiana	1 75
Western	2 00

BALING STUFFS.	
Sacking:	
No. 1	81
No. 2	81
Baling twine:	
No. 1	15
No. 2	15

SUNDRIES.	
Poultry:	
Chickens, Western	4 00
Young	1 50
Chickens, Southern	3 00
Young	1 50
Turkeys, Southern	1 00
Eggs:	
Western	12
Southern	13
Wool:	
Lake	19
Louisiana	18
Burly	8
Hides:	
Green salted	7
Dry salted	11
Staves:	
Oak, kegs	75 00
Oak, barrels	100 00
Oak, casks	100 00
Oak, hogshead	135 00
Hoof poles:	
Barrels	1 05
Half barrels	1 10
Fertilizers:	
Cotton seed	8 00
Meat	19 00
Pure ground bone	30 00
Muriatic acid	2 00
Sulphuric acid	2 00
Bone black	31

News Summary.

The British Parliament is to be dissolved, June 21.

The Republican Convention of Maine has nominated Hon. J. R. Bodwell for governor.

A bill has been introduced in the United States Senate by Senator Eustis to construct a Marine Hospital in New Orleans to the city for the purpose of establishing a free school of mechanics.

An election for local option has been ordered for Vicksburg and Warren County, Miss., to be held July 17.

The United States Senate has passed the "Yellow Fever Commission Bill," which provides a commission of three members to visit South America and Mexico to investigate the alleged discovery as to the cause and prevention of yellow fever.

Archbishop Gibbons, of Baltimore, has been created a Cardinal by the Papal Consistory at Rome.

A most destructive waterspout swept itself in Meridian County, N. C., the tenth instant, and many houses and cattle were swept away and much damage done to the growing crops.

On the tenth instant a firm in Vicksburg received from the California plantation in Madison parish La., the first cotton blooms of the season.

Ex-President Arthur is said to be rapidly recovering from his long illness, being able now to devote a part of his time to business and calling upon friends.

The presence of the Bonapartist princes having become a menace to the Republic, the Chamber of Deputies passed a bill last Friday providing for their expulsion from France.

After a most exciting contest with two popular men, Hon. Thos. Searcy of Greenville, was nominated on the thirtieth ballot for governor of Alabama.

Dr. R. A. Holland, rector of Christ's Church, in the city, has been called to the rectorship of St. George Episcopal Church, St. Louis, Mo.

A bill has been introduced in the U. S. Senate proposing an amendment to the Constitution prohibiting polygamy. This is for the benefit of the Mormons.

The shock of an earthquake was felt last Saturday in different parts of New York and New Jersey.

The national debt was reduced during the month of May nearly nine millions of dollars.

Ludwig, the supposed King of Bavaria, committed suicide by throwing himself into Starnberg Lake. His physician, in attempting to rescue him, was also drowned.

The town of Vancouver, in Canada, has been destroyed by fire, and three thousand people are said to be left homeless.

Another great storm of wind and rain visited Galveston, Texas, and the damage to the Island City has been immense.

The Sunday Law passed the Senate with some amendments. It goes again to the House with certainty of becoming the law of the State. At last Louisiana is about to wipe from her escutcheon the stain of a lawless Sabbath.

Books and Periodicals.

"The Musical Herald has music and thoughts on music, which will entertain our musical friends. Boston. Ten cents per number.

"The International Record of Churches and Correction, for this month, has an interesting table of contents. Monthly, \$1. G. P. Putnam's Sons, New York.

Cassell's National Library, No. 20, contains the "Battle of Books" and other short pieces, by Jonathan Swift. It may interest those who admire Swift, but who never did admire the man.

The opening article in Southern Bivouac, for July, is an account by P. G. de Fontaine, now on the staff of the New York Star, of the bombardment of Fort Sumter. The illustrations are made from photographs taken at the time. Louisville, Ky.

We call especial attention to the Woman's Advocate of Missions, Nashville, Tenn. This number closes the sixth volume. Mrs. F. A. Butler, editor, makes a paper worthy of the support of every woman in the Methodist Episcopal Church, South. Price, 50 cents.

Old School Days, by Amanda B. Harris, is a book of reminiscences of school days in the country forty years ago. This little book is beautifully gotten up, and will be hugely enjoyed by every one who ever went to school in early life. Interstate Publishing Company, Chicago.

June, edited by Oscar Ray Adams. This is the seventh issue of "Through the Year with the Poets." One hundred poets speak poetically of June in this little brochure, and we are very delightedly surprised to know that our sweltering June had provoked so many verses to sing her praises. D. Lothrop, Boston. Price, seventy-five cents.

Christian Thought is a bi-monthly edited by Dr. F. Deems. This periodical publishes the lectures delivered before the American Institute of Philosophy at Key East, N. J. The reader who wishes to keep up with the current of thought on the relations of religion with science, would do well to obtain this bi-monthly. W. B. Ketchum, 71-Bible House, N. Y. \$2 per annum. Clorgymen, \$1 50.

Premiums.

Any agent sending us three new subscribers, with cash in full, will receive postpaid one copy of Life and Writings of Bishop Linus Parker, by Rev. C. B. Galloway, D. D.

HOMES WITHOUT GOD.

One of the greatest evils of the nineteenth century is the vast number of irreligious homes to be found in every community. Not socially disreputable, homes; not homes without culture, homes; not homes without refinement, homes; but irreligious homes—homes in which practically there is no prayer, no God, no Bible-reading, no worship. Practically, God is as much excluded from many homes as he is from the courts of trade or the ball-room. Alas, for such homes! The father untaught, bearing no testimony of Christ, placing before the children no Christian example. Sometimes both parents are unconverted, and as indifferent to the gospel as to a world like this, as the most blasphemous infidel. O, what a calamity is this! O, what an account awaits such! If parents are irreligious, can discipline and do without God and his church, how are we to expect better of the children? Godly homes have done more for the peace of society and the spread of the gospel throughout the world than any other single agency. If this be true, who can speak the dreadful influence and results of irreligious homes? Many of them excellent in many things, but wholly unchristian. God have mercy on such!—Dr. M. Rhodes.

CAMP MEETINGS.

The Trenton Camp Meeting, five miles north of Trenton, N. J., will commence Friday night before the first Sunday in September. We earnestly desire the aid of ministers of the gospel, traveling and local. Will gladly send conveyance to Trenton, on Vicksburg and Meridian railroad, for any that will come on railroad, if informed by postal. Please help us.

The Henington Camp Meeting will begin on Thursday, August 12. The ticket system will be preserved. A special invitation to ministers friendly to camp meetings is given, with the public, to attend.

The Providence Camp Meeting will commence Thursday before the fourth Sunday—July 24. A general invitation is extended to ministers of the gospel, and as customary, they will be conveyed from Hazlehurst to the camp ground free of charge.

The Seashore Camp Meeting will commence on July 17, and continue from ten to fifteen days. The camp ground is delightfully situated on the Gulf of Mexico, midway between New Orleans and Mobile, and on the line of the Louisville and Nashville Railroad, the station being but a few yards from the entrance gate.

The evangelists, Sam Jones and Sam Small, are both expected to be present and take part in the meeting. Preparations are now being made to accommodate a large crowd of visitors.

The restaurant will afford increased facilities for serving lunch in addition to regular meals.

The entrance fee to the grounds is as follows: All persons over twelve years—Season ticket, \$5; one day ticket, 15 cents. Children between six and twelve years—Season ticket, 25 cents; one day ticket, 5 cents.

Lodging at accommodation tents will be 25 cents per night, or \$1 for camp meeting.

No charge is exacted for the bathing privileges. Accommodation for ladies and gentlemen separately, will be provided as heretofore. The admitted superiority of the bathing grounds, together with refreshing drinking water furnished from springs and drove wells, render the place exceedingly desirable for physical and mental recuperation as well as spiritual acceleration.

Reduced rates by rail over all the connecting roads will be given later on. Application for reduced rates of the L. & N. R. R. should be sent to either R. E. Jones, Mobile, Ala., or R. E. Werlein, New Orleans, La., of the L. & N. R. R. Committee.

Parties wishing to bring their own tents or covered wagons will have space aside to them on application to J. B. Campanian or Philip Werlein, New Orleans; R. E. Jones, Mobile, or R. E. Price, keeper of grounds. No fires will be allowed. Parties can bring cooked supplies or obtain meals at restaurant or private boarding-rooms.

Rates on Mobile and Ohio R. R. to Camp Ground and return: Corinth, \$5; West Point, \$11.75; Columbus, \$17.75; Meridian, \$23.75; and at all stations between Corinth and Mobile at corresponding rates. Tickets on sale from July 1 to July 20; good to return to September 1.

Rates over the Louisville and Nashville are Nashville, \$13.50; Decatur, \$10; Montgomery, \$6.50; Mobile, \$7 for round trip. From New Orleans and return, \$2.50. Tickets on sale from July 1 to July 14; good to return until July 17. Tickets can be had at all stations at corresponding rates.

Mississippi Valley Route: Vicksburg, \$10; Harrison 1st, \$4; Baton Rouge, \$7.50. On sale July 5, to 7; good to return to July 15.

The following are the Illinois Central rates for the round trip: Holly Springs, \$17.15; Durant, \$12.65; Jackson, \$10.35; Brookhaven, \$8.20; Kosciusko, \$12.50; Harksville, \$17.75; Yazoo City, \$12.15; and at all stations at corresponding rates.

W. H. Foster, President.

J. B. MACKIE, Secretary.

NEW ORLEANS, May 22, 1886.

MISCELLANEOUS.

ROYAL BAKING POWDER CO. NEW YORK

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MISCELLANEOUS.

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Is the Universal question. Same go East, some go West, some to the sea, and some to the Mountains in quest of health and pleasure. Wherever you go be sure to take a bottle of

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Christian Advocate.

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A HYMN OF SUMMER.

BY H. WEATHERLY.

Beyond the cheerless lawn
Two happy girls have made a swing,
Half-bird in shadow of the lawn—
Fair types of summer and of spring.

Over the spring, spring, how fair art thou—
An April-time of smiles and tears—
Till summer, with the sunny brow,
Thrice-welcome guest, at length appears.

When wood and field are crowned by June,
Rich garlands with leaf and flower,
Then hearts of men are all in tune
With summer's pleasurable power.

The fairest scene crowd into view—
The deep blue sky, the purple hills,
The meadow flowers of varied hue,
The fields of grain, the sunlit rills.

Then joyfully, in grateful mood,
Our hearts and voices join to praise
The great Creator of all good,
The giver of all summer days.

—The Quiver.

Commencement Sermon.

BY REV. J. M. BEARD.

Delivered at Centenary College, May 31, 1886.

"I count all things but loss for the knowledge of Christ Jesus my Lord." Phil. III, 8. "Wisdom is the principal thing," and the man of all men principally distinguished for this gift, and he said, "Get wisdom, and with all thy getting get understanding;" but he did not mean scientific wisdom, the wisdom that interprets nature, the wisdom that in self-laudation proposes herself as the reward of faithful student worship at her shrine.

The effect of that knowledge which at once proceeds from and is derived upon material subjects, or that has been not inaptly called the "kingdoms of nature," is not to exalt barbarism or to promote morality. The dry light of natural science never caused a blade of grass to grow in the garden of God or a kernel of fruit to be formed upon that great tree of civilization that rises above it. When the Athenian learning was at its most fastidious stage, the Athenian morality was of the most "earthly, sensual and devilish" type possible, and then at a later period Corinth became the seat of Greek culture, it was renowned as the most prodigal of the great municipal commonwealths of the Roman Empire. Knowledge that is so far away from true sources as to be untraceable to moral attributes is to nondescript thing over to win a victory in the race of progress. Knowledge that does not proceed from the eternal realm, as a simple emanation, is reflected light—a moonbeams. The kingdoms of darkness rather than an extension of the kingdoms of truth. The evils of ignorance are perhaps not greater to society than evils of unscientific knowledge, and not to leave this statement at the mercy of rapturous criticism, we may add as a proof that there is no more successful master of human pride which is the radix of the soul than human learning. Scholarship elevates human nature in nothing more than self-probation. "We would be as gods"—the emotions which of the first has come down to us both as a story and a prophecy, and over the doors of many institutions of learning, as well as on the banners of revolution in our own age, it might be safely written as a motto.

Such knowledge wanting both the elements of inspiration and worship, can have no other effect upon morality but to crush it by unequal rivalry. Such knowledge runs, as water, down hill, to dynamite and Krupp guns. It brings forth, as miasma, its crops of ephemerata, harvests of anarchy in Europe, and harvests of agnostic school boys and school girls in free America.

Science, in the common acceptance of that term, is cold intellectuality, and it can not be doubted if that is not what gives to Satan his had eminence in the kingdom over which he bears sway.

And shall we not then go on to say that science has no soul; that it is all epidermis; that it is nerveless, having no consciousness in any of its great body of the material extremes of heat and cold, and of the spiritual extremes of grief and joy. Science as a chess player in the great game that we call life, said the English scientist of most note in our time, and the admission proves so much to the detriment of that subject that we can but wonder that the time period in which it is couched should have survived to meet the public gaze.

Society can not be improved by this study of astronomy, because there can be no good morals without conscientiousness, and astronomy has no conscience. A man had as well sow thistles to reap barley, as to sow the elements of geology and neology to reap truthfulness. You can not get out of a thing more than it has in it. You can not get sentiment out of a pebble. You can not get instruction for human souls out of those subjects that talk only when you put words in their mouths, and then, like the restored mummy, only about themselves and the grandeur of their antiquity. Whether Christianity has anything to fear from science or not, and we think not, for science is too unlearned a controversialist, too young in years and in fame, especially as a discoverer; but we do know that science, apart from Christianity, is a subject (not to say a monster) "of most hideous mien," and we have every reason to believe that when the States that compose our general government, yielding to the genius of innovation that has grown to be a habit of such prodigious proportions in our halls of public legislation, shall accomplish a practical divorce between those two subjects which the Creator has married together even before he gave to man a being, and the sanctity of whose union he has pledged with a great oath, by granting sweeping taxation subsidies to State colleges and universities—that in that hour, and not in that of great sectional controversy, and not in that of great labor revolution, will the American nation forsake its orbit of peace and good government and cease to be known as the chief dispenser of the light of civilization among the great national communities of the earth. As a body without a soul is a mere subject for putrefaction, so learning without religion is but a soulless body, and a proper subject for burial, or enlarging the metaphor: As soul and body representing an union of earthly and celestial functions is the highest expression of divinity in the natural creation, so religion joined to learning in an union of equal integrity is the highest possible suggestion of destiny to finite beings.

The knowledge that determines knowledge, giving to it greater point, richness, efficiency, and differentiated from all other knowledge as light, the medium of seeing, is from the eye the faculty of seeing—is the subject which the apostle eulogizes in the text—a supernatural expression of truth, a glory that glides the dull page of human scholarship, imparting an eternal birthright of fame to this poetry of Milton, and the philosophy of Bacon, and the political attitudes of Grotius, and the laws of Justinian, and the mathematical demonstrations of Pascal, and the dynamics of Newton and Kepler; and the new world discoveries of Columbus, and the new star realm discoveries of Herschel and Galileo. So greatly does Christian scholarship in all fields of erudition surpass that which may be classed as purely academic—both in contemporaneous and past ages, that a cause less than

supernatural could not be admitted to explain it, and if St. Paul had spoken with less emphasis in this doctrinal statement, or if the Scriptures had contained but this single allusion to it, we would have been under this necessity of some such hypothetical assumption of such proof as this enemies of Christianity are wont to oppose to its most formidable theses. An action from on high not only to stir the sensibilities of the dumb soul, but to make the blind intellect present, is the subject of which the apostle treats; and for him in its bare mention to betray enthusiasm of quite extraordinary heat is not for him to exhibit undisciplined zeal; but to appear with added idleness to nature in his character of doctrinal expounder. That complimentary truth, or "hidden wisdom," or "mystery kept secret since the world began," had not alighted upon him from the familiar horizon, or been "distilled from some misty mid-region of cloud, but had been shivered upon his naked consciousness in blinding radiance from some far pleroma, beyond which stars are not reckoned, or some intensest lane of omniscient burning; and so clearly did he see, even with scales upon his eyes, and with his whole nervous being in eclipse, that "light of the knowledge of the glory of God in the face of Jesus Christ," that it left a more fadeless impression upon his life than did ever Eleusinian mysteries upon the soul of terrorized candidate, and it would not have been possible for him at any time to have employed either a sub-tone or an equivocal shade of accent in announcing it, or in making formal or incidental allusions to it. That daybreak vision of truth, that vista of the unsearchable riches of heavenly knowledge had marked an epoch in the apostle's life, and from henceforth he sees things with other eyes, and beholds every truth enriched with a brighter halo of meaning. That the world was made not for man, but to minister glory to his Creator, was a truth which had utterly escaped him; but now he is made to feel with a shock that the Author of being lives in its center with quite as much persistence of energy as at its extremities, and that the sum of mystery in any individuality or any given statement of truth is, as the Scriptures express it, at least "double to that which is." Now every subject has its spiritual duplicate; the intrinsic rises out of itself and passes from one delicate shade of transition to another into the relative; the commonplace at a thousand sensitive angles intimates divinity, and with a strange medley of other and more eloquent voices Nature speaks to him. And this new meaning of existences is the poetry of their being, the epic region from which he, who having gone up, will not willingly turn back, and when possessed in comparison with which all other things must be lightly esteemed.

At this rapid elevation, this Mont Blanc of spiritual prospect, where mysteries are resolved at a glance, and even dense objects like moats in ethereal play take a luminous form, he, who has gone farther beyond the cloud belt of exploration than any other, pauses to look back on the sacrifices that he has made, the dignities renounced, the heaps of treasure thrown away at heroic stages of his journey, and with expression and tones that would be dramatic if they could be imitated, cries, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Those things which were gain to me, which were meat and drink to me, which were treasure to me as gold and silver, which were honorable to me as proficiency in all the learning of my age and zealous service for my church and nation, which were profitable to me, as unadorned lineage and confirmatory religious rites extending even to circumcision on the eighth day; those things that were religious gain to me, for I was born from an heir of Abraham of the Pharisaic branch, and made a participant of those sanctifying rites which Jehovah himself had instituted, which were gain to me, and "if any man thinketh that he hath wherewith to boast, I more," for my country does not contain a scion of the ancient stock who

has been at once so favored by fortune and parenthood, or who has so improved favorable conditions to achieve the most enviable scholarship "profiting above measure among many mine own equals," or who, as a mere novice, has attained to such eminence in political leadership; yet those things that were abundant gain to me I count but irreparable loss, or double discount them. I take them off the credit side of my account with truth, and transfer them to the debit side, so that they reach as far downward in the loss column as they formerly reached upward in the profit column. I count them but loss, as a precious cargo thrown into the sea from laboring decks seems doubly lost when it both disappears from sight and settles down into far coralline depths.

"Those things that were gain to me I count loss for Christ." Mark this shifting of personalities: The antithesis is perfect—"Gain to me, loss for Christ." What the apostle could not have done for himself—for these gains were coexistent with his selfhood—he could do for that immortal sacrifice, who had given all for him; what self-interest could not have done because both weak and blind, love could do, perfect in wisdom and strength. And this statement will justify the observation that there is in this utterance of the apostle, apart from its doctrinal significance, a revelation of character that we may study to profit. That indivisibility of mental impulse which was so characteristic of him neither owed its birth or its support under trials to the object to which it was directed, if we consider them as merely ulterior, though he would seem in the text itself to make such an admission. Referring to the motive by which he was controlled in communion with his fellow-apostles, he declares, "the love of Christ constraineth us." This subject which was "not after man, nor received from man, nor taught by man," was the one drop of solution required to focalize the ingredients of his great soul, and to fasten them with tenfold more than their native force of orbital deflection to that persistent course of action which he describes as "running not as uncertainty." The shining goal is there, undoubtedly, but the force that welds this man is a projectile one, and is as much superior to the former as that which propels a cannon ball is to the mild attraction exerted upon our sphere by a fixed star. The language of the text is surely not that of a man enamored of a system, but that of a man in love with a person. Nothing will so revolutionize human nature and will so suddenly change the commonplace character into the heroic as that affectional impulse which connects a soul—very much. It may be supposed, as a current of electricity which has been interrupted at a vital point is re-established—with its Redemptor; because to the life of such an individual there is added by the accession of this new motor that subtle force which we designate intellectual decision, that confers upon every mind a sublime ministry, because it renders everything definitive, and determines for every impulse its polarity. A great engine, indeed, in the round-house of human intellect, with force sufficient to hurl every wheeled cargo to its trans-continental destination. There is no such organizer in the moral universe as love. It is the secret of the great chemist who wrought in the laboratory of mind before man was made in his image, and all commandments which can not be translated out of their statutory form and be made to exist without conscious loss within the boundaries of the meaning of this little word of four letters, are spurious. The whole round of Divine perfections live within its compass, for "God is love," and to expect human excellences or graces without it is to anticipate effects without a cause.

The same power that directs the volitional stages of that mind that governs the universe must surely occupy this germinal relation to all the activities of that mind that images it upon a finite scale. But to look from the conditions that gave birth to the text itself, we may observe that its language is that of passion, and not that of calculating sentiment, and not that of philosophical devotion to a system or creed, and yet it is sober passion, methodical, and though not slow paced, yet not excessively vehement, even in its terminology.

To say, "I count all things but loss," was to speak moderately, if we consider that he who testifies has "suffered the loss of all things," and that, too, at a period so remote that many years of fruitful experience have supervened upon the issue of sacrifice, and at the same time, if it were well understood by the subject himself, that those losses would prove moral investments that could not fail to result in great spiritual gain. It might not seem a heroic utterance upon the tongue of a man who had much to lose, but far more to gain, as those Spaniards returning from South American conquests, pursued by natives, threw away their bags of gold and crossed the deep streams in safety; and he who speaks now had gained so much more than the equivalent of what he had given up that he speaks with disdain of the latter and resolves thenceforth to consider them as so much ballast thrown out to lighten him for swifter, more propitious voyaging towards the port of insatiable desire.

"I count," he declares, which is as much as to say that he has brought mathematics to bear upon it. I estimate upon a careful survey of the subject, though I say it fervently and with the heat of one under strong conviction—all things to be but loss for the excellency of the moral perfections of him whom my soul loveth. He who speaks, observe, is a reasoner above all men who have spoken or written, possessing the logical faculty in such abnormality of development that common minds totter and fall under the weight of his simple premises, and that his oratory of plain doctrinal statement and deduction from a prisoners' dock astounds Epictetus and Seneca, and while the culprit towers and threatens with true forensic thunder, the procurator, even from his throne of judgment, quails like a beast under the lash; and that before it, the last of the Asmonians in a court scene of surpassing pomp, beaten from refuge to refuge by that sublime fence of invincible logic, is not so persuaded, if altogether too faithless to his convictions, to profit even by a voice from the dead, or even by a thunder peal of revelation from the excellent glory. It is a logician who speaks, and one passionately devoted to his art; but there is no hesitation in his tones, but rather the heat of a definite purpose, the consummate energy of a great soul in arms against a weak destiny, the deathless ardor of one who has staked his life upon a cast, and who, moving up the current of this sublime resolve, cares nothing for the driftwood of consequences.

But because the great apostle was a logician, he surrounded everything with marks of delimitation. He had no systems of belief tessellated by loose ends of conjecture, as though that might contribute to their greatness, or adorned like comets with fine curvilinear streams of radiance and terminating at their greatest period of brilliance in what the philosophers call "the unknowable," but what less sensible people denominate nothingness, or a void. His theology had this peculiarity—let us say memorable peculiarity. It possessed a horizon, and that horizon a name or definition, and need we declare that the eternal denominator that contributed at once a meaning and a boundary to everything swept by his eye of things above, or of things beneath, or of things on the earth, was Jesus Christ. Whenever you get a confession of faith from him it is always attended by this hallowed adjunct. You get it with the name of Jesus Christ, expressed, and not understood; in the body of the instrument and not in the form of a signatory.

(To be continued.)
Premiums.
Any agent sending us three new subscribers, with cash in full, will receive postpaid one copy of Life and Writings of Bishop Louis Parker, by Rev. C. B. Galloway, D. D.

Current Coin.

(Interior)

A six months' apoplexy, an empty landrum bottle, a widow with five orphaned children. If the suicide was bound to be a sot, it was a good riddance. But who is to support the family? How shall the man who jumped such debts be punished? Until sentimentality explain a few of these hard facts, they are rather previous in raving about future punishments. As long as only an infinitesimal proportion of these fools are reformed in this life, the basis for believing that all will reform in the hereafter is exceedingly attenuated.

(Methodist Recorder.)

It is the spirit that a man possesses, more than anything else, that determines his real character. This is what governs and controls him. Hence it is declared, "If any man have not the spirit of Christ, he is none of his." A man may be seemingly correct in his general outward deportment, and present the appearance of a Christian, but if his heart is full of worldliness, deceit and hatred, he is nevertheless, a child of the devil, and his pretensions to Christian discipleship are vain. How important that we seek to be brought into complete harmony with the Spirit of the great Master, that we may be one with him.

(Southern Christian Advocate.)

"Non-concurrence," that masterly Methodist "non possumus," did noble work in the General Conference. It slew its tens of thousands. It thinned the ranks of reformers, and exalted the hosts of innovators. But for its splendid achievements the Discipline would now have grown to the size of Webster's Unabridged, and the confusion of Methodist doctrine and polity unrivaled Babel. Great is "non-concurrence." Let us have more and more of it as the years go on. Let us build an altar to it and sacrifice motions, resolutions, memorials, petitions, and if need be, raise the dullard's knife over the throats of a few persistent reformers and reform them. Nothing like his own medicine for such homeopaths. The church has enjoyed many blessings, but none so beneficial as "non-concurrence."

(Zion's Herald.)

When Paul was doing missionary work in Rome, his Philippian brethren sent him a liberal contribution for his maintenance. In acknowledging this gift, he described it as an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. In saying this he simply stated God's estimate of his people's free-will offerings for a support of missions. What inspiration there is in this thought! What a stimulant it is to missionary liberality! Think of it O Christian, thy gifts for the spread of the Gospel are "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Surely, if thou really lovest God, and if Christ is verily precious to thee, thou wilt not refrain from making such offerings. Nay, thou wilt esteem thy opportunities to make them as things too precious for thee to throw away. Thou wilt be no niggardly and reluctant giver, but a liberal and cheerful contributor "to the help of the Lord against the mighty."

(Central Christian Advocate.)

There are few things more difficult than to manage persons who are always stirring up strife. They are rarely fully conscious of the effect which they are producing, and so take offense at the slightest intimation that they are not conducting themselves in the most Christian manner. They generally act as if they were on the defensive, and take to themselves the credit of forbearance. In fact they are partly the victims of their own imaginations, and being of a suspicious character besides, they constantly provoke persons to resist their criticisms and encroachments on others' rights. They need to be handled carefully, and at the best one can only hope to keep them in restraint. Yet these very persons make frequently a profession of piety and zeal that startle us.

(Christian Standard.)

Some people have not yet had the sentimental softness sanctified out of their spirits nor the white out of their voices, nor the general debility out of their deportment, nor the clinging dependence on everybody else but God out of their lives, nor the disposition to exist without good honest labor out of their business arrangements, nor the "holy twang" out of their conversation and prayers, nor the languid affectation out of their manners? Oh! for a baptism of manly, stalwart, frank and stirring sanctification that can look every one in the eye, that is not continually asking favors, that does not go round apologizing for its own existence and presence, that knows some interval when it has not some special "ax to grind," and that can occasionally devote itself to unselfish cars and consideration and labor and sacrifices for others! Equally from the sourly severe and the softly sentimental, good Lord, deliver us!

Christian Advocate.

THURSDAY, JUNE 24, 1886.

THE WARRIOR DISCOWED.

The only has had his day of song.
The sword, the lance, the plume,
Has crowded out the time too long.
The plow, the ax, and the loom.
Not upon our battle fields
Are the world's heroes bred above;
The training of the workshop yields
More heroes true than war has known.
Who drives the bull, who shapes the steel,
May with a heart as valiant smile
As he who sees a human soul
In blood before his blow of might.
The skill that conquers space and time,
That gives life, that lights the soul,
May spring from courage more sublime
Than that which makes a realm its spoil.

A Laymen's Plea for Missions.

I propose to talk a little with the numerous readers of the CHRISTIAN ADVOCATE about missionary work.

The Methodist Episcopal Church, South, through its only organized authority, the General Conference, created a Board called "The Board of Missions," and reserved the right to re-elect quadrennially the members of that Board, with its officers, consisting of a president, vice-president, secretary, and treasurer, and making all the Bishops of the church members *ex officio*. The church also delegated to, or clothed, the Board with certain powers and duties, among which were, "The Board shall have authority to regulate its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of supernumerary missionaries, widows and orphans of missionaries who may not be provided for by any Annual Conference; to print books for the Indian, German, Mexican, and other foreign missions; to build houses for worship, for hospitals, for schools, and for missionaries; and to defray the necessary expenses of the work under its care." See page 180 of Discipline. Again, "The Board shall meet annually to determine what fields shall be occupied as missions, the number of persons to be employed in each, and to estimate amount that may be necessary for the support of the missions under its charge, and to divide the same among the several Annual Conferences, having reference to said division to the extent and importance of the home work in each Conference, and to the ability and disposition of the people to give," etc. See page 181 of the Discipline.

The authority of the Board is explicit and full. No one has raised the question, I take it, that it has transcended its authority; then where lies the responsibility of the church having any debt on account of missions, and of the Board being cramped in its operations? It can not rest on the Board, for the Board has only done what the general church by law required it to do. The only inquiry that can be made of the Board, it seems to me, are, first, have its appropriations been limited to the necessities of the work? and, secondly, have its assessments upon the Conferences been reasonable, and has the division been made in the spirit of the law? In answer to the first inquiry we may say that the appropriations have been very much less than the amount assessed, and greatly less than was demanded for the work. To the second inquiry we may answer that the assessments were made by the whole Board, including all of the Bishops representing the entire territory of the church, after free conference and full consultation, prayer, and praise, and the assessments have averaged about twenty-seven cents per capita for each member for the last quadrennium for work under direction of this Board. If we add the collections for domestic missions the average is about thirty-six cents. Was that too much? The Methodist of Canada give one dollar per annum for each member for similar missionary purposes. The Methodist Episcopal Church, our Northern brethren, paid last year about sixty cents per member for similar missionary purposes. The Methodist Episcopal Church, South, paid for the last quadrennium upon an average about twenty-seven cents per capita per year, which includes payment for work under this Board and for domestic missions. Has the church done its duty in this matter?

The appropriations by the Board have been well and wisely spent. If anyone has the least doubt that such is the case, let such person read the able report of the Committee on Missions submitted to and adopted by the last General Conference at Richmond. The whole subject received at the hands of that committee a most thorough and exhaustive examination, and the endorsement of the Board in its financial operations was most complete.

As before remarked the appropriations have been greatly less than was demanded, and yet the church has not responded to the assessments as liberally as the Board has a right to hope and believe it would do, and therefore the church has created a debt through its legally constituted Board of Missions amounting to about seventy thousand dollars, the greater part of which was created at the meeting of the Board in April 1884, mainly in anticipation of Centenary offerings which were not realized. But which would have been more than met out of the annual assessments upon the Annual Conferences if they had been paid in full.

Do not say that the Board should not

have made appropriations in advance of collections, for in doing so you would place the work of the church on a plane below all secular employment and enterprise. Railroads, banks, and manufacturing companies are organized upon the faith that their stockholders will pay their assessments when made. The farmer plows and plants, having faith that he shall reap. Millions of money are paid daily to second parties upon faith that their drafts will be paid by third parties. Surely no one will accuse the Board of extravagance in its appropriations when they have not amounted to one-tenth of the demands from the mission field, or say that the assessments have exceeded the ability of the church to pay, when they have averaged only about twenty-seven cents per capita per year.

Who can say this debt was not created through the providence of God? Who can tell the good that the expenditure of this money has done and will do? If the advance in the missionary work of our church had not been made in this way can anyone tell if it would ever have been taken?

A debt created by the faith of such men as Bishops Paine, Pierce, Kavanaugh and Parker, now in heaven, and by the faith of such men as Bishops McTear, Keener, Wilson, Granbery and Hargrove, and the other able and good men of the Board still living and working for the spread of the Master's kingdom. A debt about which another has well said the church could easily pay off with the little finger of her left hand. The Board is unanimous in deciding not to increase this debt, but to pay it off as rapidly as can be done, without crippling present missionary operations. We believe the church will come up to the measure of her duty in this matter cheerfully and with a hearty good will, and that the little debt will soon be a thing of the past.

We give a statement of assessments and payments by Annual Conference for the last quadrennium, as follows:

The fiscal year of the Board begins April 1 of each year, as assessments must correspond to Conference years. Each fiscal year of the Board of necessity contains partial collections made against two preceding quadrenniums.

Assessments, 1882, \$204,550; payments reported in 1883, \$160,272 82, of which \$130,973 76 was on account of assessment 1881 of previous quadrennium, leaving as credit for 1882, first year of last quadrennium, the sum of \$29,299 09.

Assessments, 1883, \$264,000; payments reported in 1884, \$183,962 91, being amount collected on assessment for 1882, and on account of assessment for 1883.

Assessments, 1884, \$361,000; payments reported in 1885, \$191,600 17, being amount collected on assessment for 1883, and on account of assessment for 1884.

Assessments, 1885, \$264,000; payments reported in 1886, \$222,127 58, being amount collected on assessment for 1884, and on account of assessment for 1885.

\$269,010 28, balance due by the Conferences and missions to the Board—but small amount comparatively due by missions.

RECAPITULATION.

Assessments for last quadrennium:

1882 (as above).....\$204,550 00

1883 ".....264 00 00

1884 ".....361 00 00

1885 ".....264 00 00

1886 ".....264 00 00

\$966,000 00

Payments on account of assessments for last quadrennium reported in Annual Reports, as follows:

1883 (as above).....\$160,272 82

1884 ".....183,962 91

1885 ".....191,600 17

1886 ".....222,127 58

\$658,963 48

Assessments as above.....\$966,000 00

Payments as above.....658,963 48

\$307,036 52

Balance due on account of last quadrennium.

Above payments include collections by Conferences, special Centenary offerings and church extension payments received by the Board.

Assessment, 1886, \$263,050. Collection on this will not commence until after meeting of next Annual Conference.

It will be observed that the assessments during the last quadrennium have exceeded collections by \$309,010 28; or, in other words, the general church owes that amount to the Board of Missions. Of this amount \$241,000 is the assessment for 1885, less \$58,000 already paid by the Conferences to the treasurer of the Board; balance, \$203,000, which is now in course of collection and will be reported by the next Conference.

Average assessment against each member per year during the last quadrennium, about twenty-seven cents. If those assessments had been made for some worldly purpose with a reasonable chance, amounting almost to a certainty, for large returns in present material benefit, and the larger our payment the greater our chance for larger returns, don't you believe that every cent would have been paid? And yet the non-payment by those having ability to pay, may have involved title to "an inheritance incorruptible, undecayed, and that fades not away."

The foregoing shows that the church owes the Board for the last quadrennium the sum of \$309,010 28, which, if paid, would enable the Board to pay off the debt and have a large surplus with which to supplement current collec-

tions. But even after deducting the amount advanced on the assessment for 1885 (really not advanced but only paid early in current year), if each Annual Conference will pay balance in full of its assessment for 1884, the debt can be paid off and the missionary work be sustained, and cancel a large amount that the church fell behind in 1882-4. But if the church will pay for current year in full the above balance of \$309,010 28, which includes balance assessment for 1885, of \$206,000, the finances of the Board will be in a most flourishing condition, the missionaries be made happy by additions to their numbers, the church blessed in its work, and the glory of God be advanced. "An average payment of thirty-seven cents for this fiscal year by each member will accomplish this. Can not the church do this? Will she not do it? To this proposition let all the people say amen. This will be considerably less than was paid last year per capita by our Northern brethren, and much less than one-half that paid per capita annually by Methodists of Canada. Let those that are able and willing to give in such station and circuit see to it that the amount assessed against it is paid in full, and to the charges having advanced ideas of the importance of the missionary work, who may pay in excess of assessment, due praise and credit will be given. Surely the preachers and people will see that this is done. You pray, and believe when you pray, "Christ for the world and the world for Christ." The foundation plan and propagation idea of the gospel of Christ is missionary. Now, my brother preachers and brother laymen, will you not go to work at once to raise the standard of giving in our church to the missionary cause to a level of respectability with the Methodists of other sections. Surely your vow to "support its institutions," the love of souls, and the commendation of the Master, will be sufficient to stimulate you to this work.

About the only thing God has commanded us to do, in which perhaps we have no personal interest, and that is alone for the good of others and for the glory of God, is to aid in spreading the gospel of Christ in the way and by the means ordained by God himself; and possibly this is the only demand made upon us that does not in some way minister to our own interest and selfishness. We are asked in the gospel to follow Christ individually, but that makes each one a better son, brother, husband, and father, a more respected citizen, a happier daughter, sister, wife, and mother. In keeping the commandments, our selfishness or earthly interest is certainly served in all except, perhaps, where we are admonished against any god being enthroned in our affections before the great God, and against all forms of idolatry. Profane swearing is considered vulgar, and we wish to appear genteel. Sabbath breaking is a violation of the law of both the mental and physical man—we need rest one day in seven, therefore laws are enacted against its violation.

"Honor thy father and mother" has the promise of long life.

"Thou shalt not kill." Our salary is involved in the command, and therefore it is enforced by civil law.

"Thou shalt not steal." We are interested in the safety of character and property, and therefore both are protected by civil law, and so on with regard to false swearing, covetousness, etc.

The absolute command is to go, go, etc. Don't say that that applied alone to the apostles. Read the command, Matt. xxviii, 19, 20: "And lo, I am with you always, even unto the end of the world." With you apostles in all of your wanderings, persecutions, and martyrdoms. With you Paul in all of your journeys by sea and by land. With you early Christians in all of your trials and tribulations, in prison, on the scaffold, and at the stake. The Stephens of all time shall see the heavens opened, and the glory of God and the Son of Man standing on the right hand of God. With Luther in spirit, willing to meet as many devils as there were tides on the houses in Worms, to do work for the Master. With Wesley and Whitefield in their voyages across the Atlantic to plant Christianity in simplicity in these United States.

With our own Bishops and missionaries who leave home, family, friends, and country, to brave the dangers and trials of travel and work in heathen and semi-heathen lands. The command, "go," has been ringing down the ages for nearly nineteen centuries. Dr. Allen is now, and has been for many years, a missionary in China, but the command to go or send is as binding on us as it is on Dr. Allen, and if we fail to do our duty we do it at our peril. Go or send, is the command, and if we do neither how can we expect to pass the pearly gate with such a record? Missionary work commenced in heaven, when God so loved the world that he gave his only begotten Son to redeem and save it. Imagine, if you can, an unbeliever in missionary enterprise in heaven, and meeting St. Paul, and the latter inquiring of the newly-arrived saint about the spread of the gospel of Christ in the earth—about the missionary work in China, Japan, Africa, South America, Mexico, etc., and the new-comer answering Paul with his earthly reasons for his failing to go or send, to go and work in the Lord's vineyard, or to furnish means that others might go and work, by saying that he was not satisfied that it was heat for the heathen themselves that they should be Christian-

ized; that in effect the gospel of Christ was good enough for England and the United States, but he did not know how it would work in China or Japan; that the story of Christ's life, teachings and sufferings might prevent some heathen from getting to heaven; that he did not know why, if God wanted the world converted to Christ, he did not do it immediately and without human means and human agonies. Besides this, it was a very expensive enterprise, and the work progressed so slowly. Now one can imagine St. Paul's answers to the new-comer more easily than the fact of the other being in heaven at all. St. Paul might say, "Was not the command to you, Go or send?" What right had you to call in question the conversion of the heathen, when the great God had said to his Son that the heathen should be given him for an inheritance, and the uttermost parts of the earth for a possession, much less to call in question the wisdom of the Great I Am, as to the mode of having this work done? You, O man, the worm of a day, challenging to controversy the Infinite and Eternal! St. Paul might add: "You spent golden moments of your short earthly life in figuring out the cost of the designs and purposes of the Almighty, and the probable length of time it would take to accomplish the work, judging from past experience. Knowest thou, O man, that thou art only God's steward or agent? Did he not, by the Prophets Joel and Haggai, claim the silver and the gold as his? Joel iii, 5, Haggai ii, 8. Doth not both riches and honor come of him? 1 Chron. xxix, 12. Did not the Psalmist declare that the earth was full of his riches? Ps. cxi, 21. "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Ps. xxiv, 1.

Progress slow? Remember that God's thoughts are not as our thoughts, nor his ways as man's ways. One day with him is as a thousand years, and a thousand years as one day. It has been eighteen hundred and fifty years and more since Christ said: "I go to prepare a place for you, and I will come again." And yet the length of time which has elapsed does not affect your faith in the promise, "I will come again." Let us do our duty and leave results and time to him. We read in the book, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. lxxii, 8. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Dan. vii, 14. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isa. ix, 7. "He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David."

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i, 32, 33. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father." Phil. ii, 9-11.

Now let us all do our whole duty in pushing forward the kingdom of Christ, so that we may be permitted to take a part in the coronation ceremonies when he shall be crowned Lord of all. Be assured that a record will be kept of what we do. That missionary work through human instrumentality is God's plan for converting the world to Christ; but few in this age will call in question. This position is abundantly proven by the Scriptures, given in forms of predictions and commands, directions and exhortations, *threatenings and promises*, for youth and for old age, for men, women, and children. It announces the universality of the work and pledges its final success. Out of the great array of texts I will refer to only a few in addition to those already given. Predictions, Isa. xlii, 10-12, Isa. lxxvi, 19; Is. according to the purpose of God, Luke xxiv, 46, Gal. i, 15, Col. i, 25-27; Directed by the Holy Ghost, Acts xiii, 2; Teaching and exhortations, Ps. xxxiv, 11, Ps. li, 13, Heb. iii, 13, Heb. x, 25; Threatenings, Judges v, 23; Promises, Heb. x, 31; Youth and old age, Ps. lxxi, 18, Ps. lxxi, 17, Ps. cxlviii, 12, 13; Women and children to engage in this work as well as men, Phil. iv, 3; Universality of the work, Mark xvi, 15, Rev. xiv, 6; Commands, Matt. xxviii, 19, Mark xvi, 15; Final success of the church, Ps. xlv, 13, Eph. v, 27, Rev. xix, 8, Isa. li, 2, Dan. ii, 34, 35, Rev. vii, 9-17, Ezek. xlvii, 22-24. Then we say that proof from a Book is overwhelming; that God's plan for bringing the world to Christ is by missionary work. In some sense, all Christian work is missionary; but in a peculiar sense is the sending the word of God, preachers, and teachers to heathen and pagan nations missionary work.

Reader, the heathen will be converted to Christ whether you assist in the matter or not. God has said so, and it will be done. But can you afford not to do your full part in this great work for which Christ died?—Lay up for

yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

R. W. COLE.

Reports Adopted by General Conference.

No. 1. Your committee have had under consideration a memorial from the local preachers of the North Carolina Conference, also a paper signed by W. S. Black and D. W. Rahn; and also a paper signed by N. H. D. Wilson, T. M. Jones, J. E. Mann, W. M. Parker, and they recommended that the Discipline be so changed, question 2, answer 1, section 1, chapter vii, paragraph 116, page 117, that it shall read as follows: "When a local preacher is under report of immorality, or accused thereof in writing signed by a member of our church, the preacher in charge shall appoint a committee of three local preachers, and if local preachers cannot be obtained, of members of the church, to investigate the report or accusation. If a report or accusation, they shall see that a bill of charges and specifications be drawn in proper form, and shall appoint a local preacher or member of the church to prosecute the case before the ensuing Quarterly Conference. A copy of the bill of charges and specifications shall be delivered to the accused, and a sufficient length of time before the trial to enable him to make the necessary preparations for his defense."

N. H. D. WILSON, Ch'n.

No. 2. Your committee have had under consideration a paper signed by T. Shackelford and W. G. Miller; and also a paper signed by W. S. Black and J. E. Mann; and also a paper signed by N. H. D. Wilson and C. G. Montgomery, and also a paper signed by H. P. Walker, T. J. Dodd, and W. F. Taylor, all touching the trial of members of the church. We recommend that the Discipline be so changed, question 1, answer 1, section 5, chapter vii, page 152, that it shall read as follows: "When a member of the church is under report of immorality, or accused thereof in writing signed by a member of our church, the preacher in charge shall appoint a committee of three disinterested members, who shall investigate the report or accusation. If upon investigation, they judge a trial necessary, they shall see that a bill of charges and specifications be prepared, and appoint a member of the committee, or some other member of the church, to prosecute the case."

N. H. D. WILSON, Ch'n.

No. 3. We have had under consideration a paper signed by N. H. D. Wilson and E. C. Robinson, in reference to the decision of appeals by a Bishop, and we recommend that the words "of the Quarterly Conference" be stricken out of the Discipline, in answer 7 to question 2, paragraph 99, page 71, so that it will read as follows: "To hear and decide appeals from decisions on question of law, when he shall be presiding in an Annual Conference, and the questions contained in the appeal, together with the Bishop's decision, shall be recorded in the journals of the Annual Conference."

N. H. D. WILSON, Ch'n.

No. 4. Your committee have had under consideration a paper signed by E. S. Smith, J. H. Pritchett, and R. B. Crawford, in reference to the location of a traveling preacher, and they recommended a change of the Discipline by inserting the following proviso, and adding it to question 6, answer 1, paragraph 115, page 116:

"Provided, that this right of appeal shall not be so construed as to apply to the case of a preacher who has been located for being so unacceptable, inefficient, or secular as to be no longer useful in his work."

N. H. D. WILSON, Ch'n.

Report No. 5, from the Committee on Church Trials, was read and adopted. Your committee have considered a memorial from the Virginia Conference, and also a paper signed by N. H. D. Wilson and W. S. Black in reference to the right of challenge by a traveling preacher, and they recommended the following in the place of six lines of the proviso on page 143 of the Discipline:

"Provided, that the accused shall be allowed the right of peremptory challenge of five in constituting a committee of thirteen, and of three in a committee of nine; besides the unlimited right of challenge for cause, of the validity of which cause the chairman of the committee shall be the judge."

N. H. D. WILSON, Ch'n.

Report No. 6, from the Committee on Church Trials, was taken from the calendar. It is as follows:

Your committee have considered a memorial from the Virginia Conference, and also a paper signed by N. H. D. Wilson and W. S. Black, in reference to the trial of a traveling preacher. We recommend the following to take the place in the Discipline of question 2, answer 1, paragraph 109, section 2, chapter vii, beginning with the bottom one on page 139, and ending one line from the bottom of page 140.

When a traveling preacher is under report of immorality, or accused thereof in writing signed by a minister or member of our church, it be in the interest of the Annual Conference, of which he is a member, let the presiding elder, in the absence of a Bishop, call together as many traveling preachers as he shall think fit—at least three—to investigate the report or accusation. If practicable, bring the accused and the accuser face to face before the committee. If the accused be an elder, the committee shall be composed of elders, and if the accused be a deacon, the committee shall be elders or deacons.

If the accused be convicted, he shall be suspended until the ensuing Annual Conference. In case of conviction, the committee shall prepare in due form a bill of charges and specifications against the accused, and present them to him by copy a sufficient length of time before the Conference for him to prepare for his trial. They shall also appoint one of their number, or some other member of the Conference, to prosecute the accused before the committee of trial at the session of the Conference.

The presiding elder shall cause an exact record of the investigation, signed by the President and Secretary, to be transmitted to the Annual Conference. If this record, and such other testimony as may be obtained, the case shall be fully considered and determined, without the intervention of another committee of investigation.

N. H. D. WILSON, Ch'n.

No. 7. Your committee have considered a paper signed by W. L. Nugent and C. B. Galloway; also a paper signed by J. S. Thrall, W. G. E. Cunningham, and M. S. Anderson; also a paper signed by M. S. Anderson, T. M. Cobb, C. T. Carroll, and J. M. Mason; also a paper signed by W. L. Nugent, J. S. Thrall, and C. B. Galloway, all in reference to making pro-

visions for the hearing of appeals. We recommend the following addition to the language of the Discipline, at the close of chapter vii, section 2, page 116: "If the preacher who has been convicted shall so desire, he shall notify in writing the Bishop or President of the Annual Conference of his wish to have his appeal tried before the ensuing session of the General Conference, in such case it shall be the duty of the Bishop to appoint a committee of five members of an adjoining Annual Conference, who shall constitute a temporary court of appeals. The Bishop shall notify the committee and appoint one of the place and time fixed by him to hear the appeal. He shall also preside, or appoint an elder to preside, as chairman of the committee while the appeal shall be heard. He shall also appoint a secretary. The hearing of the appeal shall be according to the rules observed by the Committee on Appeals of the General Conference. The decision of this court shall be final in the case. It shall be certified by the chairman and secretary thereof to the next session of the Annual Conference, to which the appealant belongs, and shall be entered upon the journal of said Conference."

N. H. D. WILSON, Ch'n.

A report from the Committee on Revision was taken up, and on motion of Paul Whitehead, was changed so as to amend the Discipline by striking out the whole of paragraph 91, question 6, answer 1, and so much of paragraph 94, page 171, as follows: "The first sentence; and inserting a new section after chapter iii, section 15, to read as follows:

"District Stewards' Meeting.—There shall be held annually in every district, a meeting composed of one steward from each pastoral charge, and one elected by the Quarterly Conference, at the annual election of stewards, whose duty it shall be, after consultation with the presiding elder, who shall preside in each meeting, to estimate the travel expenses and salary of the presiding elder, and to apportion the same, together with the expenses ordered by the Annual Conference, as apportioned to said district by the Joint Board of Finance, among the several charges of the district according to their ability. The presiding elder shall fix the time and place of the meeting. The minutes of the District Stewards' Meeting shall be kept by a secretary elected for the purpose, a book of which the presiding elder shall be the custodian; and the secretary shall inform (by mail or otherwise) the stewards of each charge in the district of the sums apportioned to each charge."

The Committee on Missions here leave to offer Report No. 7 on nominations, as follows:

As required by the Constitution of the Board of Missions, your committee nominate the following officers and stewards of the Board of Missions of the Methodist Episcopal Church, South, for election by the General Conference: Col. E. W. Cole, president; A. G. Haygood, vice-president; H. C. Morrison, Louisville; Rev. Charles Taylor, Kentucky; Rev. P. A. Peterson, Virginia; Rev. H. S. Thrall, Washington, D. C.; Rev. E. S. Smith, North-West Texas; Rev. W. C. Johnson, Memphis; Rev. R. A. Young, Nashville; Rev. W. D. Kirkland, North Carolina; Rev. W. M. Potter, North Georgia; Rev. M. Pugh, Missouri; Rev. C. G. Andrews, Mississippi; Rev. O. P. Fitzgerald, Pacific States; Rev. J. C. Cox, Baltimore; Rev. James Richardson, Nashville; Rev. W. McCord, Clarksville; Rev. R. B. Crawford, Alabama; Hon. James Whitworth, Nashville; Rev. J. S. Martin, Baltimore; Rev. L. S. Burkhead, North Carolina; Rev. J. B. McFerrin, Nashville; Rev. M. Serrings, St. Louis; J. H. Fall, Nashville; J. D. Williams, Nashville; Rev. A. R. Wainfield, Little Rock; Rev. V. C. Harlan, Arkansas; C. W. Carter, Louisiana.

D. C. Kelley, chairman of the Committee on Church Extension, also presented the report of the committee, making nominations for members of the Board of Church Extension as follows:

President, Hon. J. S. Litlow, Louisville, Ky.; Vice-President, Pres. Maguire, Louisville, Ky.; Treasurer, John W. Proctor, Danville, Ky.; Managers: Rev. W. T. Harris, Memphis Conference; Rev. B. Carroll, Denver Conference; C. J. Vandewater, Missouri Conference; H. C. Settle, Louisville Conference; Samuel K. Cox, Baltimore Conference; J. C. Cox, Baltimore Conference; J. C. Cox, Baltimore Conference; O. P. Fitzgerald, Pacific Conference; M. L. Neely, North Texas Conference; John Overhaacker, Louisville Conference; Hon. C. S. Grubbs, Louisville Conference; Jas. H. Carlisle, South Carolina Conference; James G. Carter, Louisville Conference; John L. Wheat, Louisville Conference.

Report No. 15 of the Committee on Finance was then adopted, as follows: "Your committee on Finance, to whom was referred a paper signed by J. B. McGee and others, also a paper signed by N. H. D. Wilson and Lawrence—both papers asking for legislation in regard to parsonage property in event of a division of the work—had the same under consideration, and recommended for your adoption the following paper to be added to and be a part of paragraph 101, sec. 4, chapter xii, of the Discipline, viz: "When any division is made of a circuit, station, or district, having parsonage property, in order to adjust the rights and equities of the subdivisions, the Quarterly Conferences of the respective subdivisions may each select an arbitrator, and those arbitrators, or umpire, who together shall constitute a board of reference, to which shall be referred the question of adjusting the rights of the respective parties, and the decision of the board of reference in any such case shall be acquiesced in and carried into effect by the parties concerned."

T. S. GARDNER, Ch'n.

Report No. 12 from the Committee on Publishing Interests. The report was then read and adopted as follows:

Your committee respectfully nominate the following persons on the Board of Commissioners for the Christian Literature Society, for the ensuing year: James Whitworth, W. H. Morgan, T. H. East, Nat. Baxter, Jr., R. A. Young, T. D. Fite, S. J. Keith, Wm. Morgan, Jordan Stokes, John A. S. Andrews, T. S. Wade, T. M. Cobb.

Respectfully submitted, DAVID MORTON, Ch'n.

The following change in the Discipline for baptism of infants occasioned a debate which brought out the strength of the Conference. Can you tell what the change is without referring to the Discipline?

Dear beloved, forasmuch as all men are conceived and born in sin, and our Saviour Christ saith, Except a man

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. S. Aiken, D. D. REV. J. T. Sawyer
REV. W. L. O. Hurns, D. D.

THURSDAY, JUNE 24, 1886.

The newspapers say that Bishop Key will make his home in Texas. This will be gratifying to the church in that western empire.

The types made us say that \$2.50 were received from Richmond circuit for expenses of General Conference delegates when it should have been five dollars and a half.

Bishop Wilson will leave this country about the last of August to visit our missions in the East. He will visit Japan first and organize a mission, and then go to China. It is hoped that this trip will completely restore the Bishop to health.

We ask our readers not to pass by the article in another column from the able pen of the president of our Mission Board, but to read it carefully and thoughtfully. The church needs to be awakened to the one great duty of the hour, and that is, earnest missionary work for the conversion of the world.

It was generally understood by the General Conference that when our Bishops are invited to attend District Conferences, dedicate churches, etc., their expenses will be paid by those giving the invitations. This is what ought to be universally practiced. Traveling is a very expensive way of living, and our Bishops are really itinerants.

Dr. W. M. Rush, of Missouri, died at Booneville, Mo., the third instant. Dr. Rush was one of the great men of Western Methodism, having been engaged since 1841 in preaching the gospel in Missouri. In 1880 being in low health he was granted a supernumerary relation, but need his pen with force and vigor. His life was exemplary. His death was peaceful.

The Governor of Iowa has issued a proclamation calling upon all citizens and all the officers of the State and counties to unite their efforts to enforce the law against the sale of intoxicating liquors, and gives notice in said proclamation that "willful violators will hereafter have no claim upon executive clemency." The tide rises higher and higher!

Rev. R. S. Holcombe, the agent of the American Bible Society for the States of Mississippi and Louisiana, reports that the outlook in his work is very encouraging. The effort which this society is making to place the word of God in every family in the land is not only a great work, but its importance can not be overestimated. Its value to the churches should arouse the zeal of every church to an earnest co-operation. No money is so well spent—no time is so well used—no energy is so usefully expended as money and time and energy given to disseminate the truth of God.

The Irish Methodists have gone so far in the matter of transforming circuits into stations, that a writer in the last number of Belfast Christian Advocate states that, "Two-thirds of the Irish appointments are stations with one minister, while in England the proportion of stations is only one-fifth." The writer, after reviewing the causes which led to this change in policy and its results to the church gives it as his judgment that the circuit plan is the better both for financial and spiritual success. Are we not running some risks in this country in the same direction? Have we not too many unordained preachers in charge of stations?

Here is a story told in this office. A great man-of-war, fully equipped with all the modern appliances and manned with officers and men qualified for their various stations, was cruising about the Gulf on the lookout for the foe, when the watchman at the masthead reported a strange looking craft to leeward. All eyes and glasses were turned upon the stranger, who appeared to be approaching by tacking. At last he was made out to be a Louisiana Pique, having the full complement of one man in the bow and another man in the stern. When in speaking distance, this extraordinary mixture of warning and invitation passed over the waves from the little craft to the great ship: "If you don't all come aboard our vessel, you will be all swallowed up in this uneasy Gulf!" *Haec fabula docet*, etc.

In His Likeness.

In some degree every work reflects the likeness of the workman. The worker impresses his own individuality upon his work. As the mind by some mysterious process makes itself visible upon the countenance by what is called "expression," so every work bears upon its face the traces of the thought through whose processes it was wrought out to its completion. No two workers ever contrived two things exactly alike. Only machines do work in that way. Machines have no mind and do no thinking, and every work turned out is an exact copy of what preceded, provided the conditions are the same. But in all work where mind is brought directly to bear upon it there is found the mark—in some sense, the likeness—of the mind.

So the Indivisible Mind has impressed itself upon all creation. In everything there are traces, reflections of the thoughts of God. Not a tree nor flower nor star but wears an "expression" which tells something of the mind behind its formation. In all man's work, no matter how perfect it may be, the marks of mind visible do not reveal the whole man. His likeness as shown in his work is not a perfect likeness. The image is dimmed and blurred in passing from the worker to his work. No man can reproduce his entire self in the work of his hands, because the moral qualities of the mind can not be transferred to that work. But when mind acts upon mind in such a way as to control action, then, in some degree, the moral qualities pass over from one to the other, and a moral likeness is produced. Even in this case it is always the stronger mind imaging itself upon the less strong.

Now, while God has so wrought in the works of creation as to leave traces of his presence in all that he has done, we do not recognize a perfect image of him in any of those works. The likeness of his moral attributes has not been stamped upon visible things. Such things speak clearly of his "eternal power and Godhead," but they tell nothing of his mercy and love. Continents and oceans, the earth and the skies, proclaim power under the guidance of wisdom; but compassion and benevolence are not reflected from them. The true image, the correct likeness, of God can only be found in a moral being. It was only when God created a moral being that he gave to the world the full image of himself. When he said, "Let us make man in our image, after our likeness," it was to give to the creation a knowledge of its Creator. The creation, with man, revealed the character of the Maker of all things. Here is revealed not only "eternal power and Godhead," but all moral qualities in the fullness of their excellency.

This world had hardly taken one good look at the Divine likeness before the mirror was broken and the image vanished. But so glorious had been that glimpse that it created in the human heart a desire and hope for its reproduction. A broken mirror can not be repaired. It must be remade. And while the long ages went by in which God was working to produce a human character in a world of sin, which would reflect his likeness, the human heart everywhere was praying for that consummation. In fullness of time the mirror is again turned upon the world, and the Divine image faced the human race. In Jesus dwelt "all the fullness of the Godhead bodily." "And the Word was made flesh, and we beheld his glory." "I and my Father are one." This world is again in reach of the correct knowledge of its Creator.

But such a revelation of the Divine would forever crush the human if there were not in that revelation a hope and promise of the restoration of the broken relations between them. The individual must share personally in the blessing to the race. The human heart throbs with desire to get up to the plans occupied by Jesus of Nazareth. David's sad plaint is the voice of humanity: "I shall be satisfied when I awake in thy likeness." Job's despairing cry echoes through all souls: "Oh, that I knew where I might find him." When the wish of man in Eden grew into disobedience God left the chambers that had been hallowed by his gracious presence and closed the doors and no hand has ever opened them since. Man feels the emptiness and the desire and prayer and hope for ever is, that the void may be filled as once it was. Into that deep, hidden chamber of the soul nothing can enter—neither wealth nor pleasures nor friends.

The Christian revelation comes and says to every man: the lost can be found, the broken relations may be restored, the Divine likeness may be reproduced in the soul. The Divine veracity is pledged to this. The Divine wisdom has devised the scheme. The Divine love has

wrought out the plan. All the agencies are at work to affect this end. Every appliance of redemption economy points to this. The whole force of redemption is welded for this one purpose and all its tremendous power concentrates upon this point. As all the power of a complicated machinery is centered upon the die that stamps the coin and makes it current in the realm, so the whole energy of redemption is collected and concentrated by the Holy Spirit at one point and in the one act of regeneration the image of God is stamped upon the soul, and the man passes as a freeman into the Kingdom of God. As the child of the king, he has the freedom of the whole realm. Wearing the image of the king, he is everywhere honored by the king's subjects. Having been subjected to this mighty, transforming power his enjoyments are as profound as the depth of his soul and his joy rises as high as his hope can soar. In one sense, he has reached that condition for which the Psalmist sighed, for a sweet satisfaction fills all the nooks and corners of his being.

This is Christianity applied to the soul, transforming it into the image of God. But we are taught that the same power is to be applied to the body. Paul speaks of this body as waiting for the redemption and the manifestation of the Sons of God. We are children of God now by virtue of our birth into his kingdom but that has reference to the spiritual nature. When all the mighty forces of redemption shall be brought to bear upon our bodies by the same Holy Spirit working through the mysterious processes of the resurrection, then shall the full likeness of God be produced in us and upon us. John says: "He shall be like him." Every saint will be like the Son—"an express image of him who is invisible." Every soul will be a revelation of the Divine. God will reproduce himself in every character and his image shine forth from every countenance, and the Divine life flow through the channels of all existence. No wonder the Psalmist should say: "I shall be satisfied when I awake with thy likeness!" No wonder Paul should say: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Commencement at Port Gibson Female College.

The time for the annual closing of the schools has come again, and the land is listening to hear the reports of the commencements. The managers of colleges have wisely concluded to make less preparation for these closing occasions than they have been accustomed to make heretofore. The spending of the last three months of the session, chiefly, if not solely, in preparing for public exhibitions on the last three days, is now seen to have been an expensive waste of time. The humbuggery of these displays was the more excusable when the people had not come to perceive, as they now do, the solid advantages of education, and needed to have their interest in it awakened and maintained by these scenic attractions.

Still the general public, and parents particularly, can never cease to take interest in the formal ending of the ten months of incessant labor on the part of teachers and pupils, and more especially in the final termination of the schooldays of the few who every year step from the college rostrums with diplomas in their hands. With eager hope the young press on through their scholastic careers to obtain a place among the graduating class on commencement day, only to find themselves on a promontory, whence, however reluctant, they shall speedily be thrust forth upon the ocean of life, filled doubtless with a new-born diffidence as to the sufficiency of their bargues for the perils of the voyage.

A commencement day is, therefore, one of solemn gladness, a time for joy and tears, which stirs the humanity of all souls.

The exercises of Port Gibson Female College closed on Monday night, the 14th of June. The exhibition on Friday night preceding was interesting and drew a crowded house. The sacred songs by the children were selected with good taste and sung with apparent appreciation and fine effect, while the more difficult musical performances of the evening evidenced faithful building during the present session upon the thorough foundations of the past.

The commencement sermon was preached on Sunday to a large and attentive congregation by Bishop Chas. B. Galloway, and was such as those who know and admire him as a speaker, expected to hear. I did not hear it myself, but heard of it nothing but good. The same speaker delivered a powerful prohibition ad-

dress in this afternoon of the same day; a very becoming thing, since the prohibition of all evil is the first duty of the Christian ministry, and all girls are supposed to be prohibitionists.

The closing exercises took place in the college chapel on Monday night. Seven young ladies read with becoming modesty and grace their graduating essays. Their names are henceforth to be removed from the college roll and enshrined among those of the alumni, and they themselves are to be ushered into the new and vaster responsibilities of the great university of life. They read in the following order—the first reading a salutatory and the last a valedictory: Miss Maggie Williams, Miss Julia Howard, Miss Addie Morris, Miss Emma Clark, Miss Julia Gayden, Miss Lizzie Klingman and Miss Ella Till. The baccalaureate address by President Bradford was brief and appropriate and was followed by the bestowment of diplomas.

The exercises of the evening were interspersed with music, instrumental and vocal, which displayed in a few moments the brilliant and wonderful results of whole months or years of toilsome teaching and practice.

At the close five medals were presented in handsome style by E. S. Drake, Esq., four of which had been drawn for by thirty or more pupils, and the fifth for scholarship awarded by her teacher to a very little girl, Nellie Drake, only eleven years old. The audience was large and admirably behaved.

The president announced that the next session will open on the 8th of September next. After singing a doxology the audience was dismissed with a benediction by Rev. J. P. Drake.

W. L. C. II.

The Richmond Conference.

We were glad to be at the General Conference and to spend three weeks in beautiful Richmond. The men we met there, the things we saw, what we heard and the very air and make-up of the Old Dominion, all made upon us indelible impressions that we shall carry with us as green and fragrant memories to the end of our days. The guests of a royal couple, W. E. Outcall and wife, we found under their roof the best of homes and became the recipients of thoughtful attentions and of an elegant hospitality that knew no bounds. Driven about the city, our host himself our guide and pleasant companion, we saw much that was historic touching the colonial and revolutionary periods, as well as that which belonged to these later years wherein, side by side with sons of Virginia and under the lead of the peerless Lee, the noble sons of all our dear Southland wrought out for themselves an imperishable fame. Southerners do love, and ever must, the blood-stained soil of the mother State, for her generous bosom, fair as the fairest, in their behalf was bared for years to the tramp of armed legions and the awful havoc of relentless war and in warm embraces she holds to her heart numberless braves from Louisiana, Mississippi and all the hills and vales of Dixie who were slain in battle for Southern rights, dead on the field but not dishonored, their sleeping dust covered with glory and resting hard by the sacred spot where Henry spoke for that freedom for which they died. Capitol Square, Hollywood Cemetery, old St. John's Church, Washington's Headquarters, Libby Prison, the Jeff Davis Mansion, graves of ex-Presidents, Stuart's grave, with the crossed sabres on its monumental front, and much else of patriotic and interest interest were brought to our view.

Sitting as a queen upon her seven hills, the city on the north bank of the James is surpassingly fair with her elegant residences, clean streets, well kept squares and elegant monuments; with her churches rivaling any anywhere for the grace and beauty of their architecture and their inside fitness for spiritual worship; with her McZart Hall where the sweet Rosebuds gathered by the hundreds, and other public structures indicative of the intellectual and refined tastes of her people, and the Young Men's Christian Association Hall in course of construction. In addition to all this there was discoverable an all-pervading sense of ample means and solid prosperity that insinuated itself into the consciousness of visitors, quickly and surely impressing them that Richmond is a superior city and the home of a superior people.

What was done at this General Conference we need not relate, for it is in all the papers, and are not the returned delegates made to tell it

over and over to eager listeners? Anyhow, we may note that we found it to be the main and most useful function of the great body to bury in the resurrectionless grave of non-concurrence endorsed by a rousing majority many of the resolutions, memorials, etc., that during the first days of the session swarm all over the august body, coming from every whither and duly presented by the wise men of the various delegations. We found ourselves quite in love with this grim machinery that strangles and hopelessly buries so many "well-matured" and "absolutely necessary" amendments born of fertile brains of chronic discipline thinkers. That thoroughly practical motion, known as the previous question, was frequently made by the cool headed and served the admirable end of wisely economizing valuable time. Thinking it all over, we feel sure that the most critical observer will scarcely be able to find that the General Conference did the least thing decidedly rash and it was apparent throughout the entire session that as much intelligent conservatism was shown by the younger and newer as by the older and more experienced delegates. Along with this conservatism there was prevalent a desire for real progress on lines responsive to the best spirit of the age. By the course of the Conference the lesson was clearly taught that the newer men coming to the front in the councils of our beloved church are not wedded to a dead past and to the "die in the last ditch" policy, so inimicable to all true progress; but, while holding as firmly as the seniors to the old paths in all essentials, they are nevertheless disposed to feel the pulse of the times in which they live and to undertake with regard to the saving of the world of sinners as they find it all about them in their own day. The General Conference has shown that young Methodism is to be trusted because safely conservative and wisely progressive. With our nine Bishops, thousands of ministers and one million of members the quadrennium ending in 1890 should plant Southern Methodism far in advance of where she now stands as a power for God at home and abroad.

J. T. S.

Reminiscences of an Old Itinerant—No. 7.

MR. EDITOR: I think one more reminiscence from my work in 1825 will fill up my part of the hopper so that you will not need any more copy from me for a month. Late in the fall of 1825, Rev. Peter James, who was in charge of Pearl River circuit as it was then, had a camp meeting at Bullock's Camp Ground, on Bayou Chitto. It was near enough for many of our members from Amite circuit to attend, and I hoped to see them greatly refreshed and benefited as we had no camp meeting on our circuit that year. Bro. Winans, our presiding elder, with a good team of preachers, both traveling and local, was present. But some how the meeting dragged heavily until Sabbath afternoon. I began to feel quite discouraged. I never wanted to preach with great desire on popular occasions but three times in my life, when I was not asked to do it, and the Sunday night of this camp meeting was one of the times. I had a most painful desire to preach. It seemed to me I could see what was needed and what would be the result in all probability if I could preach. But I thought I was too young even to hint a desire to preach, so I said nothing about the extraordinary intensity of my feelings.

Bro. Winans appointed a local elder to preach this last sermon of the meeting and though his was generally a successful camp meeting preacher, he was a complete failure on this occasion. Some one tried to exhort after him but he also failed completely, and the audience was dismissed early and most of them retired to their tents. I was most sensibly disappointed and did not feel willing to give up without a further effort. I wandered about hoping to see some opening to retrieve the lost fortune of the evening when I met old Bro. Ben Brister, a famous camp meeting layman. He was greatly gifted in prayer with one of the loudest and sweetest voices I ever heard. I had been with him before at camp meetings and knew his value in altar work. I told him my anxiety to see something more done that night before we gave up the struggle. He said that he was precisely the state of mind he was in, and did not feel that he could sleep until something more was done. We at once proposed to renew the lights and commence a prayer meeting in the altar. As soon as we began to sing a fair proportion of the best material on the ground came hastily to the altar. Alarmed to be looking and longing for an additional blessing before leaving the encampment, I was expected to lead the exercises

of the meeting, but I felt I had a message for sinners or even penitents if any were left. My message was for the people of God. I gave an exhortation on the doctrine of entire sanctification as believed in and taught by the standard writers of the church, and exhorted all who felt the need of this great additional work of the Spirit on their hearts to seek it here and now. Very soon the Holy Spirit seemed to fall with unusual power on our praying and pleading group. One after another believed and entered into the enjoyment of perfect love until we had quite a little covenanted of witnesses among them several preachers. Toward midnight the whole assembly seemed to be filled with the fullness of God and spoke in words and songs of praise as the Spirit gave the utterance. Only a few times in my life have I felt as much of the presence and love of God as I did that night. It seemed as if that earthen vessel could hold no more and live. Some of those who were subject to the "falling exercise" were helpless and all entranced on the straw in the altar. About three or four in the morning, while the meeting was still in delightful progress there was a sudden change in the weather almost equal to a Texas blizzard, which made it necessary to take up the slain of the Lord and put them to bed. We got the good slaters to attend to the females and we soon had them all snugly covered up in bed. I presume there was one who spent most of the night in that cloud of the Divine presence and love ever forgot that gloomy communion of saints. The voice of praise and thanksgiving was heard often during the night from old Ben Brister. I doubt whether he was happier this side of heaven than he was that night. We carried a blessing away with us next morning.

J. G. JONES

Politics in the Church.

We commend to the careful consideration of our thoughtful readers the following article from the Christian Advocate, of June 4. It seems to set the question before us in a clear light:

It may not be out of place at this time to consider the question—Ought the church of Christ to express itself on current political controversies? With reference to the question of the hour all the churches have thought it their duty to do so, is evident from the fact that they have done it. But are they not all wrong? Ought they to leave the politics alone? Is a reasonable question, and demands a careful reply. For the church to take up ordinary questions of party politics would evidently be unwise and injurious to its best interests, but for it to leave these questions alone which affect the basis of civil society, and which bear a direct bearing on the church's progress and the church's future would be a grave dereliction of duty.

One most important function of the church is to explain to men the principles of Divine truth and to influence their actions. The church is a teacher. The church is a light in a benighted world. The times when the church dare to be silent. Men say, "Let the church mind its own business." A frank trader says, "Let the church mind its own business; what has it got to do with commerce?" An unscrupulous sensualist says, "Let the church mind its own business; what has it got to do with political questions, such as the protection of young girls?" A drunkard says, "Let the church mind its own business; what has it got to do with temperance legislation?" And men who would basely yield to religious liberties which have been gained on many a hard fought cry out, "Let the church mind its own business and leave politics alone." The enlightens consciousness of the church makes this course possible, and at any sacrifice paid to God must be maintained. A prominent writer says, "And, true the instincts of gospel life, never yet has been a revival preaching in which there has been a mixture of political sermons. Recall the wholesome patriotism of the German Reformers when the Turks threatened to enter Europe. Recall the bold testimony of puritans and covenanted pulpits in the seventeenth century, when the craft, priest-craft, and time-serving threatened to crush the liberties of the people. It is not that the preacher brings the political platform into the pulpit, or speaks in the transitory phrases of the politics of his time. He abides within the ranges of the gospel. It is the sweep of his testimony, from the individual to the nation, that character of a law to the character of a city, which is the health of a nation, to the planting of colonies, which may be their deliverance and their wealth."

"The preacher of Christ's truth dare not let politics alone, nor let science, nor any other department of human thought or life, be so vacant as to leave all thought with the thought of God, and all action with the life of God."

Some good men—perhaps all—think in the faith that is always ready to do right and leave results to God.

that the Methodist Church may lose either some of her present adherents, or else shut herself off from the possibilities of future usefulness. Opposite fears are vain, as were those of Uzah for the ark of God. His putting forth his hand was not a necessary act, nor did it please God. Will men never learn just to do their present duty, and that doing so God can and will take care of their future?

—Mrs. T. O. Summers, relief of Dr. Thomas O. Summers, died in Nashville, Tenn., June 12.

—The Western Christian Advocate, of Cincinnati, published last week the episcopal plan of our Bishops.

—Emory and Henry College has conferred the degree of doctor of divinity on Rev. E. E. Hoss, of Vanderbilt University.

—Rev. A. Coké Smith has been elected to the chair in Wofford College made vacant by the promotion of Dr. W. W. Duncan to the episcopacy.

—Canon Ildon, whose great work on "Our Lord's Divinity" has been so extensively read in this country, has been elected to a Bishopric in the Scottish Episcopal Church.

—The brethren of the press are saying so many complimentary things about the new editor that there is now and then a feeling coming over him to scurry back to the pine hills of Louisiana. Hold up, brethren.

—Rev. John Watts, an honored member of South Carolina Conference, died June 7, aged 88 years. This is the fifth member of that Conference gone to his reward this year. "One by one we cross the river."

—We regret to learn that Rev. J. H. Harrison has resigned the presidency of the Southern University in this city. Prof. Harrison has done valuable work for the cause of education here, and his departure is regretted by his many friends.

—President Adams, of Centenary College, spent several hours in our office this week. He has somewhat recovered from the large labors of the last session of his school. He ever has an eye to the interests of Centenary, and no doubt will bring the old college up to its former flourishing condition.

—Rev. B. F. White, of this city, attended the Preachers' Meeting in Nashville the other day, and a resolution endorsing his "Parker Memorial Church" was passed and the scheme commended to the liberality of all good people. We hope Bro. White will return with sufficient means to build this monument to our beloved Bishop Parker.

—The commencement exercises of Tulane University last week was a most enjoyable time. Two young gentlemen, R. A. Holland, Jr., and Charles E. Rainold, were graduated to the degree of A. B. The address of Hon. James McConnell was of the first order, and the unique valedictory of young Holland won frequent applause from the large audience. This university already has taken a prominent place among the foremost schools of the country.

Bishops vs. Editors.

Maj. Sidney Herbert, a veteran journalist, now managing editor of the Southern Cultivator, of Atlanta, Ga., in the July issue of that monthly, thus pointedly refers to the transfer of two of our editors from the trip to a Bishop's chair, having in view at the time of writing, we presume, the words of the late Col. John W. Forney, of Philadelphia, in refusing a nomination for the Mayorship: "He that naketh a good newspaper is greater than he that ruleth a city!"

The NEW ORLEANS CHRISTIAN ADVOCATE seems to be both fortunate and unfortunate, its last two gifted editors having been successively elected Bishops. A good editor, in our opinion, is greater than a good Bishop, in the wide sweep of his influence and the real value of his labors. Thousands of preachers would make good Bishops whose advent into the sanctuary would prove damaging to the success of religious journalism. The late Rev. Dr. Linus Parker and Rev. Dr. C. B. Galloway will be remembered as editors of the NEW ORLEANS ADVOCATE long after their names shall attract little attention as Bishops of the Methodist Church. The editor who wields a pen with consecrated ability and wise discretion occupies a throne of power which rivals that of any presiding Bishop of any church in the world.

Rev. Sam P. Jones' Sermons at Seashore Camp Ground.

We have, at a largely added expense, arranged to have published in the ADVOCATE the sermons of Rev. Sam P. Jones, to be delivered at the Seashore Camp Ground.

The sermons will, of course, be published under the supervision of the editor. We trust the friends of the ADVOCATE will recognize this enterprise of the editor and publishers by sending large lists of new subscribers.

CARVER & JAMIESON.

Col. Cole's Letter.

The Wesleyan Christian Advocate, of the sixteenth instant, has the following, which we most heartily endorse. Read it, and then read Col. Cole's article.

If Dr. Garland, a layman, and chancellor of the leading university of the South, signified his retirement from the office of president of the Board of Missions by a communication to the church, which for judicious disclosure of facts, wise reserve of statement and timely challenge of past methods of administration, had no equal in the history of the Board, Col. E. W. Cole, also a layman, a railroad king and banker, entering upon the duties of that office, has sent forth to the church an appeal in behalf of missions so masterful in its handling of the financial aspects of the subject so broadly based on Scriptural authority, and so Christ-like in its sympathies for mankind, and its conception of what a great church ought to do, that there is abundant reason to thank God and take courage. His appeal, which we print this week, makes us feel as if a new day had dawned, and the day-spring from on high had visited us.

It is not the letter of a great financier merely. It is that, and much more than that. It is the utterance of one in whom, perhaps all unconsciously to himself, the best thought of Christendom on the subject of foreign missions, has found an appreciative mind and responsive heart. It is not the cold calculations of the banker, but the banker's figures set in the wheels of prophetic vision and illuminated by the spirit of inspiration.

Church Dedication.

MR. EDITOR: Our new house of worship in Raymond, Miss., approaches completion. It is to be dedicated to Almighty God Sunday, July 4, at 11 o'clock A. M., by Rev. Bishop J. C. Kerner in accordance with the Discipline of our church.

There will be religious services in the afternoon. At night Dr. C. G. Andrews will preach and administer the sacrament of the Lord's Supper. The services will be protracted. All former pastors are cordially invited to be present.

The carpentry work has been done by Bro. W. G. McChesnie and Bro. J. D. McChesnie, of Wesley Chapel, Natchez, and the painting is being done by Bro. Henry Key, of Fayette, Miss. Good, faithful and satisfactory work has been done. Good material has been used. Clean money alone has been expended. We look for "the glory of the Lord to fill the house" and the answer to be given to the prayers of the faithful few who have never grown weary waiting on the Lord.

Aid has been given us by a few in the community not members of our own flock and also by kind friends as far north as Michigan, as far east as New York, and as far west as Texas. God bless them all and grant unto each the desire of his heart!

While we were without a roof to cover us, the members of the Raymond Baptist Church cordially gave us a home in their house. With them we felt at home, and the two congregations blended together in the true Christian-like way. May the cordial feelings thus encouraged and developed never lose warmth or strength! And may especial blessings rest upon our Baptist brethren! May they be continually added unto them "the souls of such as are being saved!"

T. L. MELLE, P. C.

Will the delegates of the Vicksburg District Conference, Mississippi Conference, which convenes at Rolling Fork, Sharkey county, July 22, 1886, who intend to be present at said Conference please notify me by postal as early as possible, at Anguilla, Sharkey county, Miss., and oblige.

W. W. HUNST, P. C.

The Bishops.

The publisher of the Richmond Christian Advocate has had an engraving of the present Bishops of Bishops (new and old) from photographs selected by them. The work is done with elegance and accuracy. The price is thirty cents. Ministers, churches and Sunday-schools desiring the picture by the dozen can have the engraving for a trifle over cost. Address, Christian Advocate, Richmond, Va.

Did You Receive One?

A large number of our subscribers have been furnished with a statement of their account with the ADVOCATE, and we sincerely hope that they will give immediate attention to same. If you have received one, please attend to it directly; or, if inconvenient, your pastor will gladly do so for you. Should you wish to discontinue your subscription, please write to the ADVOCATE, at the same time liquidating at the rate of twenty cents per month.

Mr. J. C. Andrews, General Southern Agent of the Kennesaw and Shenandoah Valley Route, has received a large supply of books, circulars, etc., descriptive of the mountains of Tennessee, North Carolina and Virginia, and will be glad to supply parties desiring them if they will call at his office, corner of Common and Carondelet streets, or send him a postal card or letter and after careful consideration will be glad to secure in advance.

An Invitation and Request.

To the members of Mississippi Conference Women's Missionary Society.

Feeling honored by your act in selecting our town as your place of meeting, we extend a cordial invitation to the delegates from the various auxiliaries and assure them of a sincere welcome to our homes. That all may be comfortably accommodated, we ask every one intending to come to notify us at once by postal card. So far we have heard from only a very few. We hope for a full attendance.

MRS. M. S. BELCHER, Pres.
MISS S. L. GIBBS, Cor. Sec.
RAYMOND, Mississippi.

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:

Central Mexico	\$3,450
China	22,943
Japan	5,350
Brazil	18,750
Mexican Border Conference	30,000
Indian Mission	8,000
Germania in Louisiana	1,200
Germania in Texas	2,000
Florida Conference	2,300
Western Conference	8,000
Colorado Conference	2,000
Montana Conference	1,000
Los Angeles Conference	3,000
Northwest and West Texas Conferences	3,500
Travelling expenses of Bishops to the West	500
Salaries and office	8,500
Total	\$119,513

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

My address until further notice will be, Brookhaven, Miss.
CHAS. B. GALLOWAY.

"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McVeyre, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50.
CARVER & JAMIESON,
112 Camp Street.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON,
Publishers.

MAY 13, 1886.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

Please say to the preachers of the Aberdeen District, of North Mississippi Conference, to send to my address the names of the delegates and members who will be in attendance at our District Conference and Sunday-school Convention at Shalmon, Miss., beginning Thursday before the second Sunday in July.

Your brother in Christ,
J. H. STONE.

DISTRICT CONFERENCES.

The District Conference for the Granada district, North Mississippi Conference will be held at Topopola, July 12-14. The opening sermon will be preached Friday, eleven A. M., by Rev. Q. A. Oats. Preachers and delegates who will go by rail will please write Rev. A. J. Foster, Topopola, Miss., who will furnish conveyance from Oxford to Topopola, July 12.

The District Conference for the Delhi district, Louisiana Conference, will convene at Waterproof, July 25.

The District Conference for the Jackson district, Mississippi Conference, will be held at Benton, Yazoo county, beginning Thursday, July 15, at nine A. M. Rev. W. B. Lewis will preach opening sermon. Bishop Galloway, we have hope, will be with us.

The Brookhaven District Conference will be held at Wesson, July 1-11, Bishop C. B. Galloway presiding. The Conference session will be preached by Rev. J. G. Jones, on Thursday at eleven A. M. Recording secretary will please have their quarterly Conference records present at the opening of the Conference on Thursday at nine A. M.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,
Publishers.

The best bargain we know of for a comfortable home for the summer in Cottage 75, on Seashore Camp Ground. See advertisement.

"Yes, I want a man; but the work is heavy, and he must be healthy and strong. I suppose you enjoy good health, do you?" "You bet I do, boss when I has it!"

SOUL LAKE.—In this issue of the ADVOCATE will be seen the advertisement of Soul Lake Hotel. The water at Soul Lake has gained a widespread reputation for its medicinal qualities, and is highly recommended by physicians. Mr. L. C. Young, the proprietor of the Soul Lake Hotel, will be found by visitors to be a generous host.

Little Ernie came home one Sunday from church, where he had put a cent in the money-box, which had long handles, and exclaimed: "I put a penny to the coin paper!"

Messrs. A. Rogers' Sons continue to manufacture the celebrated Rogers' Citrate of Magnesia. The reputation of this preparation has been maintained, notwithstanding many inferior articles of this nature have been put upon the market at low prices. Take nothing but "Rogers'" For sale at all druggists.

Professor: "Mr. B., can you tell me with what faculty we could most easily dispense?" Student: "Yes, sir." Professor: "Good! Now speak up loud; what is it?" Student (sobbing): "The college faculty!"

Best easiest to use and cheapest. Pilsner's Remedy for Catarrh, by druggists, 50c.

"My little boy," said a gentleman, "you ought not to eat those green apples. They are not good for little boys." "They ain't!" the boy replied with little mouth full. "Geeez you don't know much about 'em neither. Three of these apples 'I' keep me out of school for a week!"

Bountiful nature affords no finer specific for skin disease than sulphur, a fact that is clearly proved by the action upon the cuticle affected with eruptions or ulcers, sores, of that supreme purifier, as well as beautifier of the skin, Olen's Sulphur Soap.

Marriage in High Life.—Judge: "John Henry, do you take this woman to be your wedded wife?" Bride: "No, you ask him if he takes me to be his wife? I know you had better ask me if I take him. He is only an editor."

A good inquiry should always be cultivated when ordering stationery to remember to include some of Eastern's Steel Pens.

Before renewing your subscription look over our clipping list for 1886.

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our swamps prepared here. This is just what it is represented to be, and is endorsed by a great multitude of intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Tonic is the celebrated blood purifier, and infallible for chills.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 135 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphant Mathushek pianos occupy a prominent place. These instruments are used in almost all the prominent churches both in the city and in country, and those using them are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since Mr. Burton, a well-known citizen of Thibodaux, purchased of Mr. Werlein a magnificent upright Mathushek piano, which has been the theme and admiration of his hosts of friends in that parish. Mr. McEnery has also a Mathushek, and many of the in possession of leading people of the State have superb instruments in their homes.

Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other articles of the highest grade will be found at musical emporium.

This house is noted for its courtesy and fair dealing and the fact that Mr. Werlein's orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—In this favorite all summer resort, it has been rebuilt with steel rails; has adopted the standard gauge with a well balanced track, and increased speed. They offer the advantages of fast time, through cars, accommodations, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their addresses changed. Please give full address of last postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents to the making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

Business Notices.

QUERU'S GOD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and pulmonary consumption, and general debility. The most reliable and nutritious form in which God Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRUXEY, New York.

ADVICE TO MOTHERS. Mrs. Winslow's SOOTHING SYRUP should always be used for children's colic. It soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

FITZ: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvellous cures. Treatise and 23 trial bottles free in 10c. cases. Send to Dr. Kline, P. O. Box 538, Philadelphia.

Olen's Sulphur Soap heals and beautifies. 25c. German's Corns move over Kilm's Corns. 25c. Kilm's Hair and Whisker Dye—Black & Brown, 50c. Kilm's Toothache Drops cure in 10 minutes. 25c.

AGENTS WANTED FOR DRUGGISTS. Address DR. SCOTT, 842 Broadway St., N. Y.

NEW ADVERTISEMENTS

ATHENS FEMALE COLLEGE, Athens, Ala.

Forty-third year begins September 1st, 1886. Full Collegiate Course. Music and Art. Location beautiful and healthful. One of the cheapest and best schools.

Send for Catalogue.

REV. M. G. WILLIAMS, Pres't.

Centenary College, of Louisiana.

SIXTY-SECOND SESSION Opens Monday, Sept. 6, 1886.

Faculty, 7. Property, \$100,000. Annual, \$20. Location unsurpassed in point of healthfulness and morality. Accessible by rail from all points. Scholarships for four years, \$125. Board, \$10 per month. For Catalogue and full information address, REV. T. A. S. ADAMS, D. D., President, JACKSON, LA.

SOUR LAKE HOTEL, MINERAL BATHS.

Reduced rates for round trip good for 30 days on all points on the T. and N. O., and Gulf C. and S. F. Railroads.

ACID EARTH BATHS HOT AND COLD. NATURE'S SANITARIUM.

Has been restored without medicine. DISEASES CURED.—Dyspepsia, Constipation, Torpid Liver, Indigestion, Eczema, Rheumatism, Gout, Neuralgia, Palsy, etc. Special rates for clergymen and families. Send for Circular and analysis of water. L. C. VOIRG, Prop'r, Sour Lake, Texas.

NEW STOCK WINDOW SHADES JUST RECEIVED.

A. Brousseau's Son

35 and 37 Chartres Street.

CARPETS. English and American at the very lowest prices.

CURTAINS. Swiss, Nottingham, Madras, and Turquoise Portiere Curtains and Poles.

CHINA MATTINGS In All Grades and Latest Colorings.

WALL PAPER In all grades. FINE DECORATIONS a specialty.

WINDOW SHADES AND CORNICES. WIRE SCREENS AND WEATHER STRIPS. UPHOLSTERER'S GOODS.

FRAMING NEATLY DONE. PICTURE AND ROOM MOUNTINGS. RUGS, MATS AND MATTINGS.

EDWARD HEATH, 107 1/2 CAMP STREET, NEW ORLEANS.

FOR RENT. Cottage No. 75.

SEASHORE CAMP GROUND, PARTLY FURNISHED.

Containing a large hall, 10 rooms, kitchen and summer dining-room, fronting on upper Campus, near beach and ladies' bath; eastern containing 1,000 gallons. Apply to W. B. THOMSON, 63 S. Rampart St., N. O., or at this office.

Premiums Awarded TO THE SINGER MANUFACTURING COMPANY.

N. C. and S. A. EXPOSITION. FIRST MEDAL.

For the Best Sewing Machine for Family and Manufacturing Purposes.

SEE IT! TRY IT! BUY IT!

Singer Sewing Machine, 15c. per dozen; two dozen 25c. All other styles from 15c. to 25c. 101, 5c. a bottle. Singers' Sewing Machine, 10c. each. Postage Extra. Send for Illustrated Catalogue and Price List. McCall's Sewing Patterns.

The Singer Manufacturing Co., 135 CANAL STREET, NEW ORLEANS.

YALE & BOWLING, WHOLESALE DRY GOODS AND NOTIONS.

17, 19 & 21 Magazine and 23 Common Streets, NEW ORLEANS.

GOODWYN'S

EUREKA YEAST POWDER

IT SPEAKS FOR ITSELF. NO ALUM IN IT.

The attention of Dealers, Housekeepers and others is respectfully invited to the above Baking Powder. It is positively PURE, EXCELLENT and HEALTHFUL. There is not a PARTICLE OF ALUM IN IT. Its acid is the best GRAPE CRAM Tartar. It has no superior in the market. Endorsed as a PURE and HEALTHFUL ARTICLE by Doctors Wm. O. Austin, C. J. Rickman, J. J. Lyons, J. A. Jones and other eminent physicians of this city. Keeps for years in any climate. OUR GUARANTEE IS ABSOLUTELY PURE. Orders solicited and satisfaction guaranteed. Manufactured and sold by

MRS. P. M. GOODWYN,

179 GIROD STREET, New Orleans, La.

Handled by all our Leading Grocers.

MISCELLANEOUS.

Philip Werlein's,

135 Canal Street, The Great Piano House of the South.

OLDEST AND BEST.



Mathushek, Weber and other celebrated Pianos.

Mason & Hamlin and Eskey Organs.

Great Reduction Made in Prices.

SOLD ON EASIEST TERMS.

Sheet Music and Musical Instruments in Abundance.

Prices to Compete with any Part of the United States.

Remember the place, PHILIP WERLEIN'S 135 CANAL STREET.

SURE CURE

The New La. Remedy.

The most remarkable remedy for coughs, colds, catarrh, whooping cough, measles, blood-spitting, all throat and lung complaints, the world over. The remedy is so effective and may be seen at the depot. It is a true and reliable remedy, and is a true and reliable remedy, and is a true and reliable remedy.

By REV. R. ARBRY. (First published anonymously.) Southern Methodist Publishing House, Nashville, Tenn. 12mo. 10c. per Mail.

A familiar treatise on ecclesiastical law, containing many popular errors. Criticized elaborately when the author was unknown.

"It will make a sensation in the religious world. Better still, it will disprove much error."—Prof. Chapman. "The author is an earnest and original writer, and carries you clear out of the mazes of his own reasoning."—N. Y. Evening Mail. "The greatest book of this year is 'Eccles Ecclesia'."—N. Y. Tribune.

DESIRABLE LOT FOR SALE.

On Onif Coast, 10' front of Long Beach depot, excellent neighborhood; 100 feet front by 1,000 feet deep.

Address, or call on WM. McCAGHAN, LONG BEACH, MISS.

B. D. WOOD & BROS.,

Dealers in Best Qualities of COAL and COKE,

47 Camp Street, New Orleans.

Families Supplied at

MISCELLANEOUS

ECZEMA CURED

Of Salt-Rheum, is an eruptive disease, covering the skin with minute pimples which are filled with a colorless fluid. The eruption is attended with pain, heat, violent itching, and intense smarting. When the pimples break, their watery contents poison and inflame the skin, and sometimes form a thick crust. Without appropriate treatment this disease is liable to last for months and years. Eczema can be cured.

By Purifying The Blood.

I began taking Ayer's Sarsaparilla, used three bottles of this medicine, and was completely cured—my skin becoming perfectly smooth and clear. I know of no other remedy so successful in curing this disease. I have used it with perfect satisfaction. There is no blood purifier equal to Ayer's Sarsaparilla. It is the natural enemy of impurities of the blood.—George G. Burdett, Keelestown, Va.

For twenty years I was afflicted with Salt-Rheum, which appeared on the surface of my body and limbs, in raw and running sores. The sufferings from pain and itching were intense. Nothing seemed to relieve me, until I commenced using Ayer's Sarsaparilla. This medicine has entirely cured me.—George Andrews, Lowell, Mass.

Victory Certain Positive Proof.

I had, for years, a dry scaly humor, from which I suffered terribly. As my brother and sister were similarly afflicted, I presumed the humor was hereditary. Last winter, Dr. Tyson, of Farmington, Conn., said to me: "Take Ayer's Sarsaparilla, and continue it for a year." For five months I took it daily, and had seen my condition before I commenced its use. I would travel a thousand miles to show you the wonderful effects of your remedy. I have not a blemish upon my body, and I attribute my cure wholly to

Ayer's Sarsaparilla.

sarsaparilla. T. L. Wiley, 146 Chambers St., New York City.

For years I was badly afflicted with Salt-Rheum. By the advice of my physician I took Ayer's Sarsaparilla, and was cured.—Mrs. E. R. Henry, 43 Fourth St., Lowell, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

BULL'S SARSAPARILLA.

THE LIVER
Secrets the bile and acts like a filter to cleanse impurities of the blood. By irregularity in the action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

Dr. JOHN BULL.—I have been for a number of years severely afflicted with a morbid humor, and a dull, heavy feeling in my liver. Three bottles of BULL'S SARSAPARILLA have me more relief than all the others combined.

T. H. OWENS, Louisville, Ky.
Dr. JOHN BULL.—I have examined the prescription for the preparation of Dr. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alternative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla use.

M. P. WYATT, Louisville, Ky.
Rec. Phys. at Lou. Marine Hosp.

KIDNEYS
Are the great secretory organs of the body. Into and through the kidneys flow the waste fluids containing poisonous matter taken from the system. If the kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

Dr. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.

YOUNG, Louisville, Ky.

THOS. H. BENTLEY, Louisville, Ill.

BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.

KEEP THE BLOOD PURE.

THE BLOOD
IS A PECULIAR MORBID CONDITION OF THE SYSTEM, CAUSED DIRECTLY BY IMPURITIES IN THE BLOOD OR BY THE LACK OF SUFFICIENT NOURISHMENT FURNISHED TO THE SYSTEM THROUGH THE BLOOD, USUALLY AFFECTING THE GLANDS, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often a consequence. BULL'S SARSAPARILLA, by purifying the blood and toning up the system, forces the impurities from the blood and cleanses the system through the regular channels.

Dr. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will gladly recommend it for the cure of Erysipelas and all diseases of the blood and kidneys.

Dr. J. A. LEE, N. M., Bedford, Ky.

PRINCIPAL OFFICE:
831 West Main Street, Louisville, Ky.

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ECZEMA CURED

Of Eczema by the use of Ayer's Sarsaparilla. A few years since I was troubled with Eczema, which showed itself first at the ankles. The eruption spread slowly over my limbs and body, until it enveloped the whole frame. A watery liquid exuded from the pimples, causing constant itching, and the formation of dry scales. Three years of unsuccessful treatment convinced me that this disease could only be reached through

The Blood.

I began taking Ayer's Sarsaparilla, used three bottles of this medicine, and was completely cured—my skin becoming perfectly smooth and clear. I know of no other remedy so successful in curing this disease. I have used it with perfect satisfaction. There is no blood purifier equal to Ayer's Sarsaparilla. It is the natural enemy of impurities of the blood.—George G. Burdett, Keelestown, Va.

For months I was troubled with Salt-Rheum. At times my hands would crack open, bleed, and itch terribly, causing great suffering. I tried almost every remedy I saw advertised, but received no benefit, until I took Ayer's Sarsaparilla. This medicine cured me. Four bottles of this medicine cured me. —Mrs. T. P. Cushing, 57 Suffolk St., Chelsea, Mass.

Positive Proof.

Two years since I was examined at the Long Island Hospital, in this city, and my case was declared to be Salt-Rheum. Large scales covered my legs, and were constantly dropping off; my eyes, also, were badly affected. My only relief was in warm salt water baths. I was unable to remain in a warm room, and could only sleep under very light bed clothes, as the heat only increased the burning and itching. After consulting a number of physicians, and taking many remedies, I was finally cured by using Ayer's Sar-

Ayer's Sarsaparilla.

sarsaparilla. —M. S. Conway, 337 Illinois St., Brooklyn, N. Y.

I have been troubled, for many years, with Salt-Rheum. The use of Ayer's Sarsaparilla, during the past winter, has entirely cured me.—Mrs. A. J. Warren, Nashville, N. H.

Sold by all druggists. Price \$1; six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

THE LIVER
Secrets the bile and acts like a filter to cleanse impurities of the blood. By irregularity in the action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

Dr. JOHN BULL.—I have been for a number of years severely afflicted with a morbid humor, and a dull, heavy feeling in my liver. Three bottles of BULL'S SARSAPARILLA have me more relief than all the others combined.

T. H. OWENS, Louisville, Ky.

Dr. JOHN BULL.—I have examined the prescription for the preparation of Dr. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alternative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla use.

M. P. WYATT, Louisville, Ky.
Rec. Phys. at Lou. Marine Hosp.

KIDNEYS
Are the great secretory organs of the body. Into and through the kidneys flow the waste fluids containing poisonous matter taken from the system. If the kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

Dr. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.

YOUNG, Louisville, Ky.

THOS. H. BENTLEY, Louisville, Ill.

BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.

KEEP THE BLOOD PURE.

THE BLOOD
IS A PECULIAR MORBID CONDITION OF THE SYSTEM, CAUSED DIRECTLY BY IMPURITIES IN THE BLOOD OR BY THE LACK OF SUFFICIENT NOURISHMENT FURNISHED TO THE SYSTEM THROUGH THE BLOOD, USUALLY AFFECTING THE GLANDS, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often a consequence. BULL'S SARSAPARILLA, by purifying the blood and toning up the system, forces the impurities from the blood and cleanses the system through the regular channels.

Dr. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will gladly recommend it for the cure of Erysipelas and all diseases of the blood and kidneys.

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Our Young People.

POLLY'S GARDEN.

BY ELIZABETH W. BENISON.

When in the west the sun is low,
And golden clouds sail soft and slow,
Adown the grassy path I go
To water all the plants that grow
In Polly's garden.

Such feeble plants! An ample share
Of sun and rain and gentle air,
Of daily thought and tender care,
Alone can make them bloom and bear
In Polly's garden.

And till the garden of her heart,
Of this the mirror counterpart!
What magic rule, what loving art,
Shall keep the weeds and flowers apart
In Polly's garden?

Dear Lord, we bring it all to thee,
As thou wilt, so her life shall be.
Thou art to water patiently,
Till fairest things grow tall and free
In Polly's garden.

Mr. Editor: I once more attempt to write a letter to your valuable paper. I go to school at home to a young lady by the name of Miss Henderson. I have three sisters and one brother younger than myself. We have been taking the Advocate for many years, and I delight in reading the little folks' letters. Mayersville is a very small, but pleasantly situated town. Its population is about one hundred. It has only one Methodist Church. Our pastor's name is Rev. M. H. Moore. I think he has exercised a good influence over our community. Paps is superintendent of our Sunday-school. We attend regularly. We only have preaching here every third Sunday. I wish to ask a question: Which is the greatest miracle Christ performed? I will also answer Pearl Webb's question: It was Shadrack, Meshach and Abed-nego who were cast into the fiery furnace, and it is found in Daniel iii. I will close, hoping to see my letter in print. With many kind wishes to you and the dear old Advocate, I remain, Your little friend,

MAGGIE GRAMLINO.

MAYERSVILLE, Mississippi.

Mr. Editor: Here is a little Mississippi girl who wishes to form your acquaintance. I wrote several letters to the Advocate while Bishop Gallagher was editor, and learned to love him very much. I know I will love you, for I love all good Methodists. I enjoy reading the little letters very much. I will be nine years old the tenth of September. I have no brothers or sisters, but have one sweet little cousin, whose name is Johnnie Lloyd, that I think as much of as I could of a brother. Inclosed please find one dollar for Miss Haygood's school. We have no Methodist preaching this year in our little town. Cousin Serena Scott, Nicodemus assisted Joseph in taking the body of Jesus from the cross. Cousin Lila, Nebuchadnezzar ate grass like an ox. Harry Hodges, the pool of Bethesda was at Jerusalem. Maggie Moore, the ark rested on Mount Ararat. I will ask some questions: How long was Nehemiah in building the walls of Jerusalem? How old was Jesus when he began to preach? With best wishes for you and your paper, I remain,

Your little friend,

LEANNIE, Mississippi.

For AMBITIOUS BOYS. A boy is something like a piece of iron, which in its rough state will not work, nor is it of very much use; but the more processes it is put through the more valuable it becomes. A bar of iron that is worth \$12 when it is made into horse-shoes; and after it goes through the different processes by which it is made into needles, its value is increased to \$30. Made into pen-knife blades it would be worth \$100, and into balance springs it would be worth \$250.

Just to think of that, boys, a piece of iron that is comparatively worthless can be developed into such valuable material! But the iron has to go through a great deal of hammering and beating and rolling and grinding and peeling and so on, before it can become a useful and educated man, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron does not have to go through half as much to be made into horse-shoes, as it does to be converted into delicate watch springs. But think how much less valuable is it. Which would you rather be, horse-shoes or watch springs? It depends on yourselves. You can become whatever you will. This is your time of preparing for manhood.

Don't think that I would have you settle down to hard study all the time without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I would be very sorry to have you grow old before your time, but you have ample opportunity for study and play, and I don't want you to neglect the former for the sake of the latter.

WREDDING OUT FRIENDS.—A shrewd but somewhat eccentric man says that he once "wredded" out his friends by hanging a bait line with a notice of sale under it by auction from his front door. After the signal of apparent bankruptcy, he tells us that the number of visitors fell off amazingly, and he had no need of any extra leaves of his dinner-table for some time after the sale.

His fair-weather friends all deserted him, and by this shrewd device he found out who were the genuine article. When a granary is full of corn, there are plenty of mice; when the corn is gone, the mice disappear with it. Success and prosperity win friends; and abundance, adversely tested, tends to the loss of human nature. The summer swallow that chirps in my chimney all vanish at the first blast of winter.

It would be a wise thing to "weed out" a great many people from the list of intimates. Cut out all the smooth-tongued flatterers who always applaud everything you do, and who always tell you that you are about right. Solomon tells us that a flatter-

ing mouth worketh ruin, and that he who flattereth his neighbor spreadeth a net for his feet. Honest old Paul accompanies his sharp rebukes to his Galatian brethren by the question: "Am I therefore become your enemy because I tell you the truth?" About the best evidence that any friend can tell me to my face that I am wrong.

Weed out also unsparingly all that class of pliant, limber, malleable friends who always leave you weaker in moral purposes after you have been with them. Such friends, like sea-weed, are contagious diseases. The worst sort of malaria that we can contract is from the associates who weaken our consciences, lower our moral tone, and slyly infuse the poison of their lax views into our blood. Many a young man has been ruined by just such associates; they suck the very life out of him before he is aware, and he yields readily to temptation. "Save me from my friends" is a petition that should be offered much oftener than "save me from my enemies;" for a bad friend will mix poison with the honey he gives you, while your enemy, though a great deal of a meddling truth into you at the point of the bayonet.

Theodore L. Cuyler, D. D., is independent.

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LIFE'S REVERIE.

BY NATHANIEL COOPER.

At a time when,
And silver foamed,
And decked by many a snowy sail,
The ocean lay,
One summer day,
Racing rippling in the southern gale,
I felt for me
That life might be
As tranquil as that summer sea.

But, as I gazed,
The sails were faded,
A city of domes and spires,
Adorned with heaven,
Black clouds were driven
And high the angry billows rode.
Ah, then for me,
Prophecy was,
That I should see that life must be.

Now, when I gazed,
And silver foamed,
For more I felt the same sweet tale,
And this shall last,
When life's sands pass—
For heaven's light shall our souls set free,
Then smile, fair sea,
Less glad, less free,
Than they that to that harbor flee!

Commencement Sermon.

BY REV. J. M. BEARD.

Preached at Centenary College, May 31, 1886.

(Continued.)

The term, "excellency of knowledge," handled by the Gnostic method of dealing with doubt in the "positives" age, or by the Spencerian system in our own, would soon, very soon, have evaporated in learned solution. But St. Paul knew what the latest edition of philosophers are finding out; that all thought is personal, both subjectively and objectively; that no solution of a mystery wrought out by a human soul terminate upon a "thing," but that it terminate upon a person; that that which has no personality, and which is crowned by spirituality of thought, is mythicness—is non-entity—in the language of that learned man who in former ages were termed gods, but in the present age are called philosophers, is "star fringe," "star dust." Whatever that may signify, St. Paul's system of belief terminates upon a person, and that person the immaculate "I AM," in whom is lost by absorption the petty extremes of past and future, of life and death, of time and eternity. In the sky of the soul, in that peaceful region of Christ crucified, the gentle lived as the highest conception of truth, of justice, of holiness, of power, of wisdom, which mortal mind can compass. And this is the excellency of knowledge, because, it is certain knowledge. Human systems of belief, above all things, lack certitude. When you get above the elementary in human science, you make an irruption upon untold creeds and great cloud banks of hypotheses bearing upon all subjects, and rolled together in confusion, like primeval chaos. Here evolution, like another Lucifer, as a wandering lion, wanders up and down the century's end to century's end, seeking whose system of belief he may devour; whose monumental theory of the origin of good, or of the origin of evil, of the age of the world, or of the derivation of man, he may

overturn; and how the various subjects may be so imbricated together in a general polemical melee, as at the end of a protracted struggle, to leave nothing for a remainder. For hundreds of years the world was dominated by the Ptolemaic system of astronomy (or of the universe), and for yet other hundreds by the Copernican, in its crude state. Sir Isaac Newton was the first modern authority of considerable note on dynamics, and has been generally esteemed as good a reference by doubting scholars as that the scientific world was content to remain in thralldom to his corpuscular theory of the origin of light for two centuries. From Aristotle to Lord Bacon was a long time to wait for the inductive logic—that is to say two thousand years, or a considerable period longer than has elapsed since the birth of Christ. And if the world was in darkness during all that time and waiting for the sun of Bacon to rise, how great must have been that darkness! Primitive subjects like heat, sound, and light, baffled human inquiry, and never got beyond the analytical or formative stage except in the minds of the most confident experimentalists; and the most learned of these, by their own confession at their very best pace of investigation, have never been able to catch up with an elementary statement of that most elementary of subjects—the law of motion. Even if we should leave astronomy and geology out of the account, what infinite latitude for human doubt.

But that system of truth which the apostle advocates possesses the element of doctrinal fixity. It never changes as to essentials. Its excellency in this particular is so pronounced a quality that, like its Divine founder, it is immutable. It is built upon the granite of God's precious gift to the world—"a tried stone, a sure foundation," even the Rock of Ages. If any man bear the words of Christ and do them, he may be likened unto a man who dugged deep and built his house upon a rock, and found for himself here so tranquil a perch above the decaying and storm-tossed surfaces of time, where men, as ants or as eagles, provide for themselves habitations, that it could neither be thundered down by the elements, or battered down by the cyclopean assaults of men or devils.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

It has been tested not by one age merely, but by all ages. It rests not upon one class of proofs merely, but upon as many varieties as are known to man. These are Divine and human, preceptual and exemplary, prophetic, historical and experimental—that is to say by experience, or spiritual experience, a form of demonstration reserved to it alone, and the most immaculate, because dealing with conscience it meets it in its own realm, and slays its accuser in its immediate presence; covering all subjects and all conditions of men, and all ages; a vast universe of indefeasible doctrine organized as a planetary system about that central luminary—the Holy of Holies.

2. But the knowledge which resides in Christ is excellent or superlative as the original dignities, because it is useful knowledge. It is intensely practical. It no sooner finds man than it defines his condition as an alien from God, and it no sooner discovers his moral deficiency than it invites him to behold his remedy in the eternal sufficiency of atoning grace. There is nothing perhaps more sad to contemplate than humanity "perked up in a glittering grief" and making a virtue of that condition—unless it be humanity in a mask, and playing pranks before high heaven to attest its superiority to those eternal decrees that make joy and sorrow as the poles—as the Arctic and Antarctic degrees of human life. That life is earnest this system of truth certainly discloses, not so much because of anything intrinsically noble in connection with the subject, but because of the awful problems with which it deals—the elemental storms beneath its feet, and the great mystery of blazing circumvolutions, meteoric, cometary, planetary, defining the boundaries of eternity above its head. Nothing is so characteristic of the life of Christ

as its constant stooping from its natural plane of philosophy to the companionship of "Publicans and wine bibbers." He could take no aloof in philosophical converse with hungry multitudes thronging his steps. And when from the porch of the rich Jericho convert he stood and cried with a loud voice, "The Son of Man is come to seek and to save that which was lost," we feel that heaven and earth have been brought nearer together by the superior attraction of the former exerted through the industry of a day, than they could have been drawn by a cycle of Socrates and Plato, or by many ten thousand years of the latter's most choice moralizing upon human destiny. There is sin, there is suffering, there is death—that immortal trinity—that touches life very much in this order—at its beginning, at its middle and its ending, excepting no soul of Adam's posterity, and exerting a more tremendous effect upon human destiny in the gross than any other combination of causes whatsoever, and for these it must erect a cross on the most conspicuous elevation known to history, and provide a state execution of unexampled dignity under the auspices of an union between the most ancient ecclesiastical and the most powerful secular empire that ever rose or fell, and secure a victim, spotless and holy, and of royal lineage equal to the magnificent monarch who conducted the people chosen of God to their highest elevation of earthly glory, and there—there on that mountain peninsula, where dark Hinnom blends with the valley of Jehoshaphat, in the presence of Roman valor and Greek learning and Jewish devotion to religion, and while awful portents shake the earth and fill the sky, to cause by the moving of the wine press of crucifixion all the damnable forces that belong to those subjects to flow out in copious streams of sacrifice before it can even briefly rise to the homiletical mood, or devote one short chapter to the moral sensibilities and how to govern them, or to the starry avenue through which great Ateon wheels echolessly at the rate of a billion miles a second.

3. It is excellency of knowledge, because "whatsoever things are true, are honest, are just, are virtuous, are lovely, are of good report," enter into its constitutionality, and because as the wisdom from above, its effect upon human life is to sweeten its acrial dispositions and to resemble it to the Divine Being "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, and without partiality and without hypocrisy." But it is that wisdom modulated to human expression and to a most comely individualization. It has a form of grace and a noble aspect of countenance, a brow of majesty, eyes that look unutterable compassion, and lips that distill eloquence to enchain all hearers, and moving forth with charming abandon and yet at a most practicable gait, upon its ministry of well doing, it says to the children of men, "Follow me, I am the way." Behold in me who have been appointed to bring together the great extremes of humanity the solution of all questions of social caste; in me who have been appointed to purify religious worship, the extinction of every shadow of the human element, whether it find expression in the soullessness of form or in the passion of greed; in me the culmination of theological systems in a life of perfect obedience; in me the patience that triumphs over misfortune; in me the trust that extinguishes anxious care; in me the humility that mockery of men or devils can not disparage, and in me the crowning grace of magnanimity finding such potential expression even in death as to constitute peaceful Calvary an immovable centre of gravity for the universal moral system, drawing the hearts of men as irresistibly as the sun their planetary radii.

4. It is excellent knowledge because it is emotive both in its origin and destiny, and does not more strongly address the understanding and fancy than the heart, and does not more implicitly rely upon the data and momenta of the intellect than upon the truer instinct of feeling. It tests existences not so much

at their extremities, or by a careful survey of roots and branches, as by actually weighing them in spiritual scales and fluting out by this short method whether they possess a heart value. It finds subjects of mystery at their golden mean to discover what they are, and lays greater store by a pulse beat than by the philosopher's stone. It causes us to weep over the story of Joseph sold into Egypt in order to prepare us to exult in the triumph of Pharaoh's chief minister, and to sympathize with Daniel in captivity in order to that emotional climax which follows upon a sight of Daniel clad in purple and gold, and exalted in rank above "the prince of the kings of the earth," and this it accomplishes by a process so imperceptible to the finite thought that our joy in either case is not impaired by the reflection that the supereminence of these favorites of Providence was due less to scholastic training than to a solemn address of their powers to obtain knowledge at its fateful sources. It is therefore by the weeping process that it will clarify the human vision and make it equal to the glories that roll down upon it from successive Mahabharatas as it journeys heavenward, and that like a flash from the immaculate burning will imparadise it at death. Its excellency, we repeat, is proclaimed by its flavor of tears and by the circumstance that it awakes human extremity its opportunity, for when earthly supports fail, fortune, friends, and philosophy have all forsaken us it comes to our aid with its balsam of sweet relief for the present evil or the past misfortune, and with its exceeding many and precious pledges for our future safety and happiness. The conditions of shame, grief, poverty, widowhood, or, because, worldly despair, are quite beyond the reach of mental, natural or mathematical science, but not only do they fall within the scope of that Divine philosophy to which the apostle professes undying attachment, but they constitute its favorite problems, for it touches life, as we have already said, with greatest force at its acute or emergent angles, having been created not like the academic systems for pastime or to satisfy that purblind rage for discovery that forms so large a part of man's heritage of woe, but for those sublime uses which the arm and voices of nature can not reach. Where the material frame is weakest, its reinforcement of spiritual strength, of spiritual wisdom and of spiritual consolation are strongest. Where that system breaks down, as at the grave, or when earthly hopes of affection give way, or when fickle fortune flies, it rushes in like released waters to occupy the vacuum, and it makes such a skillful adaptation of its remedial forces, both to the needs of the system and its individual parts, that the frail human flower breathes most of fragrance from the wounded part, and that the mural protection with which nature surrounds her immortal charge is strongest at the battered breaches. Suffering being the rule and not the exception of human life, it takes for its standard a cross and not a holiday escutcheon; but if it had been the exception and not the rule, it had been surely well to give attention to the infirm member and not to the healthy body. And therefore it does not treat that subject with scorn, as did the Stoics, or with mild enervation of reprobaton, as did the followers of Pythagoras, or with bitter intolerance, as do the barbarous peoples of the earth, but as a heavenly occasion for doing good to the sufferer, and upon all the hugging nerves of that great subject that have no sooner learned the language of pain than they have begun to flap that of prayer, it rushes down upon the universal heart of man to lift it heavenward. Oh! Savior Divine, "in whom are hid all the treasures of wisdom and knowledge," wert thou fairest of form when Satan's kingdom swept over thee prostrate in the garden, or when all the tender gushings of thy sweet human spirit flowed out at the heart fracture of thy death on the dark mountain?

5. The knowledge of Christ is excellent knowledge, because it treats of great themes—of life, of the soul, of the creation not only of man, but of the universal system, of eternity, and of God the Infinite Creator, and

as these subjects surpass both in moral extent and practical importance all others which can claim the attention of men, it follows that he who neglects this knowledge or does not choose it declines by his own election upon a lower range of moral sentiments and a meaner destiny than that to which he had been introduced by Divine ordination. He who has small ideals to gauge his thought or fancy by can not, in the nature of things, rise to great performances; but he who proposes to himself a belief in the immortality of the soul will at some time, by the assimilative force of education and association, rise up in thought and feeling to the fullness of that conception, so that for him there shall be nothing wanting to it; and he who believes in a God of infinite attributes will live himself from one inexpressible degree to another into the fullness of that blessed ideal, so that it is said rather of the system of knowledge than of the great subjects which it mirrors in faithful tuition, that "we all, beholding as with open face in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is meritorious, therefore, because it is inscribed with those infinite excellencies which portray Deity to the human soul, and, if it could give me nothing but a medal view of that countenance that kindles to rapture all subjects upon which its light falls, that were to make one blessed indeed both as the possessor of present delight and as holding the omniscient cypher which should at once unlock for me every mystery that eternity contains, and throw open to my enraptured gaze vast spiritual magazines filled with exhaustless resources of literature of divinity and sciences of the undiscovered kingdom to become in their turn subjects of rapt, progressive intelligent exaltation as long as eternity shall last or as infinitude shall discover to itself new phases of its great being. Its excellency is thus supplementarily proclaimed by its sanctifying effect upon human life, drawing out the best of the humble disciple from one transcendental remove to another, and from one climax of spiritual achievement to another into the best ideal who is appointed, to be the head over all things—even Christ. As he strives upward he realizes that it is only by conscious losses to himself that he can assimilate these blessed gains; that it is only by unlearning dead sciences that he can acquire the living; that it is only by emptying himself of himself that he can achieve the Divine fullness, and, therefore, he is constantly going up to exalted degrees of sainthood over a causeway of rejected earthly treasure, of condemned instruments of pleasure, of graves of dead hopes and buried ambitions. Day by day he is losing his life with reference to its commoner uses by acts of self-denial of which he makes no careful audit, and day by day he is finding it in a more splendid individualism of likeness to Christ; day by day he is edifying to the world, and daily out of that retrospect of sharp conflict with "the world and the flesh and the devil" there comes to cheer the heart of the wayfarer and of his companions in sorrow visions of bursting tombs and sounda seraphic of resurrectional triumph. Continually he is advancing toward the fullness of the stature of Christ—not by violent efforts to overpower omniscience with the superior weight of his "radition," for he counts not himself to have apprehended or to have been made perfect," but by gentle submission to the Great Teacher, who knoweth well that the sanctifying lesson will not profit or be remembered if it be accompanied by no pain of sacrifice and if it do not reach the subject in a posture of perfect docility, so that we might conceive of him or of such an one as the apostle as in a strait betwixt the two meanings of this subject, (the excellency of the knowledge of Christ,) and doubtful whether it were more to be valued for its earthly usufruct or for its treasures of celestial wisdom.

But how shall we compare finite

losses with infinite gains, or that knowledge which exalts the human soul to heaven, but to cast it down to hell with that heavenly wisdom that humbles the soul even to the gates of death, but to exalt it to heaven? The moral of the text then, if we go back to its elementary statement, and as far as we can state it in a brief paraphrase, is that there is nothing worthy of human ambition outside of that great spiritual realm into which the apostle had been translated and concerning whose mysteries he cried, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Young gentlemen of Centenary College, you stand at the commencement of an earthly career, at the beginning of the beginning, we can not be more definite, like the apostle on the verge of a world-wide ministry which he should never have chosen for himself or like the reluctant founder of that great spiritual dynasty which has survived to our own time on the borders of an undiscovered empire inviting him to possess it. Before you is the rugged hill of life, whatever diversifications of lake and forest scenery may lay behind it or along its borders assisting it into fuller outline; not an insignificant subject I beseech you to consider, whatever illusions of this nature you may have brought with you from the hazy distance at which you first began to view it, but a great mountain peak whose head sublime kisses the horizon and whose borders of erag and precipice fit the northern sky. A pilgrim route scarcely distinguishable where it issues from its foot, pursuing its serpentine way across dark chasms and along perilous steep, and through sharp zig-zag turnings about its lower extremities and body, now lost to sight where the storm belt hangs in murky folds about its breast, and now breaking into view where faint twilight gleamings pierce its mantle of snow, challenges you to try by this hazardous way a passage to that goal where human toils and griefs are ended in heavenly fruition. The dangers are surely more than the triumphs, the losses than the gains, the labors than the quality of recompense, and though it were better a thousand times to die amid those snows than to perish in the irresolution of gazing idly upward, and though one moment of the rapture of victory with the refrain of "Excelsior" from those serene heights were better than centuries of plodding search through fields of vagary and bleak stretches of paradisaical ruin for treasure irrevocably lost, yet thou mayest in vain seek through the wide expanse of human learning for a reason why thou shouldst adopt this forlorn hope—why thou shouldst tempt the night, the precipice, the storm, if thou canst not find it in some still echo of thy soul—some admonitory voice speaking to thy reason from some profound well of impulse. Convictions on religious subjects, though we offer reasons, though we might pile up arguments as granite blocks till they should overtop the sky, are not made up from reasons, but from feelings, and if thou canst not feel thyself a victor in the battle of life, with voices from the eternal world singing in thy ears, and with the heavenly hosts filling like a cloud the snowy amphitheater that rises above thee at glowing angles of spiritual vision, for thy witnesses we will not further disturb thee with proofs, though we have brought them from the depths of inspiration, and though the Author of them has accompanied them with an oath for confirmation. But in the name of God we invite thee to go up to faith's triumph and to love's apotheosis—oppose thyself with determination to every foe, breast every torrent, climb every frowning precipice, and, with every nerve stretched upon the rock of invincible resolution, still press thy upward way through the blinding storm and the gathering night to greet the beloved ideal of thy soul. Suffer the loss of all things that thou mayest win thy Redeemer, and find in the period of triumph not "the snow for a winding sheet," but Pisgah's floods of radiance, the eternal sunshine of thy Maker's smile, lighting thee to "fairer worlds on high."

Christian Advocate.

THURSDAY, JULY 1, 1886.

For the New Orleans Christian Advocate,
LOSING PRESS.

BY MISS L. C. S. S. S.

The Redeemer's love,
And the crucifixion,
Only loving ones, I say,
Help me through the changed notAs the flames around me rise,
Son of God, of earth with me,
Pile the tapers to the skies,
Loving ones, my song shall beReal the furnace seven times,
O ye embers of love,
Loving ones, my song shall be,
Loving ones, my song shall beCross to lose it, I say,
While my dress doth yet remain,
Happy to be saved by the
Praise the Lord, such loss is gainDaniel-like, if in my lot,
I may stand at the end of days,
This, the blessed hope for me,
Times my heart to sing God's praise

Hallelujah

Congratulation, Condolence and Else.

The invitation of the new editor of the NEW ORLEANS CHRISTIAN ADVOCATE for me to continue my occasional contributions to the paper is more readily complied with in consideration of the courteous and evidently sincere manner of the request, and that its circulation is in a range where many of my old-time friends are found.

I read in the Nashville Christian Advocate, just at hand, a request from Dr. R. A. Young that we all congratulate him on his having gotten back into "the regular work," on escaping from the "irregular work" of missionary secretary, having been appointed to a pastoral charge in Nashville. Certainly! But while there is this cause and occasion of jubilation in the case of our fortunate brother, it should not be forgotten that his is an exceptional case, for all the others who at the General Conference in Nashville, four years ago, were driven out by elective violence into the "irregularities," and have endured the toll and bitterness of that service, were denied the exemption so graciously allowed Dr. Young. To these ostracized, exiled ones I would express the profound sympathy and commiseration felt for them by those of us whom the church can not spare from "the regular work." The trepidation and dread felt during the election storm of the General Conference by those who realized that they were upon the ragged edge of liability to being thrust off into the "irregular" role were disguised most admirably, considering the severity of the deprivations and the onerousness of the tasks which "irregularity" devolved. All blessings have their incubation, and we must, in our ministerial relations, take the church and have the church take us, according to this inexorable law. Dr. John, who has been "baptized for the dead," may have the comfort of the hope which the apostle emphasized in regard of another vocation. Why baptized for the dead if the dead have not the refuge of "the regular work?"

The discussion of the question of change in the phraseology of our baptismal service, so as to recognize the fact that our children are in the favor of Heaven, and not under wrath, and the decisive majority in behalf thereof is the first blossom of a coming harvest, legitimate, along the line of Arminian, doctrinal evolution. The masterly minds that wrestled the doctrine from out the incrustations of Augustinian, Calvinistic dogmatism, planting it where its roots might spread out into soil replenished perennially by the waters of the river of life, are by no means discounted by others of this day who pluck away from the foundations of this tree of life the fragments of the fernule out of which the fathers rescued it over a hundred years ago. If this figure be a little mixed, rhetorically, I claim indulgence for it because of the mixture of that which it essays, suggestively, to discover; for that, incidentally, what is not sequential from the basic principles of a kingdom of free and impartial grace have clung to the wordings, through which the Methodists have endeavored articulation of the doctrine, will only be denied by such as endeavor to light the candle with the extinguisher over the wick.

Re-readings of revelation have recurred along down the centuries, and marvelous, along the historic highway, are the debris of the theologues. It has been found that there is no necessary logical or philosophical sequence from principles or facts declared in the Word compelling us to believe that there are children in hell a day or an hour old; or that all the heathen are in hell who have died unconverted; or that a decree before creation fixed irrevocably the fate of every one; or that "original sin" is washed away in holy baptism; or that the bread and wine are transubstantiated into the flesh and blood of the Son of God. Bishop Keener must be patient with me for quoting again what he wrote long years ago: "The church will yet march through the beautiful gates of childhood to the conquest of the world." It is only a variation of this when I claim the practicality of evolving from out a Christian infancy a Christian childhood, and hence a Christian manhood and womanhood; so that our sons, being as plants grown up in their youth, and our daughters, as corner-stones polished after the similitude of a palace, a catholic kingdom will have transpired—all knowing God and life and love, "from the least

unto the greatest." When the faith and candor and courage of the church are commensurate with the task of saying that our children are of God rather than of nature and the devil—that the genesis and root of their being are in him by and for whom they come forth into actualization of their being which has before realized in the ineffableness of love; when we emphasize aright the enmity implanted between the seed of the woman and the serpent, whence has ensued the struggle against evil all along the history of humanity, and whence have come the marvelous conquests illustrating the royalty of the human soul, "a nation shall be born in a day."

The term "curae," as we meet it in Genesis in affirmation of a conditioning of the earth "for man's sake," may upon a fair scrutiny be discovered to signify somewhat covariant; so that what a Divine Father decrees "for man's sake" may not be altogether for man's sake. Indeed, there may after awhile be allowed a statement of the historical fact that it was the serpent and the earth, and not the man and the woman, which were ensnared in the garden. Whatever their tributive and disad; hury economy with which God's child is incorporate, all, all is covariant; and the secret of the soul of revelation—the ultimate power and inspiration of the discovery—is that the Divine suffering, vicarious, is coincident and coterminal with that of the creature made subject to vanity. "Subjected in hope," and in the hope is the blessedness of our subordinated being. But words are poor, frail things! They bend and break down; tremble and give place, meaningless as compared with the "far more exceeding and eternal weight" of that which is "in power, and not in word." Every successive heightening of the accentuation of the word "love" in the evolution of the kingdom has been for a time accounted a departure from right utterance of the faith; yet has the voice of humanity lifted itself, octave after octave, and just as sure as St. John made no mistake when he wrote the sublime thing in the book, the time draws near when Zion, without a stammer or a stutter, will whisper it sweetly into the ear of the nations, "God is love!"

I purposed in this to speak of a sermon I heard from Bishop Keener at Clay Street Church, in Richmond, but will reserve that. Dr. Ridgick, of Colorado, with whom I roomed, declared it as grand a sermon as he ever heard. As I sat in the pulpit with the preacher at one side, I could see as well as hear the sermon, for is not the glance of a man's eye and the lights and shades of his countenance a part of the deliverance?

My lecture in the same church, on the Monday night before, on "Ingersollism," was not deemed altogether out of the range or beyond the boundary line of what and how we are appointed to say. Indeed, the numerous congratulations and the heartiness of the brethren who proffered their assurance me sufficiently to be willing to occupy the pulpit the evening following the morning Bishop Keener preached the memorable sermon I have mentioned.

I will add but one more mention, and that is, Bishop Keener's participation in the discussion of the questions—two of them—which gave rise to debate in the General Conference, was a precedent which I hope all the Bishops will follow as they feel moved, whether before General, Annual or District Conference. If we may not meet their arguments, the worse for what we contend, or the better. As it happened, I was not in accord with the Bishop in either of the cases, and would have delighted to reply to him; but that he spoke in direct, courteous, candid respectfulness of the proprieties and unities affords me pleasure to record. Just in proportion as there is on the part of the church and ministry a demand for the Bishops to sit off in obstructive, stilling non-committalism, will it be expected of them, in administration of authority, indirectly to proscribise such of the brotherhood as take the liberty of clear, free utterance. Let them speak, and let them be answered. Let us have the courage and candor to set them right if we apprehend them to be in error, and let them in turn be as free to right us when we are wrong; for are we not in continuous "conference?"

JOSEPH B. COTTELL.

Effectiveness of Preaching.

In giving an account of the preaching of Jesus Christ, Matthew says, "The people were astonished at his doctrine," and proceeds to give the reason why—"For he spake as one having authority, and not as the Scribes."

In all the wide range of inspired truth there is nothing so full of inspiration as the words of "him who spake as never man spake." There is nothing in the book of inspiration so unique and asymmetrical as the sermon on the mount, at the close of which the evangelist presents the effectiveness of the preaching of Christ in contradistinction to the preaching of the Scribes. The evangelist has reference not only to the power and effectiveness of the preaching of Jesus Christ, but to the effectiveness of his doctrine also. It is true that "the people were astonished at his doctrine," but the manner of his preaching effected them also, "for he spake as one having authority." Preaching has been and is still God's method of reaching the consciences of men and of saving them. It was so in the time of the Saviour and his apostles, and it is no

less so now. The Divine allatus has always attended and will always attend the preaching of the doctrines of Jesus Christ, and the gospel has been and is still God's means of effecting the conversion and salvation of men.

On the occasion of Jesus Christ preaching the sermon on the mount "the people were astonished at his doctrine." Why? Was there anything strikingly peculiar about it? Was there anything in contradistinction to anything they had been accustomed to? Did he preach a strange doctrine; something so incredible as to require a stretch of faith to give credence? Was his doctrine not simple and full of sympathy? What was it about his doctrine which attracted and astonished the people? They had been listening to the Scribes in expounding the law, and in the interpretation of the Scriptures; and what is it that distinguishes the preaching and doctrine of Jesus Christ from the Scribes that he should so attract them?

The Scribes were highly educated in the best schools of the day, as their office would imply. They were logical and understood well the best rules of education and of oratory. They were highly rhetorical and declamatory, dealing in flourishes. What more could they have in the preaching of Jesus Christ? What was it that distinguished his preaching from theirs? The evangelist says "he spake with authority." This was the distinctive feature of his preaching. Unfortunately for the Scribes, they possessed nothing more than the dry and lifeless elements of oratory, which always betray, while Jesus Christ spake with authority and power. His manner of speech attracted them. He spake with authority. This was the characteristic of his preaching. He spake as the originator of truth. The Scribes had not the Holy Ghost to inspire and animate their thoughts and to seal their words to the consciences of the people. Christ hadunction and power. His was the power back of his own words. He had authority, and spake with words that burned, sparkled and flashed with divine energy. His words were electrified with divine influence, which dashed into every fiber of the moral nature until conviction rested upon every conscience, and hence the people stood before him wonder-stricken. The people had never heard such preaching before. Eloquence and the sublime flights of the orator sometimes hold the people in wrapt attention, and thus Christ may have spoken. The attractiveness of his speech arrested their attention, and, hearing him, "they were astonished at his doctrine." Doctrine so full of love, tenderness and pathos took hold of the people.

BRYAN, Alabama.

Free Tuition or Not.

Pardon me, college dignitaries, trustees and young ministers. The following resolutions are respectfully submitted:

Resolved, That while we appreciate the efforts of the Ministerial Educational Society, we believe it would accomplish more were the honoraries required to pay to the college the money loaned (without interest), the money to be paid as soon as possible, and the amount to go to increase the endowment fund of the college.

Resolved, That the trustees of Centenary College require sons of ministers and young men studying for the ministry to give their notes to the amount of half regular tuition; the notes (without interest) to be paid at earliest convenience, the funds to be added to endowment of the college.

I wish to speak on the first resolution. The resolution does not propose to cripple our young men. I know several persons who would join the society if this resolution was adopted. The young men who have the proper spirit of manhood are placed in an awkward position—not able to go to college, yet unwilling to receive aid in the acceptance of help as a gift. The spirit of self-reliance is the basis of true manhood. Let us encourage this independent spirit in our young men. There is a "theory" abroad in the land that ministers are a class of moral mendicants. Down with such an ignoble "theory." Strike at the roots of the tree. Cut the tap root. Let our young men grow up in the atmosphere of independence. They will need the attribute when they enter the field. The sense of obligation and responsibility will nerve them to greater energy. The law of equivalents finds an echo in every true man's heart. *Quid pro quo?*

Shall we say with Sidney Smith, "There are three sexes—man, woman and preacher." No, sir; this is a slander on the Christian ministry. If a society should endow a young man, should not the young man be willing to endow the college? Grant the student should never be able to return the money received. This truth meets us in the beginning: A young man who has not pluck, energy and sense of honor to pay for his education is not worth receiving assistance.

What is true of the first resolution is true of the second.

"Mary Jane, our garden has not been good for two years. Four years ago when we came to this town we had a fine garden tomatoes, beans and everything in great abundance. I have worked very hard this year; and such a garden! We have had good rains, plenty of sunshine, a good plow and hoe. Please tell me, Mrs. Howson, what is the trouble."

"You know, Mr. Howson, when we came to this work Bro. Smith Jones said the garden had not been fertilized for two years. The wonder to me is

the soil has been so productive. You must remember to have a good and beautiful garden you must give back to the earth the strength the soil puts forth on the vegetables."

Mrs. Howson's advice was taken. Our garden is beautiful this year. Everything is hopeful. We have big dinners. Free education is undermining some of our institutions. In the name of the prosperity of colleges, beware. In the name of true manhood, beware.

K. T. HOWSON.

Reminiscences.

BY REV. H. J. HARRIS.

RAYOU PIERRE CIRCUIT, MISSISSIPPI CONFERENCE, 1818-19.

There was no parsonage on the circuit. I could find no place to board a family so large as mine—there were six of us altogether. After diligent search and inquiry I found a small, vacant house not far from Pleasant Valley Church, owned by Mr. John R. Matthews, who was not then a member of the church. I secured this for the year 1818 on accommodating terms. J. R. Matthews was my nearest neighbor, and I had none more generous and kind. A brother and sister would rarely have done more for me and mine than did Mr. M. and his wife—"Aunt Polly," as we used to call her. They never denied us a favor it was in their power to bestow. I thank God I was instrumental in getting him into the church before I left the circuit; his wife was already a member. Whatever may have been the sad experiences of my old friend and his family in after years (they make a memorable chapter in the history of Copiah county politics), I would be recreant if I did not testify before their children the gratitude I owe their father and mother for kindness far in excess of that bestowed by many of whom I had good ground to expect much.

That much-loved man, Dr. Peets, was the neighborhood physician, and practiced in the preacher's family. He was then at his zenith as a successful practitioner, and no man had stronger hold upon the affections of the people. No physician ever enjoyed the public confidence more freely. He was gentle and tender as a woman in his attentions, unpretending in his manner, but faithful and untiring in his efforts to save life, or ameliorate human suffering. Perhaps no man will live longer in the memory of the descendants of the fathers and mothers of that period than Dr. Peets.

I made my first experiment in farming on the Matthews' place. I had seen how some other men could farm or merchandise, and still be traveling preachers, and made the venture. I rented, as was supposed, about twenty acres of land, and hired a young man to help me cultivate it. I barely succeeded in "making corn to the acre," and only gathered three bales of cotton. These were below average weight. I paid for hauling my crop to Port Gibson, and sold it for six cents per pound. The three small bales netted me a fraction over \$80. The profits can easily be reckoned. I tried it again the next year, at another place, with like results, and thought I was cured of all my aspirations to be a farmer. But after the war I tried it again, to fail. What I learned about farming might be instructive, perhaps, as some of Horace Greeley's lessons, but I forbear on this point.

Thomas, Ruban, Green, "Uncle Buck" and Hon. Jackson Millsaps, "Buck" Barlow, John Wheat, David McRee, J. H. Thompson, Horace Gilmer, Uncle "Tommy" Carter, Charles J. Hendry and Asa L. Potter were the prominent men of the church and in the neighborhood. Only four of these way-marks still stand upon the shore as far as I know: J. H. Thompson, David McRee, Asa L. Potter and Judge Jackson Millsaps. The others have passed over the river to rest beneath the shadow of the tree of life. I could say much in honor of these worthy men, but space will not allow. It is only needful to call the roll, to awaken precious memories, and we can only, yet truly, say, "Blessed are the dead who die in the Lord." Their works do follow them. The verification of this Scripture we shall see, as we advance with this narrative.

A notable revival of religion took place at Pleasant Valley near the close of my second year on the circuit (as well as at other places I shall mention). A tidal wave of salvation rolled over the field, but the fruits of the wonderful meeting at Pleasant Valley will not be gathered until the great harvest time in eternity. With the assistance of that grand preacher in his day, Samuel L. L. Scott, we began a meeting there in the latter part of October that lasted for twenty-five days and nights, and resulted in the conversion of over one hundred souls, and the addition of one hundred and twenty-three members to the church. There are incidents of this memorable occasion I can never forget. The good work began with the little children. With fine congregations from the beginning, and after two or three days faithful effort, we had almost despaired of accomplishing any good. The whole church seemed so utterly spiritless that no power could move them. About the third day I made an appeal to the children. They came weeping and crowded the altar. The scene touched the hearts of parents, and thenceforward there was a steady melting of hearts. Awakening and converting grace came like a flood, and continued during the meeting with results stated. Among

the children converted and received into the church on the occasion, was my own firstborn, a little boy only seven years old.

God called from among those converted there, eleven young men to preach the gospel that I can now name. Most of them made effective ministers of grace and salvation. Some attained to enviable distinction. Some of these are dead. Those names are precious to memory. Others live and have a record that may be read without a blush amid the brightness of the eternal glory. All, I trust, will come at last "bringing in the sheaves." I will close this by giving the roll as best I can from memory: J. J. Wheat, Andrew Wheat, W. H. Mullins, Eliza H. Mullins, W. G. Millsaps, J. J. Millsaps, W. R. Millsaps, J. J. Smylie, Mullins (Baptist), Watson, and one other, a middle-aged man whose name I can not recall. He was a bachelor, and was a well digger in the neighborhood; but he was a man of great power in prayer after he was converted, and was born a preacher. He traveled the Carthage circuit one or two years, employed by the presiding elder.

Among the Schools.

The season for college commencement and educational exhibitions is at hand. Almost everybody reads the accounts of how they pass off. Letters are scanned eagerly to see who are the fortunate recipients of degrees, who bore off the honors, who made brilliant and eloquent addresses. As I have had the privilege of attending the closing exercises of four institutions this season, it may be that your readers will be entertained by a short account of each.

CENTENARY COLLEGE, OF LOUISIANA. This was written up quite graphically by your editorial pen, but possibly I, who have been attending these commencements consecutively for the last fifteen years, may be able to institute a more encouraging comparison between this one and those of former years. The community of Jackson justly celebrated for its attendance upon commencement occasions, this year fully sustained, if it did not surpass, the numbers of the older days. The classic and beautiful grove in front of the venerable buildings was literally filled with convoyances and vehicles of all descriptions, visitors having come from various parts of the parish of East Feliciana, as well as from contiguous parishes and from distant regions. The order preserved throughout the exercises was very fine, being a most marked improvement over some well-remembered occasions of whispermors and confusion. Twelve members of the Board of Trustees were present, a larger number than usually attends. The absence of Bishop Keener was very embarrassingly felt. His wise administration and well-known devotion to Centenary always made the impression that everything was safe when he presided. Now when another filled his place, every member of the Board seemed to realize the necessity of being carefully attentive that only who measures should be adopted.

The alumni exercises were made of unusual interest because of the large number of the graduates who were present and participating, and because of the capital address of Col. John S. Young, of Shreveport, and of the racy poem of Mr. J. M. Benney, of Tennessee parish.

There were six graduates, one of the largest classes which has finished the course since the war. The baccalaureate address of Dr. Adams, the learned and accomplished president, I have never heard surpassed. It was brimful of eloquence and pathos, of wit and wisdom, of stirring sentiment and ennobling truth.

The course of study at Centenary is abreast of the foremost colleges of the land, the faculty is painstaking and competent, the locality is healthful, the community refined, tuition reasonable, board at ten dollars per month for meals, rooms in the college free of rent.

HARTFORD COLLEGE.

Honored with an invitation to preach the commencement of this institution, I presented myself in due time for the occasion, Sunday, June 13. The college is situated right in the midst of the salubrious pine forests of Scott county, Miss., ten miles north of Forest, on the Vicksburg and Meridian railroad. It was founded by the diligence of the community without regard to religious creed, and receives a liberal patronage from the county as well as from abroad. I had the pleasure of forming the acquaintance of almost the entire corps of students, male and female, and was most favorably impressed with their intelligence and deportment. A very large proportion of them are young ladies and gentlemen of an advanced age. They are making a business of getting an education. Some of them work during one session to procure means to prosecute their studies during the next. A diploma won in this way is to be highly prized, and, I predict, will be worthily worn. The institution is presided over by Prof. Middleton and Hunt, and affords the opportunity to the people of obtaining a thorough and complete education at almost the minimum cost.

SUMMIT BOYS' HIGH SCHOOL.

This institution has not as yet put on the airs of a college, but the Christian principal, Prof. J. W. Bethea, very properly wished to have the sanction of a commencement sermon to his

closing exercises, and I quite willingly served him. An audience composed largely of young people, of boys who are to be the leaders of church and State, is indeed an inspiring one, and was not the fault of the judges gathered on that interesting occasion that the minister's effort did not cease to sparkle thoughts and if time will onnoble sentiments. "The good and fruitful ground" certainly was there, waiting for precious seeds, let us hope that some were sown, and that life may be gathered. Prof. Bethea doing good and honest work, and wedded to teaching that he finds it difficult to tear himself away from the pursuit the practice of the law to which he has tilted himself.

WHITWORTH FEMALE COLLEGE.

The commencement sermon of the justly celebrated institution was preached on Sunday, June 20, by Rev. W. Black, of Meridian, from 1 Kings 12. The subject might be deduced: still small voice of the great Creator distinctly heard through all the realm of creation. The effort is said to have sustained the minister's reputation for rapid and brilliant utterance, for graphic illustration, and for convincing display of learning and logic.

Rev. J. T. Nicholson, of Hazlehurst, delivered a sermon before the Young Women's Christian Association on Sabbath evening, which was said to be both entertaining and edifying. The Board of Trustees were compelled to meet in the sick room of the distinguished president, Dr. Johnson, he having been prostrated for some days with suffering which at times was almost unbearable. The Board found that there had not been as large an attendance, particularly in the boarding department, as in some former years, still that the internal conduct of the college had been excellent, and that standard of scholarship had never been higher. If the Board of Trustees of Mississippi Conference could determine means to indemnify Dr. Johnson the amount he has expended on the Brown House, now occupied by his residence, so that the whole amount of the property contiguous to the college could be under the control of the Conference, it would be most desirable. Indeed, it seems almost criminal that parties interested not to accept Dr. Johnson's liberal offer. For several thousand dollars, which might be contributed by a few benevolent or distributed throughout the parishes, the Mississippi Conference might have the untrammeled ownership of one of the most beautiful and well-appointed female schools in the South. The Conference now own all except the Brown House, but ought to own that too.

At 11 A. M., on Monday, the exercises of the Alumni Association were held, at the close of which Rev. W. Black made an able and an extended address upon woman's sphere.

Very many of the visitors were entertained at the sumptuous tables Mrs. Kidd, in the spacious board hall, on Monday. A stroll through the apartment in the Institute hall, chaperoned by the charming devotees, furnished a most delightful episode in the afternoon. At 5 P. M. the graduating exercises were opened with prayer by the Rev. W. B. Law of Canton. Thirteen young ladies received the honors of the institution. One took the degree of bachelor of music, one bachelor of arts, the others were graduated matrons of English literature. Only two essays were read, one containing the salutatory, by Miss Williams—subject, "Culture the other containing the valedictory by Miss Minnie Thompson—subject, "Trifles."

In the absence of Dr. Johnson, the Galloway made the baccalaureate address in his usual fine style, giving the beautiful young debutante a wholesome, yet inspiring lesson, attractively expressed and happily illustrated.

By the authority of the Board of Trustees, and by request of Dr. Johnson, your correspondent delivered diplomas to the graduates, and in a few words to impress the tender interest which the president felt in their welfare, and fatherly solicitude with which he would watch their progress through life. The decorum of the occasion throughout the exercises was exceptionally good, even for Whitworth College. It was a beautiful and noble tribute to the suffering president that his authority should prevail in his absence. It is to be hoped he may speedily be restored to perfect health, so as to continue in his career unparalleled success, the institution whose name and fame are so intimately associated with his own.

C. G. ANDREWS.

Applied Christianity.

The article which follows is taken from the Watchman, and we as reader not to pass it by because of clipping. It clearly points out only permanent solution of one of the most serious problems of this present time.

Amid the thronging apprehensions and the clashing opinions concerning labor questions, with their far-reaching social relations, which now so agitate the public mind, the utterance of the pulp and of the religious platform have a substantial moment. With one voice they condemn all institutions to anarchy, which proceeding from the insolence of wealth to the degradation of poverty, the delusion of ignorance. They

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:

REV. T. A. S. A. REV. J. T. BAYNE
REV. W. L. O. HUNNICUTT.

THURSDAY, JULY 1, 1888.

Dr. Abbey has been sojourning for two weeks at Brown's Wells. He says the "water is almost wonderful." He returns to his home in Yazoo City in much improved health.

President Adams, of Centenary College, says that fifty praying students will assure the success of that institution. Will Louisiana and Mississippi Methodists fail to reap a success that is in such easy reach?

Let the presiding elders and preachers in charge and local preachers and stewards and class leaders and all the membership make a vote of this fact and set upon it. The best place and time to obtain new subscribers and renew old ones is at the District Conference.

In a private note to the editor Bro. Luman Cooper, of Edwards, Miss., rejoices over the fact that his church has been beautified with many new things and reopened under a magnificent sermon from Dr. Marshall, of Vicksburg. "Peace be within thy walls and prosperity within thy palaces!"

The Daily Picayune, of last Friday, had a fine article on "The Manual Training." In educational matters there is danger of swinging too far in the direction taken. The progress of education in this country for the past few years has been quite gratifying. When we get to the point of educating the whole man—moral, mental and physical—then the results will be such as will convince every one that it is indeed "worth while to live."

The Watchman, of June 24, in an article on "The Inspiration of Missions," puts forth some views which deserve the consideration of all the churches engaged in that work. There was a disposition manifested in our late General Conference to unite the forces of the two Methodisms in foreign mission work. The Watchman's words that cover this point are as follows:

Christian missions have drawn upon the animus of a denominational—if you please, of a sectarian—zeal. Such a zeal as this is not necessarily and never is truly "narrow," albeit this word narrow promises at length to be a premium rather than a discount. Force is always narrow, especially so concentric force. The steam must be compressed before it will propel energetically. And the condition of a certain way which leads into life is that it is entered by a "strait gate," and that it is itself a "narrow way." It is a "broad road" that instead, "leadeth to destruction." It is here safe to assume that all missions to the Eastern world, including those later on established in Europe, owe their planting to the zeal of some Christian sect.

Union of forces does not always result in an increase of power because they do not always coalesce and concentrate upon the same point. The Watchman continues:

We touch here a point worthy in itself of the treatment of a newspaper article. It is the necessity which nowadays exists for an intenser denominationalism—or sectarianism, if you please so to phrase it—rather than the reverse. Weakness, not strength, is coming in upon us from all quarters for the want of this very thing. What we need, is the zeal that linked and that banded together the first disciples of our Lord. They were a sect, and a sect everywhere spoken against. But they had as leaders men who had energy enough in the service of their Master to incur the reproachful charges that they "had turned the world upside down." When these and such as these decay and die out from the "sacramental" host of God's elect ones, we may look, and not look in vain, for the decline of Christian missions.

A Suggestion.

Now that the Sunday Law has been signed by the governor, let the good people observe two things:

1. Let them see that this executive officers of the law keep it from becoming a dead letter. Let them not punish some poor, friendless ignoramus for a petty or technical violation of the law, while some rich sharper goes unpunished for his crime.

2. Let them not sit down after that and think the good has been reached. A man who does nothing but restrain is doing half work. He should also set evil doers to doing good. Now, therefore, let our churches be wide awake to a better work which the Sunday Law will make possible.

T. A. S. A.

Our Peace.

The variety of ways in which the word "peace" is used in the Holy Scriptures is quite remarkable. The variety of relations which the thing signified by the word sustains to God and to the Christian is much more remarkable. God is called "the God of peace." The Savior is called "the Prince of peace." God is the author of peace. It has its origin in him. There are no strifes, no discords in his nature. Every attribute is in perfect harmony with every other attribute, and every act is in perfect accord with every other act. The infinite nature is pervaded with an infinite peace. And this is the fountain whence flow the streams which bring peace to every part of God's creation. Whatever degree of it there is, either in heaven or upon earth or in a human heart, has come directly from this fountain.

In accordance with this thought Paul says to the Ephesians, in speaking of the work of Christ, "He is our peace." The peace we have and realize and enjoy is the "peace of God." It is, in its degree, an emanation from that infinitude of peace which unfolds the attributes of the Divine nature, and hence it is said that the possession of this peace is a "partaking" of that nature. As we can neither explain nor comprehend the Divine nature, so we can neither explain nor comprehend the "peace of God" in our hearts. The apostle simply said, "The peace of God that passeth understanding." We know from the Scriptures where it had its origin; we know that it has come into our troubled hearts; we realize its wonderful results in the great calm produced; we feel that somehow we have been lifted out of the warring elements; but further than this our analysis avails nothing.

But the relation changes. It is also said to be "peace with God." We have come to terms with him. There has been an amicable adjustment of disturbed relations. The trumpet has proclaimed a cessation of hostilities, and the war is over. We have heard and succeeded to the conditions of this amiable proclamation of the great King. The covenant of peace has been ratified in heaven and in our souls, and we take great comfort in the fact that at last we have "peace with God." The passions and emotions, all the sensibilities are now in harmony with the Divine law in all its various spheres of operation. God's will has become our will, and our deepest enjoyments come out of that sweet submission of self to him. We gladly acknowledge his sole authority and yield a joyful obedience to his pure word.

But the relation changes again. It is said to be "peace from God." This shows its source in contradistinction from a peace which comes from other sources. There is a peace which the world gives—which prosperity bestows. There is a peace which comes from following some loved employ. Very many things give peace. The true Christian peace comes from none of them. It is "from God." He gives it out with his own blessed hands. "He blesses his people with peace." He gives it, too, in measures that overwhelm the receiving soul. Jesus said to his sad disciples, "My peace I give unto you; not as the world giveth, give I unto you." And it is a rich gift. When strife of soul seemed about to engulf us in its tumultuous depths, the gift of "peace from God our Father" allayed the storm, and a quietude akin to heaven began its reign within!

But the relation changes once more. It is said to be "peace in God." The Savior's comforting words to his disciples of every age is, "In me ye shall have peace." The meaning of the three preceding phrases is concentrated in this last phrase. The "peace of God" and "peace with God" and "peace from God" when added together in the individual experience mean "peace in God." This is the highest and deepest and broadest form of peace. We are in him, enveloped in that robe of peace which encloses the attributes of the Divine nature. This is a free fellowship with him who is of infinite purity and ineffable love. Not only is there peace within, but all the environments are peace, for does not the Scriptures say, "Thou wilt keep him in perfect peace whose mind is stayed on thee?" And again, "Great peace have they that love thy law." And again, in speaking of this state of heart, the declaration is, "All her paths are peace."

When we come to this blessed condition we come to the point of harmony with God and with every thing God has made. The broken relations between us and all God's works have been repaired, and we become an integral part of that mighty movement which is marching onward to the culmination of God's glory in the earth and unto his salvation in heaven. Feeling that "he is

our peace" our faith grows by means of this fellowship and our love takes on the beautiful forms of his love and our hope rises on joyous wing and soars to the realms where "peace sheds its balm" over every bright hour of existence. "Let the peace of God rule in your hearts, to the which ye are also called and be ye thankful."

From Ruston, La.

We did not get back to our district as early by a week as we intended. We deflected from our course to attend the meeting of the Board of Trustees of Centenary College. You have already given the readers of the ADVOCATE a full account of the commencement, winding up your report with a strong appeal to the friends of the college to rally to its support. It is to be hoped that our Louisiana and Mississippi Methodists will come up to the help of that noble institution. How gladly could the college be endowed! In the bounds of the two Conferences there is doubtless some one man—and it may be that there are more—capable of giving \$25,000 or \$50,000 as the basis of a liberal endowment. With such a start, a dozen or so ought to be found who would give from \$5,000 to \$1,000. In addition, others could give their hundreds, fifties, tens and fives until at least \$100,000 were realized. This, however, will not be done unless our people, rich and poor, shall take old Centenary into their hearts and first endow it with the wealth of their affections. When the heart is really in a thing the pocket is apt to respond to the heart's promptings, and liberal gifts are made. Anyhow there are enough Methodists in our two States who are sending their boys elsewhere, and so building up other institutions, to double and, it may be, treble the attendance at Centenary were they to send their boys to Jackson.

We have just returned from the Quarterly Conference of Tulip circuit, held at Tulip. We found Bro. Shepard's charge in a prosperous condition, especially the Sunday-school. A new school was added to the list for the circuit. It was reported by Bro. Joiner, a local preacher, and is known as the *Smart Eye* Sunday-school. It is increasing in numbers and interest notwithstanding its somewhat sombre name. It is commencement week with Ruston College. The sermon last Sunday by Rev. T. B. White, D. D., is reported as most eloquent. Bro. Friley and his assistants have had a very successful session. Arizona is our next objective point.

As we passed through Homer we found the proposed North and South railroad the main topic of conversation. A tax of five mills, collectible each year for ten years, is the much discussed feature of the plan for raising the funds necessary for the building of the road. However, it is not certain that the police jury will when they meet submit the question to the people. All citizens are agreed as to the great desirability of such a line of rail; but there are plans and plans and other plans. It may be a matter of some years before anything is really done. In railroad building and other internal improvements Louisiana has never been in a hurry, and she will doubtless maintain her slow gait in regard to this road from Arkansas down through Sparta and on to Alexandria.

Arriving at Arizona, we had in attendance at the Quarterly Conference a large number of officials, and reports were creditable. The love-feast on Sunday morning, at nine, was one of the best. Led by Bro. Medlock, we had a quiet, happy time in the Lord. Numbers arose to witness for Christ, and when after a short intermission the regular service began the very atmosphere of the place was delightfully mellow and ripe for spiritual worship. We felt the Spirit's power in the preaching, and the communion after was the occasion of rich blessing from the Father's ever open hand. At three P. M. we were up for a talk to the Woman's Christian Temperance Union. The ladies at Arizona, as elsewhere in the land, are with intelligent zeal making great headway in the prohibition cause.

Having on our return to spend a day in Arcadia, we were all the afternoon at the E. A. Academy, conducted by Prof. Robert A. Smith, where the annual examination of classes was being had. This was done in a thorough manner, characteristic of Bro. Smith, whom you, Mr. Editor, know to be one of the ablest educators in the State. Rev. John A. Miller had preached the commencement sermon on the Sunday before, and all had pronounced it equal to any, one competent judge remarking it only needed that Bro. Miller should be "from New Orleans" to make his effort a "big sermon." Well, well—as though a man needs be a city preacher in order to preach the straight gospel in the power of the

Holy Ghost, for that sort of a sermon is a big sermon whether preached at a commencement or in a log church, in "city or country. The really big preacher is everywhere simply the man who, consecrating his all of head and heart to the blessed work of soul saving, yields himself freely and fully to be used of the Holy Ghost."

Huston, Louisiana.

Myself—My Body.

BY REV. J. D. WALKER, D. D.

In our present state our personality is made or constituted of soul and body. The common, but erroneous statement about our personality is that we are bodies and have souls, whereas the true statement and proper form of expression, as we apprehend the subject, should be, "We are souls and have bodies." When we speak of our personality nearly all of our forms of expression are mis-statements, or, at least, mis-apprehensions. We continually hear such expressions as "my mind," "my soul," "my spirit." By the use of such terms we seem to speak as though we were something other and else than "our mind," "our soul," whereas, in the noblest constituent of our personality we are "minds"—"spirits." In our present state possessing and inhabiting material bodies, "fearfully and wonderfully made." These bodies are the instruments, or mediums, through which we receive impressions and information from the external world, and by which we express to the world without us our thoughts and purposes. We are not to regard our bodies as the head and essential essence of our personality, but rather as the temporal abodes and servants of our spiritual and intelligent natures.

Our bodies make up our dual being, and appear to be imperatively necessary as we are now conditioned in this material state. Without our bodies in this world we see not how we could be either useful or happy. Revelation and reason unite to assert the superiority of the mind to the body, and we think justly so. If it were possible to reform our modes of speech in regard to ourselves, I think it would tend to educate us to truer and higher conceptions of our intelligent and immortal natures.

We must, we suppose, discriminate in speaking of the constituents of our dual personality; but we should do so, so as to give to each their proper rank and importance. In speaking of our spiritual and intelligent nature, would it not be educative of a truer conception to say, "I," or "myself," than to say, "my mind," "my soul," as though we were something different from our minds or souls? I, myself, think, love, hope. I am mind—intelligent, conscious mind. I think, I reason. But as the body is the instrument, the medium of all communication with the external world, it seems as proper to say our bodies, as our hands, our feet. To my apprehension it appears to me a personal conception and recognition of our spiritual and intelligent being as something distinct from and superior to our bodies would be a long step toward a recognition of our spiritual obligations and the greatness of our possibilities. If this reflection be sound and just, then it ought to be an essential feature in the education of the young to impress them with the truth that their spiritual and intelligent nature is the greatest fact about their dual personality, and clothes that personality with a vast and everlasting value, and ought to lift them far above the mere plane of the things material and temporal.

Not Adapted to the Sick-Room.

So writes a correspondent of the St. Louis Christian Advocate of the church papers generally. Now, usually I am in good health; but sometimes I am sick. Then I have the least liking for the taste or smell of physic and the odor of the sick-room. Hence I use medicines more as preventives than as cures. So of the infirmity or hospital paper. It is not agreeable.

But I do not think the point well taken. There is enough of sick-room reading in the papers that come to my table. I can curl a full day's reading for the ordinary sick person from my weekly mail. Most sick people should not be read to or allowed to read more than six hours a day. In being read to it ought first to be decided who is to be the reader. Some readers could read me sick in one hour.

Again, I think much of the sick-room reading is itself a sickly sentimentalism. To be plain and unaffected in smoothing a pillow, or handing a cup of water, or to talk to the sick as if disease had not made them habiles again, is to be a blessed and welcome guest at the bedside. Sympathy does not need whining or doleful tone nor that affected air of descending like a soothing angel.

When my brother comes to see me, and I am sick, I don't want him to sit around and look solemn and grunt. That is my part of the business. It is expected of him to do something for my relief. I may be an exception; but this is the way I feel about it.

T. A. S. A.

Reminiscences of an Old Itinerant—No. 8.

MR. EDITOR: It was the least of my expectations when I concluded my year's work on Amite circuit that I would be sent all alone to one of only three large circuits west of the Mississippi river. Indeed my presiding elder, Bro. Winans, said to me at our fourth quarterly meeting that he thought I was too young and inexperienced to be placed in charge all alone on one of those large and difficult circuits in western Louisiana, and that he would oppose my going there. But presiding elders can not always do as they wish in such matters. A young man, who was ordained deacon, was put down on Washita circuit, but just before the appointments were announced he found out where his name stood, and he told his representatives in the Bishop's council that he could not possibly go to that circuit. This objection seemed to be plausible, and the Bishops, Roberts and Soule, both of whom were present, agreed to release him and supply his place with the next available chance. Greatly to my surprise I was read out to Washita circuit. For a few minutes I was overwhelmed with the fearful responsibility, but soon felt that I would trust in God and do the very best I could. The picture to my mind was a fearful one. There was not another circuit within a hundred miles of Washita. There was no preacher, either traveling or local, on it but myself. The membership was small, and the people had the reputation of being very irreligious, and such was my youthful timidity that I often felt embarrassed in going my first and second rounds. After that I got along very comfortably and began to see the fruit of my labors.

Soon after starting on my first round I had occasion to go through Monroe, the only town in my circuit, to fill my appointments in the Pine Hills west of the Washita river. I was informed that there was an old man, seventy years of age, in jail at Monroe under sentence of death to be hung in a short time for murder in the first degree. I thought perhaps I ought to visit him, have religious services with him and direct him to an all-sufficient Savior as the old sinner's only hope, but I thought the prospect of doing him any good was almost hopeless, as he had lived in sin seventy years, and, in addition to a long life of sin, had deliberately committed murder. Then I saw from the plan of my circuit that we had no Methodists about Monroe, and I had been informed that it was a very wicked place. I knew no person there and no one knew me, so that I let my youthful timidity prevent me from seeking the jailer and requesting the privilege of visiting the condemned old man. After getting too far committed to my Pine Hill appointments to return and visit the criminal before his execution, my conscience began to smite me for my neglect to embrace the only opportunity I had of seeing him. I had understood that he was rather an isolated human being and had led a rather wandering life in that backwoods country and perhaps had been but little instructed on religious subjects, and if I had called at the jail and dealt faithfully with him he might possibly have been saved at his latest hour. But now all was over! I was so regretful of my want of courage in this matter I determined, as it was the first, it should be the last neglect of that sort in my life, and such has been the case. After I determined to do my duty in visiting prisoners it has no longer been a cross. It has been as easy for me to visit the prisoners, especially those under sentence of death, and converse and pray with them as to make a pastoral visit to a Christian family. I think it was about 1832 I often visited a young mulatto negro in jail at Vicksburg under sentence of death for murder. I found his case to be a very difficult one. It seemed next to impossible to get him to feel that he was a sinner and guilty sinner and must seek and obtain forgiveness of his lost forever and equally as impossible to convince him that he would really be hung. But the abounding grace of God triumphed. In his last days he had an overwhelming sense of the sin of his past life as well as the one for which he was to be executed, and being convinced that he would be hung he gave himself up to earnest and oft-repeated prayer for mercy. He had been properly instructed as to the plan of salvation through the mediation of Christ Jesus, and spending his last days in mighty prayer he professed an

assurance that God for Christ's sake had pardoned all the sins of his past life, which assurance he joyfully retained to the last. I still visit prisoners. Many of them are great sinners, but I have the privilege of offering them a great Savior.

A. G. JONES.

HAZLEHURST, Mississippi.

Louisiana's Sunday Law.

The following is the full text of the Sunday law as promulgated:

NO. 18.—AN ACT.

Requiring all stores, shops, groceries, saloons, and all places of public business which are or may be conducted under any law of the State of Louisiana, or under any municipal or local law or ordinance except those herein exempted, to be closed on Sundays, and to bidding all giving, trading, bartering and selling on Sundays by the proprietors or employees of such establishments; declaring it a misdemeanor to violate the provisions of this act; and to fix penalties for all violations of the same, and to repeal all laws or parts of laws contrary to or inconsistent herewith.

SEC. 1. Be it enacted by the General Assembly of the State of Louisiana, That from and after December 31, A. D. 1888, all stores, shops, saloons, and all places of public business, which are or may be licensed under the law of the State of Louisiana or under any municipal or local law or ordinance, and all places of public business, are hereby required to be closed at 12 o'clock on Sunday nights, and to remain closed continuously for twenty-four hours, during which period of time it shall not be lawful for the proprietors thereof to give, trade, barter, exchange or sell any of the stock or any article of merchandise kept in any such establishment.

SEC. 2. Be it further enacted, That whoever shall violate the provisions of this act, for each offense shall be deemed guilty of a misdemeanor, and on trial and conviction shall pay a fine of not less than twenty-five dollars, nor more than two hundred and fifty dollars, or be imprisoned for not less than ten days nor more than thirty days, or both, at the discretion of the court; provided that this act shall not apply to newspapers, carriers of mail, express companies, keepers of soda fountains, places of resort for recreation and health, watering-places and public parks, or to the sale of ice.

SEC. 3. Be it further enacted, That the provisions of this act shall not apply to newspaper offices, printing offices, book stores, drug stores, apothecary shops, undertakers, shops, public and private markets, bakeries, dairies, livery stables, roads whether steam or horse, hotels, boarding-houses, steamboats, and other vessels, warehouses for receiving and forwarding freight, restaurants, telegraph offices and theaters, or any place of amusement, providing no intoxicating liquors are sold in the premises; provided, that no place may be opened for the purpose of selling anything necessary for sickness and for burial purposes; provided that nothing in this act shall be construed so as to allow hotels, boarding-houses to sell or dispose of alcoholic liquors, except when for table use, on Sundays; and, further, that no alcoholic liquors shall be sold or delivered in any public place on said day, except when actually administered or prescribed by a practicing physician in the discharge of his professional duties in case of sickness; in such case the physicians administering the intoxicating liquors may claim therefor.

SEC. 4. Be it further enacted, That all laws or parts of laws contrary to or inconsistent with the provision hereof, be and the same are hereby repealed.

H. W. GADSDEN,
Speaker of the House of Representatives.
CLAY KNOWLTON,
Lieutenant Governor and President of the Senate.
Approved this 21st day of June, 1888.
S. D. MCKENRY,
Governor of the State of Louisiana.
A true copy from the original.
OSCAR ARROYO,
Secretary of State.

A note from Bishop Gallahue gives the cheering intelligence that Dr. H. F. Johnson is recovering from a painful sickness, and soon issue an address to the friends of Whitworth College. The Doctor's work for this college has been great and wise. It has, under his administration, taken the front rank in things pertaining to the education of women, and this ADVOCATE commends it heartily to all persons worthy of their patronage.

In the same note the Bishop informs us that there will be a meeting of the College of Bishops Seashore Camp Meeting, July 1. All the Bishops and the "two stars" at the Camp Meeting this year will make it a memorable time.

The Southern University, Greensboro, Ala., conferred the degree of doctor of divinity upon W. C. Black, of Mississippi Conference, and Rev. E. M. Bonny, of Louisiana. These honors have been worthily bestowed, and the recipients will wear them becomingly.

Prof. W. W. Smith has been elected to the presidency of Randolph Macon College, vice Dr. W. B. Bannett, resigned.

Rev. S. H. Werlein, of this State, has been elected secretary of the Louisiana State Prohibition Committee. We may expect to see earnest work and listen to eloquent words from the new secretary for he puts his whole self into every he undertakes.

Rev. B. Carradine, who attended the Seashore District Conference, at Poplarville, Miss., reports the session an interesting one. His business there was to deliver an address on foreign missions, which he did to the satisfaction and delight of a large audience, and he did not forget to do some good work for the ADVOCATE, for which we are grateful.

We have at a largely additional outlay arranged with Mr. Walter Dunstan, of the Stenographic Bureau, 61 St. Charles street, New Orleans, to make a verbatim report of the sermons of the Rev. Sam P. Jones to be delivered at the Seashore Camp Ground. The sermons, of course, will be published under the supervision of the editor. We trust the friends of the ADVOCATE will recognize this enterprise of the editor and publishers by sending large lists of new subscribers.

The Popular Science Monthly, in an article on "Science and the State," opposes the present "Official Scientific Bureau" and the establishment of "scientific pontiffs at Washington." The editor says that no adequate return is received from the vast expenditure of money, while individual thought and private enterprise are repressed and science and literature are put into bondage and reduced to a condition of servility. There is no more reason for science to be made "official" than there is for religion to be made such. Anything that tends to repress private investigation and individual research does not wear a good look.

Mansfield Female College.

The commencement exercises of Mansfield Female College were inaugurated Sunday, June 6, Rev. C. B. Stewart, D. D., a former president of the college, preaching the annual sermon. A large audience was in attendance, and the sermon was by good judges pronounced admirable as to all essential features. Monday the Board of Managers met, and the work of the scholastic year now closing passed in minute review before them, revealing a most satisfactory state of patronage, finances and the internal administration of its affairs. So far as the business aspect may be made the criterion of judgment, the public seems to have resigned all skepticism as to the right of this venerable institution both to live and to flourish. There have been between thirty and forty boards within its halls and quite an improvement as to the day patronage during this session. Two competent instructors of music have given their whole time to the music classes, and in the other branches of art training there has been a good average of attendance. President Grace has many qualities that fit him for the leadership of an institution of this kind besides those which are common, and his trustworthiness, conservatism of thought and approved scholarship point him out as a man providentially designed for such employment. He has grown upon the Mansfield community as well as upon the church during the two years of his connection with the college as its president. He spares no pains or expense to secure good teachers—as good as the market in this branch affords—and though, owing to the fact that the school is somewhat remote from educational centers, there is some fluctuation as to its personnel, no institution of the State of similar grade can boast of a more competent faculty. Thorough instruction rather than a stilted curriculum seems to be the motto of the president and Board of Managers, and in the fulfillment of this wise policy all true friends of the school will wish them success. Among other changes for the ensuing year Rev. S. J. Davies, an alumnus of Centenary College and member of the Louisiana Annual Conference, was elected to a place in the faculty. A good man will be lost from the traveling ranks to one of those needy niches of church work for which it may be said, in passing—the *clerics*, are born, not made.

On Monday night the musical concert, under charge of Miss Nonie Walmsley and Mrs. Dildake, was held, and proved more than an ordinary success.

Tuesday the alumnae held their annual meeting and at night their annual public exercises, which consisted of a choice recitation by Miss Ella Foster, a splendid poem by Mrs. Julia P. Trull, of Texas, and an oration of rare merit by Prof. R. H. McGimpsey. Among other features of the exercises a finely executed portrait of Dr. Thweatt, handsomely framed and mounted, was presented to the college by the society, and was the occasion of a neat speech of presentation by Miss H. Dubois, and an eloquent response by Dr. Grace and an announcement by Bro. Seales to the effect that the ladies of the alumnae had resolved to assume the expense of the education of one of

Dr. Thweatt's granddaughters in the college.

On Wednesday morning the closing exercises were held, and twelve young ladies composing the graduating class read the best series of college essays that it has been the privilege of the undersigned to hear on any similar occasion, and after the presentation of a medal to Miss Fiddle Hays, of Coushatta, one of the class for proficiency in music, from her teacher, Miss Nonie Walmsley, and the baccalaureate address, the large audience dispersed in excellent spirits over what is regarded as one of the most pleasant and successful commencement occasions which has occurred in the history of this institution of learning.

J. M. BEARD,
A. O. HARRIS,
Visiting Committee.

East Mississippi Female College Commencement.

The commencement sermon was preached at ten o'clock on Sabbath, June 13, by Dr. M. S. Andrews. The doctor had a large congregation, and he held them quiet and delighted for seventy-five minutes. It was a sermon of depth and breadth, and full of spirituality. Nine young ladies graduated, to wit: Miss Mary S. Dyer, Miss Josephine Skayze, Miss A. Emma Smith, Miss Willie A. Tinsley, Miss Mary E. Estes, Miss Ida V. Smith, Miss Lizzie C. Hardy, Miss L. Elizabeth Hughes and Miss Mary Ernest Durham. All of these young ladies read appropriate compositions, and acquitted themselves well. Miss Hughes felt called of God to the missionary work, and her many friends felt that she is worthy and well qualified in every way for the work.

This school of ours is in a healthy condition, and runs with as little friction as any school in our connection.

President M. V. is master of the situation. He is at home in a school. He knows what to do, and how to do, and what not to do, and this is the way he is doing all the time. I feel confident that young ladies will be as well educated at East Mississippi Female College in mind and heart as in any school in the land. Meridian is a growing city of good religious influence, and no better health to be found in our State. I was glad to find three young ladies from Yazoo county in this school, daughters of my old friends. Hope Yazoo will send more next term.

F. M. FEATHERSTUN.

Reception to Bishop Galloway.

The ladies of the Methodist Church gave a very pleasant reception to Bishop Galloway in the parlors at Jackson, Miss., the evening of June 18. At no place is the Bishop more deservedly popular than at Jackson. Here he spent six years of his ministry, and endeared himself to people of all denominations and classes of society. The rooms of the parsonage were brilliantly lighted, and a constant stream of callers paid their respects, from eight till after eleven P. M. Among them were the Jewish rabbi and the Protestant ministers of the city. The Bishop's old friends delighted to do him honor, and he received their flattering attentions with genuine appreciation and delight. In the dining-room was spread an elegant collation of ices, fruits and cakes, of which the company partook in pairs or groups at their pleasure. There was no stiffness, nor formality. The pastor and his family were treated as guests, and, together with all the others present, heartily enjoyed the evening.

G. O. ANDREWS.

The Bishops.

The publisher of the Richmond Christian Advocate has had an engraving of the present College of Bishops (new and old) from photographs selected by them. The work is done with elegance and accuracy. The price is thirty cents. Ministers, churches and Sunday-schools desiring the picture by the dozen can have the engraving for a trifle over cost. Address, Christian Advocate, Richmond, Va.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON,
Publishers.

May 13, 1886.
Premiums.

Any agent sending us three new subscribers, with cash in full, will receive postpaid one copy of Life and Writings of Bishop Linus Parker, by Rev. C. B. Galloway, D. D.

Rev. Sam P. Jones' Sermons at Seashore Camp Ground.

We have, at a largely added expense, arranged to have published in the ADVOCATE the sermons of Rev. Sam P. Jones, to be delivered at the Seashore Camp Ground.

The sermons will, of course, be published under the supervision of the editor. We trust the friends of the ADVOCATE will recognize this enterprise of the editor and publishers by sending large lists of new subscribers.

CARVER & JAMIESON.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McIntyre, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50.

CARVER & JAMIESON,
112 Camp Street.

Did You Receive One?

A large number of our subscribers have been furnished with a statement of their account with the ADVOCATE, and we sincerely hope that they will give immediate attention to same. If you have received one, please attend to it directly; or, if inconvenient, your pastor, will gladly do so for you. Should you wish to dissolve partnership with the ADVOCATE, please write us to that effect, at the same time liquidating at the rate of twenty cents per month.

DISTRICT CONFERENCES.

The District Conference for the Shreveport district will convene in Shreveport on Thursday, August 20, 1886, at nine o'clock A. M.

The District Conference of Greenboro district, Alabama Conference, will convene at Havana, beginning Thursday morning, July 15.

The District Conference of the Mobile district, Alabama Conference, convenes at St. Ephraim, August 11, at nine A. M. Opening session will be preached at eleven A. M. by Rev. T. Y. Abernethy. Pastors will see that their quarterly Conference records are presented for examination.

The District Conference of the Homer district, Louisiana Conference, is fixed for S. M., Thursday, August 26, 1886, and will be held at Arcadia, La. The Rev. J. L. P. Shepard will preach the opening sermon.

The District Conference for the Grenada district, North Mississippi Conference, will be held at Toccoa, July 16-18. The opening session will be preached Friday, eleven A. M., by Rev. Q. A. Oatis. Preachers and delegates who will go by rail will please write Rev. A. J. Foster, Toccoa, Miss., who will furnish conveyance from Oxford to Toccoa, July 15.

The District Conference for the Delhi district, Louisiana Conference, will convene at Waterproof, July 25.

The District Conference for the Jackson district, Mississippi Conference, will be at Boston, Yazoo county, beginning Thursday, July 15, at nine A. M. Rev. W. B. Lewis will preach opening sermon. Bishop Galloway, we hope, will be with us.

The Brookhaven District Conference will be held at Weason, July 1-4, Bishop C. B. Galloway presiding. The Conference session will be preached by Rev. J. O. Jones, on Thursday, at eleven A. M. Recording stewards will please have their quarterly Conference records present at the opening of the Conference on Thursday at nine A. M.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more beneficial results to the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. R. TRUAX, New York.

ADVICE TO MOTHERS.

Mrs. WILSON'S SORREL SYRUP should always be used for children's teething. It soothes the child, softens the gums, alleviates all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

FITZ'S All Pits stopped free by Dr. Kline's Great Nerve Restorer. No Pits after first day's use. Nervousness cured. Treatise and trial bottles free to all cases. Send to Dr. Kline, 331 Arch St., Philadelphia, Pa.

Gleason's Sore Throat Remedy and Sore Throat Remedy. Kill Croup, Whooping Cough, Croup, Diphtheria, 25c. Hills Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Dropper cures in 1 minute, 25c. New Orleans.

NEW ADVERTISEMENTS.

\$65 A MONTHLY BOARD for 3 live young boys or girls, in each county. Address F. W. ZIEGLER & CO., Philadelphia.

The New La. Remedy, The most remarkable remedy for coughs, colds, croup, whooping cough, measles, mumps, all throat and lung complaints—the world over has seen it. It is a simple, safe, and sure remedy, and is a household necessity. It is a simple, safe, and sure remedy, and is a household necessity. It is a simple, safe, and sure remedy, and is a household necessity.

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Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,
Publishers.

EDUCATION.—We call attention to the advertisement in our columns of one of the first schools for young ladies in the Union—we refer to the Wesleyan Female Institute, Staunton, Va. This college has a corps of twenty-two accomplished teachers and officers especially trained for their respective positions. The number educated in this time-honored school reaches into the thousands. Its graduates are sought for as teachers for school and domestic education, and the Christian care and attention bestowed make it a college home as every man desires for his daughter. The late Bishop Dozier says: "In course of study is simple, its faculty accomplished, its instruction both solid and elegant, its personal accommodations healthful, comfortable and tasteful, its discipline eminently judicious, its atmosphere scholarly, and it possesses all the facilities for a thorough education."

Rev. Dr. Harris, the President, has been called a national educator, and the available reputation has been fairly earned, for there is no State in the South that has failed to pay its tribute by sending daughters to him, and but few in the North. With the superior advantages of a first and the low price, it is not strange that the Institute has attained the proud eminence of having over ten boarding pupils from twenty different States.

Mrs. Murphy: "I say, Pat, what would you do if the old house would tumble on you, and crush you to death?" Pat: "Falk, I'd fly for my life!"

Since ladies have been accustomed to use Gleason's Sulfur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

It was a family gathering called to name the baby. The name proposed was William. The lady refused, and in two minutes returned and reported: "No bill."

You can buy for ten cents a sample of Simmons Liver Regulator, for trial. Be sure you get the genuine.

A lady who was a member of a class studying art concluded a recitation on Benjamin Dayton by saying that "toward the close of his life he committed suicide."

No Option in Piso's Cure for Consumption. Cures where other remedies fail. 5c.

Coming into the station: Brakeman: "Pan-ticket! Pan-ticket!" Train boy (at other end of car): "Car-animal! Car-animal!" Troublesome old gentleman (unfamiliar with route): "Dear me! Dear me! Did you understand what station they called?"

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

"Doctor, your horse is awfully skinned of his cracks." "How can you tell?" "Why, I threw one under his feet, and he broke the strap and ran away."

Before renewing your subscription look over our clipping list for 1886.

Which is the longest word in the English language? "Smilts," because there's a mile between the first and last letters.

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our swamps prepared here. This strip is just what it is represented to be, and is endorsed by a great multitude of intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Tonic in the celebrated blood purifier, and infallible for chills.

A GREAT ATTRACTION.—At Philip Werlein's great piano home, 135 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphant Mathushek pianos occupy a prominent place. These just-mentioned are used in almost all the prominent schools both in the city and in country, and those using them are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since Mr. Burton, a well-known citizen of Thibodaux, purchased of Mr. Werlein a magnificent upright Mathushek piano, which has been the theme and admiration of his hosts of friends in that parish. Gov. McCreary has also a Mathushek, and many of the best and leading people of the State have the best of Mathushek instruments in their homes.

Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other articles all of the highest grade will be found at a musical emporium.

Take home loaded for its courtesy and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well built track, and increased speed. They offer the advantages of fast time, through cars, accommodations, and accommodations.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Ecce Ecclesia.

By REV. H. ARREY. (First published, anonymously.)

Southern Methodist Publishing House, Nashville, Tenn. 12mo. 60c. by Mail.

A humbug! I treatise on ecclesiastical science, correcting many popular errors. Criticized elaborately when the author was unknown.

"It will make a sensation in the religious world. Better still, it will dissipate much error."—Prof. Chubbuck.

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MISCELLANEOUS.

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Chimerics.

MISCELLANEOUS.

Christian Advocate.

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NEW ORLEANS, THURSDAY, JULY 8, 1886.

WHOLE NO. 1562.

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THE VALLEY OF SILENCE.

BY FATHER RYAN.

In the hush of the Valley of Silence
I dream all the songs that I sing.
And the music floats down the dim valley,
Till each finds a word for a wing.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech.

And I have seen thoughts in the valley—
Ah, me! how my spirit was stirred!
And they were holy veils on their faces
Their footsteps can scarcely be heard.

They pass through the valley like virgins,
Too pure for the touch of a word.
Do you ask me the place of the valley,
Ye hearts that are hallowed by care?

It lies far between mountains,
And God and his angels are there;
And one is the dark mountain of sorrow,
And one the bright mountain of prayer.

Relation of Man and Brute.

It is surprising that in looking into the relation of man to the lower animals, some of the most obvious, most important and most fundamental considerations are generally overlooked. Great superiority, great degradation generally make up the chapter. But, if we should go a little more slowly and inquire into the particular points of dissimilarity, and compare them carefully, we will likely come out the wiser.

In the first place, it is by no means true that there is a wholesale superiority on the one hand, and a wholesale inferiority on the other. In some respects the superiority falls on the one side, and in other respects on the other; and in still other important points we are unable to institute a comparison and measure the difference.

The first point of inquiry is in regard to physical endowments. Here the functional and muscular endowment is common to kind to both races. All the properties of life are similar in kind. The senses are the same; physical organization is the same; the mode of sustaining life by food and drink; the offices of the skin, bones, blood, heart, lungs; the effects of hunger, heat, cold, fatigue, the respiration, sleep, gestation, etc. All these things are common to both races in kind. But how do they compare in degree? Here man shows to great disadvantage. He is far the inferior of all. Among all quadrupeds, quadrupeds, fowl and fish, man ranks away below the lowest. It might not be easy to find a race of animals that is not, in physical endowment fourfold, if not tenfold the superior of man.

In comparing race with race it is not easy to estimate the advantages of man's lengthened longevity; for while one man might live forty years, four horses—ten years each—would fill the same space, so the enjoyment of life would be the same. But in all muscular activity, strength and agility, how greatly superior to man is the horse, the deer, dog, cat, mouse, bird and fish! In proportion to size, a cat or a squirrel has probably ten times the strength and agility of human persons. A monkey weighing ten or twenty pounds has the strength of a boy or girl four

times as large. What would you think of a child of two or ten years running to the top of a tree and swinging from limb to limb in playful sport? And if a three-year-old monkey or bear should fall twenty or thirty feet to the ground, or into a pond or river, the mother would scarcely turn round to look after his safety.

As compared with all other animals, man is dull, stumbling, slow and helpless. Inferior in sight, smell and hearing, his powers of fatigue and endurance generally are of a very inferior type. But perhaps the greatest disparity is seen in gestation, birth and care of the young. A female will drop her young and tell him to take care of himself, and he is right able to do it. If a mammal, she will tell him there is a teat, if he can find it. Young animals are never sick, and old ones seldom. On the contrary, look at children. The mother is unable even to help herself for a season, and the child for several years almost totally helpless. Nothing but constant attention can keep him alive from day to day. And for ten or fifteen years—the law says, for twenty-one years—he is incapable of taking ordinary care of himself. Now, in what respect is "man the most highly organized of all the animals?"

All this relates to mere muscle, flesh, blood and animalism. And with this alone, however plentifully endowed, any race would soon perish and become extinct. He must be endowed with another power. This might be called moral, or at least, non-physical. So there are two other animal powers by the aid of which a physical constitution may be made useful, and without which it would be cumbersome and useless. These two other powers are wholly dissimilar to each other; the one is bestowed upon man, and the other on the brute races.

Reason and moral sense for man and instinct for brutes are the great moral or spiritual forces by which the vegetable and mineral kingdoms are made subject to the various purposes of animal life. And, let it be repeated, these two forces are totally unlike each other. So far as we know there is not a property or characteristic of any sort that is common to both.

The term *reason*, using it as including the intellectual faculties, may be defined as ability to learn. It implies ignorance, because, if it were not for ignorance, it would not be necessary to learn. Instinct does not learn. Brute knowledge, as far as it goes, is direct and immediate. The mere ready repetition of a thing, which may be called habit, is the result of memory rather than learning.

"The ass knoweth his owner and the ox his master's crib." Birds of passage do not learn geography; they know it fully at the first. A civil engineer must study a long time, make and correct a thousand errors, and then measure and figure a long time before he can determine a level between two points a mile distant from each other. But a beaver will strike the level exactly, at once, without calculation.

Man is born, if not in utter and absolute ignorance, very nearly so. He has everything to learn; but with this wonderful endowment, *ability to learn*; nor does he ever graduate. Mr. Smithsonian's bequest to the Smithsonian Institute was, "For the increase and diffusion of knowledge among men." There is no end to scientific reach. Learning has begun, but is yet in the primary. It will be some time before either science or philosophy reaches the sophomore.

I have said that man's moral endowment was intellect and moral sense. If these are not merely twin aspects of one and the same primal thing, they are constitutionally and inseparably connected. To make either valuable, they must coexist and co-operate. And the great palladium of brutishness is *instinct*. To inquire which of these is the greatest would require some explanation. If the inquiry relates to each in its own exclusive field of operation, a categorical answer would be difficult for lack of points of comparison. Reason is the highest conceivable endowment for man, but would be of no use to brutes; and so, while instinct is

the highest conceivable endowment for brutes, man could make no use of it. It would frustrate and entangle all his reasonings and calculations. The question of their relative superiority in conflict with each other is easily answered. Here reason is a giant, able almost to reach up and pull down the stars; while instinct is a helpless baby. And yet instinct is a better engineer than either Kads or DeLesseps.

Now, these plain, simple considerations, neither denied or ignored by any writer or school of teachers of either science or philosophy, so far as I know, might be useful in the elucidation of some popular questions touching hereditary descent, viz.: the possibility of man finding his remote ancestry in the brute empire. Touching the flesh-and-blood side of the question, it is hardly, it seems to me, quite so easily or so tipplantly disposed of as some theological writers seem to suppose. The Bible, after all, is but a Gulf Stream. A man may navigate the Gulf Stream, in all its windings, from end to end, and yet not learn everything about the Atlantic Ocean. And again, is that question of possible heredity a necessary or even a profitable one? There is a principle in logical discussion which may be thus stated: "What does the proof prove?" And there is another: "The policy of stating too much is as bad as the logic of proving too much." In any case the gain of the victor might not be very great. The question at most is hardly demonstrable.

But there are some questions just along here that are not questionable. If we are a progeny of a quadrumanous ancestry, we have been greatly defrauded, and there is ample room in probates for a petition to set aside the will. Why did that grand, countless wealth in *instinct* all descend to the other branch of the family, and this branch not inherit an ounce of it? Why this fraudulent partiality? Under the pretence of improving our side of the house, why does our quadrumanous brother and his progeny inherit every dime of all that valuable property, and at least three-fourths of the other part of the estate, the flesh and blood property?

The ancestral estate consisted solely in these two kinds of property, viz.: flesh and blood, and instinct. Of the former we receive less than one-fourth of our share, and of the latter not a dime. While I need not deny my kin, I have good grounds of complaint at the exceeding meanness of my inheritance. I have an undoubted right to *instinct*, and yet I can not even weave a spider's web, nor find my way ten miles in the dark without having previously learned it.

"But you have reason instead of instinct." Verily we have reason, consisting of an entire intellectual constitution; but for it we are not in the least indebted to ancestor quadrumanus. We did not get that from him, for he never possessed a dime of that kind of property. Quadrumanus left us without instinct, and, of course, without reason, and, therefore, left us to perish. And perish we must, for the simple and very apparent reason that no animal, or race of animals, without either instinct or reason, could live. Set him down in a world of plenty, and he could not survive the end of the year, if, indeed, he could live till the end of the week, even though he might have the very best physical constitution.

Thus disinherited, abandoned, neglected, helpless and doomed to speedy extinction, a strange and unlooked-for event must have happened at a most opportune moment. A philanthropist of endless riches came along, and, seeing our wrongs and our destitution, opened his treasures of countless and unimaginable wealth and bestowed upon us an endowment no less valuable than human reason, with all its concomitants of a full intellectual constitution, and at the same time saying to us, "Have dominion over all brutishness!"

Or, if that was not exactly the way of it, it was some other way. As to our wrongs, our abandonment and our destitution, there can be no mistake; and as to our endowment and dominion, we have them! How we acquired them, *this argument* is under no obligations to answer.

A. ARNEY.

"The Poor Grog Shop Keeper."

A deficit in the State revenue of \$185,000 caused the gentlemen who make our laws and administer the commonwealth of Louisiana to inquire into the best methods of meeting the financial needs of the State. The proposal was made to levy a high license upon the whisky traffic. This was objected to by a Mr. Laroque, member of the House, on the ground that by imposing a tax of \$200 on saloonists, "the poor grog shop keepers" would be driven out of the business. An amendment offered by a Mr. Shattuck, fixing the license at \$50, was adopted. But no inference can be drawn from the above facts, and that is that the liquor men in the State of Louisiana are represented in the Legislature by friends faithful to their interests, who are determined to protect the liquor traffic and trafficers from all burdensome legislation. While almost every State of the Union sees the importance of checking as far as practicable the great evil of this accursed traffic, the Louisiana Legislature seems intent on facilitating and popularizing a trade whose extinction the interests of civilization now demand.

If we must have drinking saloons, if crime must be licensed, then certainly it is fair that the people should receive the only benefit which can possibly be afforded them by this ruinous and disgraceful business. Everyone knows that its profits are immense. Money flows freely where whisky and other strong drinks are dispensed. If high tax is to be levied against anything, it should not be against the house owner, the real estate proprietor and virtuous business establishments, while this monster saloon business is allowed to fatten by the sacrifice of the best interests of the people.

The time has surely come in the history of New Orleans and Louisiana when all good citizens must awake to the great necessity of reform in this matter. We are too supine. The Times-Democrat deserves the hearty commendation of the moral-loving portion of the community for the position taken by it in a recent editorial headed, "High License or Prohibition." It says among other things: "Whatever the city members (of the Legislature), in part or in whole, may think of this matter of raising the license on liquor sellers, one thing is perfectly patent to every reflecting mind, and that is, it must be either high license or prohibition in this State. The people in this city, as a rule, do not fully appreciate the situation of the people in the country, nor the intolerable nuisances growing out of the unchecked sale of liquor in the low grogeries at the cross roads everywhere. Almost all the crime and all the trouble between employers and employees are the consequence of this liquor traffic, and the people naturally demand relief."

The present amendment gives no relief whatever, but only perpetuates a system of government which is impoverishing and demoralizing the State. We know that extravagant denunciation can achieve no good. Therefore we will not resort to it. But we ask in all solemnity, can not something be done for the redemption of Louisiana? We would ask the House, so solicitous to protect "the poor grog shop keeper," whether in all conscience the people may expect any relief from the evils perpetrated upon them by the aforesaid "poor grog shop keepers?" Has it come to this, gentlemen of the House, that your chief object is to keep in good fellowship with the men who are debauching the morals and outraging the conscience of the country? We fear in our inmost soul that the statement so common among us that the whisky men are ruling the State may have more truth than falsehood to it. And we begin to suspect that the achievement of a Sunday law, which otherwise should do honor to the Legislature which passed it, while it may not have enjoyed the favor of the saloon proprietor, was largely promoted by the pronounced adherence of the saloon employee.

We know of only one remedy. The temperance people of Louisiana must rally. There must be organi-

zation and co-operation in this State, or bad government will continue to the end. Rum and the rum seller must be extinguished. Any Legislature which legalizes a crime criminalizes itself, and there is no other construction to be put upon this traffic. And this liquor business is a criminal which has begotten to itself great riches and surrounded itself by a vast army of hirelings. It has entrenched itself in places of power. Its resources reach into millions. It has suborned legislators and Congressmen, and placed a detective on every man who has political aspirations. It has combined to defeat legislation and discourage reform. But the tidal wave of prohibition has been rising and swelling in volume, carrying with it thousands whose partnership once was proof against reform, but in the near future it will sweep over this land and carry into oblivion all the strongholds and minnows of intemperance. State by State of the United States is coming to the front, and is it not time for Louisiana to be heard from? What are the people doing? It is not enough to have an opinion and occasionally to speak a word against this stronghold of the devil. Indeed, this monstrous iniquity which rests in every land and whose magnitude form threatens to crush out the light and life of this Christian civilization is not some slight evil which shall vanish before the eloquent appeal of even a Gough or Wilkesforce. It has to be dealt with by main force, and not with awkwardness. Sanctified intelligence and heroic devotion consecrated to the work of saving the State from the ruin of strong drink are the great need of the day. Who will volunteer in this warfare for God and man? "The poor grog shop keeper" indeed! We must legislate him out of the State. It is voter against voter. The politician may have a conscience of his own, but according to his code he must subvert himself to the instructions of his constituency. It would be dishonorable, he says, to accept office from their hands and betray the men who gave him their suffrages. This is the direction in which his conscience moves. To the front, O ye sons of temperance! Organize prohibition clubs.

The temperance women of Louisiana have not been inactive. The mass meetings which they were instrumental in holding in New Orleans two years ago gave a momentary boom to the cause. But such meetings must be held throughout the State. There ought to be mass meetings in New Orleans, Baton Rouge, Alexandria, Shreveport, and in every representative and influential town in the State. By the next session of the Legislature temperance sentiment should be so pronounced as to make its impression on the mind of law makers. It can be done.

The Times-Democrat is apparently the organ through which temperance reform movements may find access to the people. We take it that the aforesaid editorial in that paper voices its position upon this momentous question, and as the conflict grows in interest we shall expect that first editorial to be reinforced by others quite as vigorous and to the point.

A Correction.

MR. EDITOR: I appreciate the endorsement which the Rev. T. L. Mellen gives to my article, which he takes from this Jackson, Miss., Clarion for publication in your columns. I wish to make the same correction in the Advocate that I did in the Clarion. I stated on this authority of my informant that the extract which I answered was taken from the Churchman. This was an error. That extract, headed "Church Schools," was the major part of an editorial in the Church News, of April 15. The Church News is a monthly published in Natchez, Miss., and announces itself as the "official organ of the diocese of Mississippi." Allow me to add that, so far as I know from ample opportunities to learn, the attack which that editorial makes on the University of Mississippi is wholly without foundation of truth or fact. I do not believe that the falsity of the denomi-

nation represented by the Church News endorse or approve the utterances of the "Official organ of the diocese of Mississippi." In that hasty and unwarranted indictment against the noble University of Mississippi, there is really no inconsistency between the healthiest fidelity and zeal in support of denominational institutions on the one hand and a generous, patriotic defense of the great State schools on the other. I am deeply attached to my honorable, worthy alma mater. She has done and is now doing a great work for the commonwealth of the State. She is prepared to do more good than she has been allowed to do. She is ready to endow the sons and daughters of Mississippi with a scholastic patrimony to be obtained nowhere else in the State, and her offer ought to be met without grudge or prejudice. It is no credit to a competitor. In the field of education to strive for success by trying to traduce this University, nor to individuals by taking revenge for the consequences of righteous discipline.

ALUMNI.

Current Coin.

(St. Louis Christian Advocate.)

One of the truest tests of the Christful spirituality of a church is to be found in the fewness and simplicity of its ceremonies. Many and engaging forms tend to confuse the vision of Christ and hide his person while they invite and center the heart on the form, instead of the person. The forms should not be a drapery to hide Christ, but as the thinnest veil through which his full sized form could be clearly outlined. Like the feeblest cloud, while not obstructing the view of this Divine Sun, yet shields the eye and lifts from this glorious Orb the excessive and blinding dazzle of his glowing form, and lets the eye rest without glare and with peculiar delight and clearest vision on the peerless beauty of the full orb of the Sun of Righteousness.

(New Orleans Christian Advocate.)

Man must live in obedience to the word of God, or life is not worth living; and, however great, in worldly point of view, the sacrifices he makes for duty's sake, he has in finite compensations in the consciousness of God's favor and the precious manifestations of his Spirit. He is unspeakably happier in his fidelity than if he had gained all worldly wealth and pleasure by sacrificing it. Do you not know, O Christians, living by bread alone, that men of your pity for the honest poor man is misplaced? He has no need of that you know not of, and that he would not forfeit for all you have. He might have been as rich as you if he had not repeatedly refused to pay the fearful price you have paid. He preferred to live by the word of God, by loyalty to truth and duty. He may justly pity you, starving your soul, in your effort to live by bread alone.

(Western Christian Advocate.)

The Episcopal clergy are becoming eminent as humorists. Theirs is dry, not always patent to themselves, but often convulsive to the outlying parts of Christendom. Now they benevolently propose to admit the benighted sects to their little communion, as though it were practicable to turn the Atlantic into Memphrenagog, or for a frog to swallow an elephant; then, in default of such absorption, they are considering the propriety of conferring orders on the preachers of the sects, as though any virtue could go out of their pale, delicate, womanly little hands upon the brawny muscles and strength of dissenting Christendom, whose commission from the Almighty is entirely adequate to their work. The proposal is very solemn, and very funny.

(Herald and Presbyterian.)

The cause of Sabbath observance is making gratifying progress in quarters unexpected. The laboring classes begin to see the terrible tyranny of work, the week through, without a day of rest. They see it to be destructive of domestic, social, and intellectual interest, and the enemy of their physical welfare. In various places they are moving in the direction of maintaining the Sabbath, as the workman's best friend. While at Devil's Lake, two weeks ago, where we would least expect it, we saw a compact posted through the town, signed by all the barbers, resolving they would under no circumstances open their shops for Sabbath work. In Minneapolis, seven-eighths of the barbers have made the same agreement, and are resolved to promptly prosecute any fellow-craftsmen who attend to business on the Sabbath. It will be in the interest of humanity and religion alike, when working people everywhere shall see that the Sabbath day is a blessed gift of our heavenly Father to all his creatures.

Christian Advocate.

THURSDAY, JULY 8, 1886.

A SONG OF THE NIGHT.

BY LILLIAN W. MANNING.

Christian morning met,
Though early to depart,
Remember who stands the faithful lot,
Oh, trust his heart.

Think of the dawn of dawn,
Think of the dawn of dawn,
Think of the dawn of dawn,
Oh, trust his heart.

See the red drops that were
From the eyes of the faithful,
Think of the dawn of dawn,
Oh, trust his heart.

Trust him through every loss,
Trust him through every loss,
Trust him through every loss,
Oh, trust his heart.

When the dawn of dawn,
When the dawn of dawn,
When the dawn of dawn,
Oh, trust his heart.

Various Commencements.

BY REV. W. J. BAKER, D. D.

Mr. Editor: Can you spare me space in your paper for a few brief notes? An invitation to preach a commencement sermon gave me an opportunity recently to visit one of the Mississippi's famous institutions of learning, Cooper Institute. This institution is located at Daleville, a small village in Lumbard county, about eighteen miles from Meridian. Its remoteness from the temptations incident to urban life have ever been regarded by its patrons as a point in its favor. Its patronage is less than in former years, but the trustees have devised plans by which they hope in the near future to restore the institution to its former prosperity. I regretted that pressing engagements prevented my remaining to witness the commencement exercises.

I also attended, upon the same errand, the commencement of the Southern University. This was my first trip to Greensboro. A visitor does not need to be told that this city is of ante-bellum origin. Its broad, well-shaded streets, its palatial residences with spacious lawns and extensive groves, and its general aspect of substantialism and opulence, evidently do not belong to post-bellum times.

The University is rapidly regaining its former prosperity. It has one hundred and twenty-five pupils in the college proper and quite a good patronage in the preparatory department.

The moral tone of the school is remarkably good. Nine-tenths of the pupils are church members, and a large proportion of them have a genuine, old-fashioned Methodist experience which they are not ashamed to relate whenever opportunity offers. Their class meetings, one of which it was my privilege to attend, are "seasons of refreshing" from the presence of the Lord. These youthful disciples evince a vigor of piety and a glow of religious enthusiasm which I wish could be imparted to every member of the church militant. Quite a number of these young men are preparing themselves for ministerial responsibilities. The Greensboro boys rank high in intellectuality. Without claiming the gift of prophecy, I here record my prediction that many of them will be heard from in the near future.

The audience on Sunday was very large, the house being filled to overflowing. The music was of a high order. Although the day was excessively hot, and the longitudinal dimensions of the sermon supererogatory, yet there was the most perfect decorum and attention to the close.

Being a member of the Board of Trustees of East Mississippi Female College, whose commencement was going on at the same time, I was compelled to return to Meridian on Monday morning, very much to my regret.

One fact connected with the rehabilitation of Greensboro I desire to call attention to, viz: the interest in its welfare manifested by the two patronizing Conferences. A large number of preachers from these two Conferences were present, and some of them had traveled a long distance.

I think the outlook for Southern University is decidedly encouraging. With a president so skilled and able as Dr. Allen S. Andrews, with a faculty assiduous and efficient, with a financial agent so vigorous, enterprising and versatile as Dr. McCoy, with an active Board of Trustees, and with the hearts of two Conferences beating in sympathy with it, Greensboro occupies to-day a most enviable position among the educational institutions of Southern Methodism.

I found Greensboro all aglow with enthusiasm over the nomination of her distinguished citizen, Col. Thomas Seay, for gubernatorial honors. He had just returned from the convention on the day of my arrival. Col. Seay is a man of rare ability and force, and a Methodist whose daily life is in keeping with his church relations.

Of the commencement of East Mississippi Female College, which I attended on my return, mention will be made in a separate letter either by myself or another.

From East Mississippi I went to Whitworth, stopping at Hazlehurst long enough to fire two shots at the liquor traffic. A local option contest, you know, is now going on there. My

judgment is that Copley will go dry by a large majority.

My home at Brookhaven was under the hospitable roof of Mrs. Lela Cumming, the accomplished daughter of Dr. Johnson; and a more delightful home this preacher does not desire.

The commencement exercises began with the sermon, which was delivered with some hoarseness and much perspiration to a large audience. The college choir rendered several pieces of artistic music in fine style.

At four o'clock in the afternoon I attended a Band of Hope meeting, at which an interesting address was made by Rev. Pinkney A. Johnston and a few desultory remarks by the writer. It is a favorable omen to see our young people everywhere being banded together for instruction in the principles of temperance. At night there was a meeting of the Young Woman's Christian Association. There were several readings and recitations by young ladies who acquitted themselves most creditably. There was also an able, pointed and practical address by one of the rising young men of our Conference, the Rev. J. T. Nicholson.

On Monday, at eleven A. M., the Alumni Association held its annual meeting. Besides the devotional exercises and the elegant music prepared for the occasion, there were three items on the programme. First there was a very interesting, well-written and well-read essay by one of the alumnae, whose name I do not now recall. Then another former graduate, Miss Ragdale, gave a recitation which evinced eloquent powers of a high order. The writer followed in a brief address, after which there was an adjournment to the spacious college dining-hall, where Mrs. Kidd had in waiting a most sumptuous banquet. In the afternoon all were invited to visit Art Hall, where there were on exhibition specimens of the work done by pupils during the session. The collection was a very creditable one, evincing a skilled faculty in this department and rare talent among the pupils. The exercises at night were of a very interesting character. The music was superb.

The salutory by Miss Emma Williams, of Bolton, Miss., and the valedictory by Miss Minnie Thompson, of Delhi, La., were well composed and were delivered gracefully and impressively. Owing to Dr. Johnson's illness the baccalaureate was delivered by Bishop Galloway. Although this was out of his line, and although he had almost no time for preparation, he was equal to the emergency. The address was elevated in sentiment and chaste in diction, and its whole trend was in the direction of moral and intellectual elevation.

The work of conferring degrees was entrusted to the hands of that experienced educator, Dr. C. G. Andrews, whose appropriate and well-timed remarks were highly appreciated by the audience.

En route for Meridian I spent a day and night at Amite City, where I had an engagement to lecture on prohibition. But weather and other causes prevented as large an audience as the friends of the cause had hoped for; still the audience was a fair one for the place. They heard the pure, unadorned gospel of temperance patiently and attentively. I had a delightful sojourn at the parsonage. The itinerancy has given Bro. Pugh for the present a dwelling-place among a refined, intelligent people.

Grenada Collegiate Institute.

The commencement exercises of this institution closed on Thursday night, June 17. The session had been prosperous; enrolling its largest number of matriculants under the present administration.

Rev. T. J. Newell, A. M., president, by his wise and able management is achieving success and winning golden opinions. He is aided by an efficient corps of teachers, not sparing pains nor expense in securing assistants of sufficient number and qualifications for thorough and excellent instruction. The commencement sermon was preached by Rev. J. W. Price, of Water Valley. It was not my pleasure to hear the sermon, but a communication in a local paper represents it as clear, strong and profitable. It was preached in the Methodist Church to a large and attentive congregation.

The examinations and other public entertainments were of a very interesting and satisfactory character, showing earnest, faithful work on the part of teachers and application and proficiency on the part of pupils. I was present only during the last two days, sufficiently long, however, to be very favorably impressed and to have my good opinions confirmed in behalf of the institution. Including the resident ministers ten preachers of the North Mississippi Conference—the patronizing Conference—were present, adding by their presence to the interest and gladness of the occasion.

A special and enjoyable feature of the general programme was the "Little Folks' Entertainment," given on Wednesday evening in the presence of a large and delighted audience. On Thursday the degree of mistress of English literature was conferred upon Misses Mamie M. Paine, Lula Ballard, Ella W. Turner, Mary E. Luter, Mildred B. Lake and Bessie A. Coulter. All of these young ladies read appropriate essays. The valedictory was read by Miss Mamie M. Paine, who also received the first honors of the Institute.

The annual address by this correspondent followed the reading of the essays, and was not lacking in quantity, occupying "just one hour." Then followed, what to me is always a touching and interesting scene, the presentation of diplomas to the members of the graduating class. This duty was performed with impressive manner and appropriate remarks by the president, Rev. T. J. Newell. Educated in a school under religious influences, these six young ladies go forth from the school-room henceforth to adorn and elevate society and to bless the world by the gentle ministrations of cultured, Christian womanhood. The degree, *honoris causa*, of mistress of English literature was bestowed upon Mrs. Kate F. Paine, one of the worthy and popular teachers of the Institute.

Thursday evening was set apart for the annual concert by the collegiate department. Excellent music and delightful varied exercises were rendered in the presence of a packed and overflowing audience. The announcement, near the close, that Rev. T. J. Newell had been elected to the presidency of the institution for an additional term of four years was received with cheers. Under its present able management the school is growing in popularity, and the future outlook is bright with promises. Rev. J. A. Bowen, the efficient financial agent, made a cheering report, announcing that the prospects for increasing patronage and a speedy payment of the debt were assured.

The spirit of corps of the college, as apparent to a visitor, was delightful. Harmony among the teachers and a laudable emulation with deferential department among the pupils all indicated a well-regulated institution. The boarding department, under the direction of Mrs. T. J. Newell, has about it an appearance of homelike comfort and quiet which is pleasant to behold. Parents having daughters to educate abroad can find in Grenada Collegiate Institute a college home where physical health and comfort will be looked after as well as moral and mental culture. Summing up the whole, the commencement occasion was a season of refined social and literary entertainment, a symposium of letters and the fine arts, of beauty and intelligence, a joyous gathering and greeting of many friends, and now that it is over it will be in order to offer congratulations on account of the successful management of the institution in the past and also on its brightening prospects for the future.

Effectiveness of Preaching—No. 2.

We inquire wherein lies the effectiveness of the preaching of the ministry of the present day. What is it that gives the ministry success? First they secure the attention of the people, and then their success lies wholly in the character of the doctrines they preach and the method which attends their utterances. This was Christ's method. He first secured the attention of the people, and then proclaimed his doctrine into them. He performed miracles in order to make an impression and secure their attention and fasten their minds upon him, and then astonished them with his doctrine. The attention of the people must be secured before they can be reached by the gospel. Ministers are often criticised in the use of legitimate means to attract the people and turn their attention to the subject of religion, and yet many are succeeding in the face of criticism. Many of the most successful evangelists of the present day are being criticised by some of the most influential because of the means resorted to in order to arrest the attention of the masses, and yet their success is perfectly wonderful. In order to succeed the attention of the people must be secured. Where God puts his seal upon the methods and plans adopted by the ministry, as in the case of many evangelists now in the field, by blessing their labors with mighty results, we certainly must approve. No one can doubt the success of Luther, Wesley, Whitefield and others, and yet they resorted to means in order to secure hearers which was then, and would now be criticised and regarded as fanatical and sensational, and yet their success as reformers has never been surpassed. When Whitefield and others resorted to the common and stood in the open air to proclaim life and salvation the people were attracted by each attractive proceedings and flocked in multitudes to hear them and were astonished at their doctrines. God put his approbation upon their efforts and thousands were converted under their ministry, and we are reaping the fruits of their labors. Moody and Sankey attract the people by their beautiful songs, and many are converted through the preaching of the word. The evangelist, Rev. Sam. Jones, pitches his great gospel tent and calls men hypocrites and liars, and speaks in the language of the masses and uses the most startling illustrations, and in this way secures attention and thousands are converted and saved through the doctrines he preaches. It is our duty, as a church, to secure first the attention of the people by making our churches comfortable, the services attractive, and then permanent success lies in the character of the doctrines we preach and the method which attends our utterances. Men may be thoroughly read up in the science and literature of the day, and may understand the best rules of logic and discourse ever so fluently upon evolution and questions

pertaining to physical science, and all will be vain babbling unless the pure word of God is presented with authority and power. Men may preach well-prepared and eloquent sermons, prepared after the strictest rules of homiletics upon scientific questions of the day, but all will be as sounding brass and a tinkling cymbal, and will sink into insignificance and obscurity unless followed with the saving doctrines of Christ full of the Holy Ghost and power. This authority is what is needed in the ministry and church of the present day, and when we possess it we will preach with effectiveness and great results. It is pleasant for the people to admire and speak well of the ministry, but edification for the ministry will not effect a moral change in the people. This must be effected through the doctrines they preach. Popularity is a very desirable thing. It is in harmony with human nature, but can not be relied upon for success. "A first-rate preacher sinks himself in his sermon; a second-rate preacher sinks his sermon in himself. This," says an ancient historian, "inconceivably demonstrates the superiority of Demosthenes as an orator over Cicero. After a grand oratorical display every tongue in Rome would be set to going to magnify the rare abilities of Cicero. But people listening to Demosthenes forgot Demosthenes. Not a word about the matchless eloquence of the orator." They were lost in his theme. "It is noteworthy that at the conclusion of the discourse of Jesus Christ it is recorded that the admiration of the people was directed not towards the preacher, but towards the sermon." Admiration may secure for the ministry friends, add to the congregation and insure a more liberal support, but can we afford not to have the power from on high?

STONE, ALABAMA.

HFNLEP.

From the Work.

PALMETTO HOME, MISS.

Mr. Editor: A few weeks ago en route to one of my appointments I came in contact with a dog which evidently had a genuine case of hydrophobia, and not having "a government stamp on his nose," I felt free to attack him. My only weapon was a billet of wood, but after a rather rich experience of some minutes' duration, I succeeded in consigning the enraged cur to his last resting-place. We swamp people kill every mad dog we can find, Mr. Editor, nor do we believe he can ever be "legalized."

Our attacks upon the "whisky devil" are no less fearlessly made. "Taking away our liberty" is the cry we sometimes hear; but some of these divested of their "liberty" are falling into line with the prohibitionists, and are making a strong fight against whisky—the bane of America. The better class of our colored people and a large majority of our white citizens are realizing that the whisky traffic has brought more woe and suffering upon humanity, has done more to ruin our nation and to destroy the noblest youths of our country, in the last five years, than hydrophobia has since its discovery. And these leading citizens of our vicinity are boldly declaring themselves for "home and native land." Best of Yazoo county, which last year had six saloons, will, we trust, soon be entirely rid of the nefarious traffic.

I am glad that everywhere the church of God is waking up and coming to the help of the Lord as one man, and striving to beat back those dark waves of death that sweep across our country, bearing upon their bosom the noblest and best we have. May God increase continually the zeal and courage of all who are working for prohibition! And may the good work go on until we shall hear the shouts of victory going up from every county, from every State, and every nation!

All on Silver Creek circuit is moving on smoothly and nicely. Our new church at Lake City, which is a model for neatness and beauty, was dedicated the second Sunday in this month, Bro. T. W. Adams officiating. His sermon was highly appreciated, and he kindly won many hearts. Up to date, have had only six accessions to the church. We are praying and working for a glorious revival of heartfelt religion.

The Lord bless you, Mr. Editor, in your great field of usefulness.

Fretfully,

JAS. A. NEWSON.

WATER VALLEY.

Mr. Editor: I am spending a few days at home, sweet home, after an absence of five weeks, during which time I visited Oxford, Water Valley, Duck Hill and Grenada, doing what I could, officially, in my work of circulating good literature, and ministerially, in preaching the word and laboring for the salvation of souls. Nearly two weeks were spent in Water Valley, where a great work of grace was in progress, which resulted in about 80 conversions and 40 additions to the Methodist Church. Bro. Price and his people are jubilant over the victory and achievement of Divine grace through the instrumentality of the consecrated and faithful evangelist, Rev. J. H. Collins. He is conducting a meeting here this week, assisted by his wife and Mrs. Hunter, two excellent Christian women. The revival spirit is glowing in the church, and sinners are seeking salvation. Bro. Ramsey and the "faithful ones" are praying for and expecting a sweeping revival.

O. W. BACHMAN.

Kewtawco, Mississippi.

A Grand Pipe Organ.

In December last Messrs. Pfeiffer Bros., of New Orleans, La., manufactured and set up within the Jefferson Street Methodist Episcopal Church, South, Natchez, Miss., one of their superior pipe organs, which, after a thorough trial of more than six months, continues to give unqualified satisfaction.

Its dimensions are seventeen feet in width, six feet in depth, and eighteen feet in height, and resting gracefully upon an elevation of four and a half feet, places its true summit at 22 feet from the church floor—its tallest pipes reaching well up to the lofty ceiling above. It is supplied with two manuals of sixty-one notes each, a pedal of twenty-seven notes and twenty-eight stops and mechanical registers.

This organ has more than 1,200 speaking pipes, and are of all sizes from that of an ordinary lead pencil to sixteen inches square, and from six inches to twelve feet in length.

In this connection I would mention a feature that is as unusual as it is especially pleasing and attractive, and which, by reason of the wisdom displayed in placing the organ at the rear of the pulpit, only serves to greatly intensify the beauty, grandeur and magnificence of this wonderful instrument of music. I refer to its three sides of lofty metal pipes decorated in the most beautiful, delicate and artistic designs of ornamentation. I am told by Messrs. Pfeiffer Bros. that it is quite likely there is not another organ in the whole Southern country that shows as many sides of large metal pipes of similar coloring and ornamentation.

The quality of tone is as fine and impressive as the instrument is grand and attractive. It is very powerful and possesses the many beautiful and rare combinations of the modern organ.

At the time the contract was awarded the builders stated that in handsome appearance, in size, power and quality of tone, this organ would rival any in the State, and it is now the opinion of the Jefferson Street Church congregation that Messrs. Pfeiffer Bros. have given to us all that was contemplated, promised or designed, and therefore this congregation can safely and consistently commend these gentlemen for their honesty and fidelity as well as being experienced and skilled organ builders. In the opinion of our people there is no longer a necessity for sending our orders to the far North, entailing additional cost, when we have such a firm as the Pfeiffer Brothers of New Orleans.

As to the esthetic embellishment of our church auditorium, simple, chaste and beautiful by a furniture so grand in its proportions and so rich in design and finish, yet wholly in accord, as well as the sublime influence and impression upon the congregation by this mighty instrument of sacred song and music, with its complement of voices when discoursing harmonious, pathetic and soul-inspiring anthems of praise to the great I Am—one needs but to see and to hear. This organ is valued at two thousand and five hundred dollars, and Jefferson Street Church has made a wise and judicious investment. Oh that the Lord will receive our gifts and bless them to the use of his holy and great name.

NATCHEZ, MISSISSIPPI.

GEO. W. REMBERT.

Lips and Lives.

BY REV. W. H. ANDERSON, D. D.

These speak, the one with words, the other with acts. They express sentiment, reveal character. Through them to hidden mind exhibits itself in the wonders of thought, purity of purpose, heroism of noble design. These may be the ministers of mercy, guides to virtuous behavior, agents of precious sympathy; valuable aids in hours of sorrow.

These two indices of ourselves and of our disposition to others should never be antagonistic in meaning and effort. The lips should not have the semblance of truth and goodness while the actions are in the service of deceit and wrong. The heart should be as readily indicated and as truthfully represented by our lips as by our lives. Lips address the ear in the language of friendship and love, of truth and wisdom. The life is a promise or a fulfillment made to the eye. Life is goodness and truth in action before us, or it is a wordless lie and injury, because the moral sense is deceived and the confidence of the soul disappointed.

In religious life there should be continued harmony between the words of the lips and the play of the actions. The lips express trust in God, reception of Christ, affection for our Savior and our fellows. The confidence and consecration of the soul are coiled in words. The lips offer worship to God, hymns of praise to Jesus, words of love to the brethren, vows are uttered of entire fidelity to God and life-long obedience to his service. Our lives come on as commentaries on our Christian profession. They show the correctness of creed, the permanence of conviction, the stability of principle, the purity of religious purpose. Words are living on rapid wings. They address the ear, then are lost in the very air for the moment employed as carriers of thought. Lives slowly pass before us. We have time to examine them, to be impressed with their peculiarities, to study the principles on which they are based, the motives by which they are moulded and governed. We admire excellence, wonder at heroism, or are startled by vice.

Lives are progressive autobiographies. They are aggregated evidences, unimpeachable witnesses. They present character building up before us, and show the web of destiny woven in our presence. Lips may for the time pretend, but lives are the only reliable exponents, the true revelations of the hidden soul. Life service, whether of God or of man, is very easy and cheap. Life service requires persistence of purpose, heroic endurance, tireless efforts galvanized and supported by living grace.

Lips and lives should have but one grand standard—the Holy Scriptures, and one great teacher—Jesus of Nazareth. In proportion as there is congruence with inspired truth, and resemblance to "the Master," there will be the investment of earth with purest pleasures, loftiest characters, noblest employments and exultant hopes. If human opinion and conduct are the standards, nothing is reliable, everything is contradictory. Lips should ever echo the teachings of the Scriptures, and lives should ever live in efforts to imitate the Divine Christ.

It is very important that life in its childhood innocence, trust and teachableness should be trained in the school of Christ, that manhood's prime should lay its strength and wisdom on God's altars, and that grey hairs should be a crown of glory because found in the ways of righteousness. Lives are pictures of "the beauty of holiness," masterpieces of the Divine artist, or fearful exhibitions of the deformity of sin. Lives most illustrate the beauty of Christ's religion, and most glorify the living love to man. Lives are the reason and material of our future being. We are judged "according to the deeds done in the body." Lives are spirit-carved statues for the galleries of heaven, or eternal memorials of human folly and disgrace.

COLUMBIA, KENTUCKY.

Ministerial Efficiency.

The following article from a late number of the Interior strikes us as worthy of the thoughtful consideration of every preacher of the gospel. Among the traits in the character of the Great Teacher, who is our exemplar, manliness has a very prominent place.

A symposium on how the ministry may increase its efficiency and usefulness has been running through several numbers of the Interior. The view of the diversity of views shows that the picture of the model ministry is not easily drawn. We venture to say that the one prime condition of getting on in the ministry, the condition underlying all others, is simply and squarely that the minister shall be a true and honest man. True manliness means a variety of conditions of success, for the ministry implies a vast and varied work. But all other qualifications go for nothing without the prime one of a clear, true, honest manhood. The higher you hold on and the greater the wreck. The taller the minister, if he is not first a true man, the weaker or more disastrous his work. No orthodoxy will not avail, nor will intellectual ability, nor oratory, nor any other personal gifts. There must be, first of all, the foundation of a manly character.

Of all people the minister should be characterized by manly qualities in his intercourse among Christian people. Without this the more he runs around among them the worse for him. He will only betray his weakness. Only strong manhood can hold familiarity back from contempt. No pliancy can take its place. Godly-godly talk in private or public that does not get tone and ring from a true, strong, manly character does far more harm than good.

In these days of intense activity the buzzing sort of a minister seems to be in demand—the ubiquitous man who can be everywhere and say everything and do everything, the man who can be on all the committees in the morning, in all the parlors in the afternoon and at all the meetings in the evening; the man who can run himself and run things all around the town. He is supposed to be specially valuable in building up a church. It is all a mistake. He enters himself into the ground and perishes. The church—the church, the world needs less movement and more weight; a man who can not call so often and does not need to because the one call is not soon forgotten. More and more the question is, not how many things can the minister do? but how much of the prime man? Truly ministers are a great stumbling block to a generation which increasingly reverences manhood.

And in the pulpit, manhood more than brains, will have power. The question is not, what kind of a speech can he make? but who laid that makes the speech? The prime man, manly qualities in the pulpit is intellectual honesty. It is easy to preach according to the traditions of the elders and the rules of amanuensis and the prepositions of confessions. It is not so easy to keep the mind crystal clear in loyalty to the truth. It is easy to become the slave of a system. But there is real nobility only in being the slave of truth, and in daring to speak it all out. The witness in court is sworn, not only to tell the truth, but the whole truth. The minister is under a similar oath. The pulpit is not the place for suppressed convictions. Neither is it the place for floating off the vapors of doubts and unformed opinions. No man has a right to speak short of his convictions. To speak out the whole mind would lead to very anxious questioning as to the minister's orthodoxy. Even that would not be so bad as an anxious question about his honesty. If he is honest he may be brought back to orthodoxy. If he is dishonest, to be as orthodox as Paul will not save him. To speak out every sincere thought may put a man out of period of his life out of harmony with himself at another period. What is the consequence, as Emerson says, is the highest of small minds. It is not important we should always think exactly the same things, and with equal and unchanged emphasis, but it is immensely important that we should be true to ourselves and true to the truth. It is no sin to grow out of a false idea, it is a false idea to grow out of dishonesty even for an hour.

It is easy enough to be smart. And a sentimental pietism that runs to tears is not difficult to some natures. And

Christian Advocate.

OFFICE OF THE LUTHERAN, METHODIST AND
EPISCOPAL MINISTERS' CONFERENCE OF
THE MISSISSIPPI EPISCOPAL
CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. SAMP, D. D., REV. J. T. SAWYER
REV. W. L. C. HURFVICK.

THURSDAY, JULY 8, 1886.

There are five vacancies in the professorships of the University of Mississippi. Each is worth a house and premises free of rent and two thousand dollars per annum. Applicants should be presented July 27, or correspond with H. M. Sullivan, secretary of the Board of Trustees, Oxford, Miss.

A writer in the Picayune says that the celebrated chairman of the Tichborne estate, on the trial of that case, was asked 11,800 questions, by the most brilliant talent of the British bar, and by actual count, answered over 9,000 of them with absolute correctness. There is no telling what the legal gentlemen can make a man do!

Dr. A. E. Kittredge has just finished a sixteen years' pastorate at the Third Presbyterian Church in Chicago. During that sixteen years he received 1,681 members on profession of faith and 1,784 by letter. During the same time the church had gathered over 2,000 children into its Sunday-school. The church had also, during the same time, sent out three colonies into other parts of the city. The present membership is 2,300.

A brother in attendance upon a District Conference heard a preacher give an account of a "secret prayer meeting," which was "working wonders among the people. The imaginations of the backslidden and the wicked were turned loose upon the probabilities of the fatal results of a prayer meeting that met nobody knew where nor when. It was as if the news had been spread that a box of dynamite was hidden somewhere and an explosion might take place anywhere at any moment. And there were growlings among the wicked and "great searchings of heart for the divisions of Reuben." And the "secret prayer meeting" was proving a wonderful success!

The last number of the London Methodist Times has eight letters from as many correspondents on the subject of singing. Surely this subject is beginning to stir our people all over the world. Last week we copied a good article on the same subject from the Alabama Christian Advocate. A brother who attended a District Conference the other day informed us that in the progress of the business it came out that our hymn was actually being set aside in some places by gospel songs, etc. What is the matter with us? Have we outgrown the lyrics of David and Wesley? Is something wrong in regard to our musical culture? Has the spirituality of our church become so attenuated that the emotions need only a namby-pamby ditty set to a jingling tune to sway them to and fro like a reed in the breeze? And some people are impudent enough to call that "worshiping God." As our Episcopal friends say, "Good Lord, deliver us."

—Rev. S. J. Davies, of Louisiana Conference, has been elected to a professorship in Mansfield Female College at Mansfield, La.

—We are pained to learn that Rev. R. S. Holcombe, Bible agent for Mississippi and Louisiana, while on a visit to his brother, Dr. A. R. Holcombe, of Jackson, La., was taken quite ill and will be unable to attend his appointments for some weeks.

—We are informed that Rev. J. A. Parker, of Bastrop, La., has been elected to the presidency of Minden Female College at Minden, La. If Bro. Parker accepts the position, the school will gain a fine officer and the itinerancy will lose one of its best preachers.

—We call attention to the advertisement in another column of Millersburg Female College, located at Millersburg, Ky. In a healthy location and conducted by competent officers and thoroughly equipped for educational work, this school merits patronage and promises satisfaction.

—Rev. F. S. Parker, who has been assisting his brother, Rev. Frank Parker, in protracted services at Pattersonville, La., reports a fine work of grace accomplished. There were about fifteen conversions, and about ten accessions to the church. The membership has been greatly benefited by the zealous efforts of these two young brethren.

What Does It Cost?

The value of an article is generally estimated by the price paid for it. The manner of estimating values depends upon the character of the person who makes the estimate. While it is a general rule that a thing is considered to be worth about what it costs, a prudent man will never give more for an article than he considers it worth to himself. The value he places upon it will always regulate the price he pays. The pressure of his necessities or wishes is the measure of value and the measure of value is the measure of price. His necessities or wishes, however great, do not blind him in regard to the value of the thing which he is willing to exchange. The provident man has estimated the value of his money as well as the value of the thing which his money will procure. But there is a class of persons who never seem to make this double estimate, and this class is divided into two sections. The covetous man places all the value upon his money, and he is not willing to pay a fair price for anything. The improvident person places all the value upon the thing he desires, and squanders any amount of money to procure it. There is an evident want of thought exhibited by each section of this class. The one places such a high estimate upon the thing desired that which he is willing to give for it has scarcely any value at all. The desire for the present enjoyment of possession has crowded out of the mind all reasonable consideration of the value of other things. The other section places such a low estimate upon it that it appears to be regarded as of no value in comparison with other things. The consequence of this is that neither of these ever know from experience the true joy of possession.

These two classes appear in the religious sphere. There are persons who have placed such a high estimate upon themselves that they are not willing to give themselves to obtain possession of religion. They have failed to make the proper estimate of the value of religion. There are persons who appear to be willing to give up the present possession of everything else for the present enjoyment of religion. The Savior said of these, "And anon with joy they receive it." These persons have not properly estimated the deep necessities nor high capabilities of their own spiritual natures. Both classes fall in the attainment of the true religion. The word of the Lord has revealed the true value of religion and the wonderful faculties of the soul, and if this revelation is not comprehended in both its parts, there will be work which, in the nature of the case, must result in defective character. Can there be anything of more importance than correct views as to that which God has revealed when the Scriptures make the statement, "As a man thinketh in his heart, so is he?"

It is not much pondered over, but it is a truth that a man values his religion just as he values any other possession, and that is according to the price he has paid for it. This value enhances or depreciates in exact proportion to the estimate put upon that which he has parted with in order to obtain it. Looking at the subject from this point of view, we must recognize the fact that there is a great deal of religion nowadays that is exceedingly cheap. Indeed, it sometimes appears that there is more cheap religion extant than anything else, and it is at the same time a great deal cheaper than anything else. And everybody knows that very cheap things are not valuable. In order to test the value of our religion, then, we should ask the question, "How much has it cost?" And we should hold ourselves firmly to a candid and square, straight-out answer! It is no use to raise our hands in holy horror at the thought of religion being a matter of cost to its possessor. Thousands of souls have been deluded to death by the idea of "free religion." The oftener the Scriptures are read the greater emphasis seems to be laid upon the fact that of all the costly things which a man may possess, the true religion is the costliest. The first condition, upon which its possession hinges, involves an unconditional surrender of all that a man is and of all that he has in order to obtain it at all. The jealousy of the King of the universe for the maintenance of his authority requires every man to bow to that authority and to manifest his allegiance by surrendering all he has into the royal hands. And how else can a man attest his loyalty?

The condition precedent upon an entrance into the religious life is, "Deny thyself." The condition upon which the maintenance of the religious life is based is, "Take up thy cross daily and follow me." When we learn all the meaning of "thyself" and "thy cross," and then measure how much of the one has been borne

for God and how much of the other has been given to God, we have the measure of our religion. We can see exactly what it has cost us, and its value is determined. Its cheapness or its costliness is apparent. And if it has cost us little, it is but little appreciated; but if it has cost us much, "its price is above rubies!" So, then, the real fact is that the value of our religion is felt and appreciated only as we expend our wealth of mind and heart and body and property to procure and maintain the possession of it. The more we give of time and energy, of thought and work, of money and affection, the richer and broader and deeper and higher are our experiences of the real value of religion. A cheap religion is a humbug. A surface religion is a delusion. It cheats a man of substantial enjoyments here and it will fall to introduce him to the realities of the inheritance of the saints. Our Savior closed the grandest sermon ever preached with words that should probe every conscience to the quick: "Whosoever heareth these sayings of mine and doeth them shall be like a man who built his house upon a rock." It takes the whole man to do his commandments. The whole man must be given. That is the price of religion. There never has been a variation in the price. Reader, what has your religion cost you?

The Perils of Church Going.

Paul doubtless knew something of these as well as those he enumerates, but as he was never himself in such a did not name it, because he was giving his own experience. I do not consider the omission unbecoming nor would its mention derange the canon. Many of these dangers are real, while others are imaginary. But, real or imaginary, they are of sufficient importance to give point and pith to our prayers as well as to our exhortations and satires.

1. *Real peril.* Among these is the establishment of a reputation such that if ever for any cause absent, the absence is noted by everybody. Conjectures, surmises and suspicions without number arise. Everybody grows uncomfortable from the preacher down. Preacher and congregation may not be looking for the Lord to come in at the church door, but they are looking for the punctual brother or sister. I served a country church once where a very punctual brother brought a dog that got under the front pew and fought fleas, and his baby got on the front pew and fought the dog. When that brother and sister quit coming the dog and baby quit and per consequence everybody thought something awful was the matter.

Another real peril is the tendency to carry matters of family religion to the church. This ought by no means to occur. Yet I believe it is a rule "among the people called Methodists" to neglect the family altar on occasions when church services come near the same hour, as always at night. I was struck with the eagerness with which people hurried to Sam Jones' sunrise prayer meetings. But have many of those people ever continued at home to rise thirty days in succession and seek God at the family altar?

A third and last real peril is that we may come to think it an affliction if we are in any way deprived of the privilege. In one sense it is always an affliction; but if we regard all these means of grace as merely suited to our present wants, it will go a great way to relieve us when providentially hindered. Then we may reflect upon the fact that the grandest and most gracious exhibitions of himself that God ever made to man have all occurred outside the church and away from the great congregation. Many and overpowering revelations of his grace and majesty have been made in the presence of the multitude, but the transcendent have been witnessed by individuals or by a few chosen ones in out-of-the-way places at times when the spirit of heaviness rested on the most of men.

2. *But the imaginary perils outnumber the real.* First among these is that conscience will become abnormally tender. A young man once went away from church, saying that he would go to hear that preacher no more. "Why?" asked his companion. "Because," replied he, "if I listen to what he says, I can't help feeling mean." How many are there who will not go to hear the preaching which emphasizes man's moral responsibility and enlarges his sphere of duty for the very reason expressed above? As they do not go to hear and are persuaded, they think themselves not only safe, but prudent in not attending church.

Again, if one goes regularly to church, it will cost him more than to go spasmodically. The penny collections come every Sunday—so he

loses a penny a day is the thought of many a stinging absentee. Then if he were to be at church without his pocketbook when some of the larger collections were taken! It would be too humiliating. But some one suggests that the purse could be taken along to be ready for the emergency. That would not do. It would be just too bad. The Spirit might plainly call for a hundred dollars, and if he had the money in his pocket and still pleaded inability, he would act as badly as Ananias. Now, it always did occur to him that the Spirit could not afford to kill everybody that acted as Ananias, but he might kill one every now and then, and in such case—it is too bad to think about.

There is danger of going to church during a storm. It would be so bad to be killed by lightning or falling timber. There is danger going before the storm, for nobody else might come and our judgment of the weather would be seriously discounted. There is danger going after the storm, for sometimes houses that stand a cyclone fall of themselves. It is worse to have a house fall on you after a storm than at any other time.

"People have caught their death of cold, and I might do so too." A preacher could never preach the funeral of such with a good conscience if the cold were contracted in church. It might be caught at a dance, in a midnight carouse, in a fox hunt, on a money-making journey facing a blizzard; and if the subject were to die, the preacher could talk fearfully of the "inscrutable providences of God," but if the cold be caught at the divine service, even the preacher will say, "It was imprudent to go out such a raw day."

Many foresee the peril of a long sermon. A church member once said to me that he loved to hear me preach if I would preach just half as long as I did. So he took one Sunday as an "off day." I noticed once on that "off day" that he was in the habit of spending twice the time of my sermon in a lodge-room with irreligious persons.

"There now, mamma, you see what you've done? You would make me go to church. And while I was at church Mrs. Noddies and Mr. Gassaway called for an evening chat. Mamma, I do believe it's a sin anyhow to have church on a hot summer night, or a cold winter night, or a delightful spring or autumn night. It makes me lose my religion." This young lady's name is Million.

T. A. S. A.

The Grace of Consecration.

We believe God has decreed that through human instrumentality the gospel shall be preached to every creature; that the glad tidings of salvation shall be published to the whole world. He has ordained a living ministry to go, and has made it the duty of the church to send. As faith, the condition of salvation, comes by hearing, and hearing by the word of God, and as we cannot hear without a preacher, and as he cannot preach except he be sent, therefore, it is necessary that there should be somebody to go and somebody to pay his way. Hence it becomes necessary both for those who go and those who send to have a just conception of the true motive power by which they are to be moved and actuated in accomplishing the great work of saving sinners, as all labor and sacrifice, actuated by an improper or sinister motive, must be episodic and of short duration. Paul gives the Macedonian Church, as an example, to the Corinthians as a means of inciting them to nobler deeds. To hold up the example of a spiritual church is a legitimate means of stirring up our own plety. The Macedonian Church was a poor and an afflicted church. It is said of them that their deep poverty abounded into the riches of their liberality; did not abound in riches from poverty, making them financially able to give, but in the riches of their liberality. A poor liberal church is of infinitely greater importance to the world than a rich illiberal church. Though they were poor, very poor in this world's goods, they were rich in liberality, and they gave and gave until they feared that Paul would think it too much and would not receive it, and they entreated him to accept the contribution. What a noble contrast in this and many a modern church! Instead of the preacher begging them to give they begged him to accept! We will do well to ask, What was the motive power behind that giving and what power impelled the gift? Paul said to the church at Corinth, We want you to know it was the grace of God bestowed upon them. By grace they first gave themselves; this was by far the greatest gift—themselves. Furthermore he said to the church at Corinth, Ye abound in faith and utterance, and knowledge and dif-

ference and in love to us;—see that ye abound in this grace also; so it is evident that the grace of God in the soul, Christ the hope of glory formed within the soul resulting in supreme love to God and benevolence to man is the true and impelling power. With this grace of consecration it is as natural to give and labor and suffer for Christ as it is for the sun to radiate its light, or the fire to emit its heat, or as it is for the stream to flow down its valley. When a sinner is born into the spiritual kingdom of our Lord Jesus Christ he is a new-born missionary. It is said that woman is a born missionary. Whether this be true or not, it is true that every converted sinner is. His first thought is to tell it; to publish to the world what he dear Savior has found. If he afterwards becomes destitute of the missionary spirit, it is because he has backslidden, has lost his first love and has need to repent and do his first works over again. When Paul was converted he at once began to proclaim it to the world, and he never ceased telling it till his tongue was silent in death; then, doubtless, Christ's power to save was his glorified theme.

When Sam Small, the second epistle of Sam Jones, was converted, in less than twenty-four hours afterwards he had five hundred handbills struck off and posted, inviting the multitude to come out that he might tell them what the Lord had done for his soul.

We have another and a marvelous example of the power of grace, the grace of consecration, in the life and labors of Bishop William Taylor, of the Methodist Episcopal Church. He was a man of ability, natural and acquired, and might have been exempt from labor and toil, and occupied a comparatively easy place either in Church or State. But he is a marvel, as we follow him in his cosmopolitan journeyings, to disseminate the glad tidings of salvation to those who sit in regions of darkness and the shadow of death. He has been reckoned Methodist John the Baptist; the voice of one crying in the wilderness. In California, in Europe, in Asia, in Australia, in India, in South America and to-day in Africa. In Ceylon we see him on board a cart drawn by an ox and driven by a native, tracing the country and defiling the lines of its moral geography. In Africa he travels hundreds of miles on foot, establishing his missionary stations and planning his work until worn down by fatigue to leanness of flesh he says of himself, I have lost fifty pounds of my native self since I came to Africa; but the old adage is true—A lean dog for a long race. We see him at another point accompanied by his helpers in the wilderness; like Israel of old he is destitute of water; he did not smite the rock, but he did dig a well. When we look at him coming out of that well, barefooted, clothed only with a thin shirt and a pair of overalls, soiled with mud and water from head to foot, we are ready to ask by what strange and mysterious influences is this man impelled to such a life of labor. The answer is, It is the grace of God in his soul.

We have another example of the power of the grace of God in the soul in the life and labors of the venerable Josiah Soule, worthy of imitation. Late in life when the church in California needed his presence and counsel, and when going to California meant something; not conferring with the infirmities of age, he decided at once to go. His brethren prevailed on him not to go, enumerating many reasons why he should not; among others he might die away from home and friends. After replying to their reasoning, coming to the last one, he said, As to my dying, it does not matter when, it does not matter where! This grace of consecration would effectually cure all that whining about "hard times, the scarcity of money, charity begins at home, and we have the Greeks at our doors." In justification, of giving to Caesar that which belongs to the Lord. The difference of giving with and without grace was apparent to the converted Chinaman who said, *Muchee talkee, little silverce.* The apostle enumerated the accumulated graces, the sum total of which is the grace of consecration, and said, If these things be in you and abound, they make you that you shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ. This grace of consecration is that which renders the yoke of Christ easy and his burden light; that which renders us cheerful and happy and useful in the world and which sustains us in death.

MANFIELD, LOUISIANA.

—If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?—Thomas a Kempis.

Reminiscences of an Old Itinerant—No. 9.

A DREAM.

MR. EDITOR: Do you believe in dreams? I presume your answer is about this: "The most of dreams come through the multitude of business, but we have numerous instances recorded in the Bible where God spoke to the minds and consciences of persons in well-marked dreams for their instruction, guidance and comfort." This fact being admitted as a Bible truth, after I have laid the premises, I ask leave to tell a dream in connection with its results. There was a family by the name of Wright settled in the Pine Hills of my new circuit somewhere between the Washita river and a neighborhood known as the Old Village. Mrs. Wright, perhaps, when she was Mrs. Carroll, was converted away back about the beginning of the present century in Adams county, Miss., and was brought into the Methodist Episcopal Church by Rev. Tobias Gibson, our first missionary. She was of the Tobias Gibson stamp of Methodist, as firm as the immovable rocks. When a widow, she had married a widower; so that when I became acquainted with the family it consisted of three sets of children, making about ten in all, including some daughters-in-law. They had settled remote from any preaching place, so that the younger children knew nothing of public worship except from the teaching of their mother. In the meantime Sister Wright's step-son, Robert Wright, had married an amiable and worthy young lady by the name of Dickinson. She had been brought up at a time when books and school-houses were very scarce, and she had never learned to read. Otherwise she was an interesting lady with a well-balanced mind. Her step-mother-in-law often conversed with her on the subject of religion and urged her to become a Christian. She became deeply impressed with the importance of becoming a Christian; but, being unable to read, she was exceedingly bewildered as to what she must do to be saved. With an anxious and heavy heart she went to bed one night and soon fell asleep, when she dreamed that she was in great distress of mind about her soul, and a young man of a well-defined appearance came to her and told her if she wanted to be a Christian she must pray earnestly that God, for Christ's sake, would give her the sensible forgiveness of all her sins. She awoke with the dream so impressed on her mind that she got up and knelt at her bedside and spent some time in prayer. She then lay down and went to sleep, and in substance had the same dream a second time and rose up and prayed again. After dropping to sleep the third time she had the same dream in substance and again rose up and prayed. The thrice-repeated dream was so extraordinary she believed the Lord had sent it for her good; but in thinking over all the men she could recollect she could not find one that answered the description of the one that appeared in her dreams and advised her what to do. In the meantime I had a week-day appointment in the Old Village at Mr. John Siles, and Mother Wright determined to meet me there to get me, if possible, to preach at her house for the benefit of their children and destitute neighbors. After preaching she remained until, with great solicitude, she laid her case before me; said she was the only one in her large family that professed religion; her husband let her do as she pleased about religion, but he was not religious himself, and she felt her responsibility very sensibly. I told her that every day in the week was a busy day with me either in preaching or making long rides, but if preaching at night would answer the purpose, I could put in a night appointment between preaching at Robert Dickinson's one day and Abram Pipes' the next day. She thought, perhaps, their children would prefer a night appointment, as they were very busy during the day with their farm work. I authorized her to make the appointment for the next night. I got there about sundown, and met with a cordial reception from the two old people and what children they had at home. They all seemed glad to see a preacher. As soon as I rose up and began to read my hymn I saw a good-looking lady on the opposite side of the house break out into a flood of tears, and she continued weeping during the entire service. I did not know who she was; but thought to myself, I will get you ere. She was our dreamer, and she told me afterwards that as soon as I rose up she recognized me as the young man that appeared to her in her thrice-repeated dream, and she was certain the Lord had sent me there to tell her how to get religion; hence her flowing tears. The hand of God was in the whole affair. I was fed by the Spirit to take for my

Weekly Market Review.

(For Week Ending July 6, 1886.)

COTTON.	
Low ordinary	61 @
Good ordinary	62 1/2
Low middling	63 1/2
Good middling	64 1/2
Middling fair	65 1/2
Fair	66 1/2
Good fair	67 1/2
Full fair	68 1/2
Prime	69 1/2
Strictly prime	70 1/2
Choice	71 1/2
Seconds	72 1/2
Yellow cleared	73 1/2
Gray cleared	74 1/2
Choice whites	75 1/2
Granulated	76 1/2
SUGAR.	
Common	41 1/2
Good common	42 1/2
Fair	43 1/2
Good fair	44 1/2
Full fair	45 1/2
Prime	46 1/2
Strictly prime	47 1/2
Choice	48 1/2
Seconds	49 1/2
Yellow cleared	50 1/2
Gray cleared	51 1/2
Choice whites	52 1/2
Granulated	53 1/2
MOLASSES.	
Fair	15 1/2
Strictly prime	16 1/2
Choice	17 1/2
Fancy	18 1/2
RICE.	
Choice	4 1/2
Prime	4 1/4
Good	4 1/8
Fair	4 1/16
Ordinary	4 1/32
Common	4 1/64
No. 2	4 1/128
Rough	4 1/256
FLOUR.	
Minnesota bakers	4 5/8
Minnesota patents	4 7/8
Extra family	4 9/16
Winter wheat patents	4 11/16
Choice	4 13/16
Fancy	4 15/16
Extra fancy	4 17/16
CORN PRODUCTS.	
Corn meal	2 25
Corn meal	2 25
Grits	2 25
Hominy	2 25
GRAIN, ETC.	
Corn	49 50
White	49 50
Yellow	49 50
Mixed	49 50
OATS:	
Western	35 75
Texas rust-proof	35 75
BRAN:	
First	57 1/2
Second	57 1/2
CHOLES:	
Prime	15 50
Second	15 50
PROVISIONS.	
MEAT:	
Prime meat	10 00
Beef	9 25
BACON:	
Fancy breakfast	9 1/2
Shoulders	6 1/2
Sides, clear	6 1/2
Sides, clear rib	6 1/2
HAMS:	
Sugar-cured	13 1/2
DRY SALT MEAT:	
Shoulders	6 1/2
Sides, clear	6 1/2
Sides, clear rib	6 1/2
FISH.	
MAKERAL:	
Extra No. 1, in bbls.	—
Half bbls.	—
No. 1, in bbls.	—
Half bbls.	—
No. 2, in bbls.	—
Half bbls.	—
GROCERIES.	
COFFEE:	
Rio, choice	11 1/2
Corona, choice	10 1/2
Java, choice	28 1/2
BUTTER:	
Western Creamery	18 1/2
Western Dairy	18 1/2
Coast	18 1/2
EGGS:	
Choice	6 1/2
TEAS:	
Choice	4 1/2
Fair	4 1/4
OILS:	
Coal, extra	15 1/2
Coal, 1st	14 1/2
Coal, 2nd	13 1/2
Lard	55 1/2
VEGETABLES.	
CABBAGES:	
Western, per crate	1 50
Chicago, per 100	2 25
Louisiana, per crate	2 25
POTATOES:	
Louisiana	2 00
Western	1 75
KROUT:	
1st bbl	9 00
2nd bbl	8 00
ONIONS:	
Louisiana	1 75
Western	2 00
BALING STUFFS.	
BAGGING:	
1st b	8 1/2
2nd b	9 1/2
BALING TWINE:	
1st b	12 1/2
2nd b	11 1/2
SUNDRIES.	
POULTRY:	
Chickens, Western	3 75
Young	1 25
Chickens, Southern	3 00
Young	1 50
Turkeys, Southern	9 00
EGGS:	
Western	10 1/2
Southern	10 1/2
WOOL:	
Lake	19 20
Louisiana	18 1/2
Briny	8 1/2
HIDES:	
Green salted	12 1/2
Dry salted	11 1/2
STAVES:	
Oak, 1st	75 00
Oak, 2nd	70 00
Oak, 3rd	65 00
Oak, 4th	60 00
Oak, 5th	55 00
Oak, 6th	50 00
Oak, 7th	45 00
Oak, 8th	40 00
Oak, 9th	35 00
Oak, 10th	30 00
Oak, 11th	25 00
Oak, 12th	20 00
Oak, 13th	15 00
Oak, 14th	10 00
Oak, 15th	5 00
Oak, 16th	0 00
Oak, 17th	0 00
Oak, 18th	0 00
Oak, 19th	0 00
Oak, 20th	0 00
Oak, 21st	0 00
Oak, 22nd	0 00
Oak, 23rd	0 00
Oak, 24th	0 00
Oak, 25th	0 00
Oak, 26th	0 00
Oak, 27th	0 00
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Oak, 88th	0 00
Oak, 89th	0 00
Oak, 90th	0 00
Oak, 91st	0 00
Oak, 92nd	0 00
Oak, 93rd	0 00
Oak, 94th	0 00
Oak, 95th	0 00
Oak, 96th	0 00
Oak, 97th	0 00
Oak, 98th	0 00
Oak, 99th	0 00
Oak, 100th	0 00

News Summary.

Copiah county voted on the 29 ultimo, on the local option question, and victory perches upon the banners of temperance. The majority for local option in Hazlehurst was 103; at Hazlehurst, 127; at Vasson, 278; at Crystal Springs, 231. The majority in the county is estimated at 15,300.

Wm. E. Smith, assistant treasurer, has resigned, and the President has appointed Hugh Thomson, governor of South Carolina, in his place.

The Irish Methodist Conference, by a vote of 137 to 34, has condemned Mr. Gladstone's home rule policy.

Col. D. F. Boyd has tendered his resignation as President of the State University at Baton Rouge, La.

The Democratic Convention of New Hampshire has nominated Thomas Cogswell, of Germantown, for governor.

Henry Ward Beecher preached in the "City Temple," Dr. Joseph Parker's church in London, to an immense audience, and in his prayer he prayed for "greater wisdom for the Queen's counselors." It is said that the prayer will make capital out of this prayer.

The elections in England thus far will not show much change in the constitution of the House of Commons. Gladstone, Parnell, Hooley and Churchill have been re-elected. The fight is intense on all sides and no one can yet predict the final result.

The decrease of our public debt during the last year has been \$86,000,000. Gold liabilities have decreased from \$127,000,000 to \$80,000,000. Receipts from customs and internal revenue increased over last year about \$12,000,000, while expenditures have decreased about \$15,000,000.

Powder mill explosion, July 2, in New Jersey, resulted in the death of ten persons and injuring ten or twelve others.

The United States Senate has passed bills appropriating \$1,000,000 to improve New York harbor; \$500,000 for the improvement of the Potomac river in the vicinity of Washington; \$200,000 for Savannah harbor; and \$100,000 for improving Cumberland Sound, on the Georgia and Florida coast.

Gov. McEnery has vetoed the bill for increasing the salaries of the Jury Commissioners of the parish of Orleans, and approved the bill prohibiting the sale or giving away of intoxicating liquors within two miles of Mount Lebanon College, situated in the town of Mount Lebanon, La.

The voting in England seems not to be so enthusiastic as those concerned would like to have it. In many places voters stay away from the polls. In Scotland, Mr. Gladstone is pretty well supported, but the "old gentleman" is about worn out with the fatigue of the campaign. The influence of his presence is very great, but no man has the attribute of ubiquity!

A deadly disease has made its appearance among the cattle in Lunenburg and Pictou counties, Ark., and very many are dying of it.

The miners' strike along the Baltimore and Ohio Railroad has ended, and the men are renewing work without having accomplished their purpose.

Secretary Manning has returned to Washington "almost entirely recovered from his recent severe illness."

A monster mass-meeting, under the auspices of the Central Labor Union, was held last Monday in Union Square, New York. The purpose was to appeal to the workmen of Great Britain and Ireland to support by their votes candidates for Parliament who are pledged to the cause of Home Rule.

A vigorous campaign has been inaugurated by the prohibitionists in Warren county, Miss., and the election at that question takes place July 17. August 10 is the day for an election on the same question in Lincoln county, Miss.

No. 21, Cassell's National Library, edited by Henry Morley, contains "Poems by Geo. Crabbe" at ten cents.

Southern Workman, for June, is filled with the account of the eighteenth anniversary of Hampton Institute. This periodical is the organ of the Negro and Indian Normal and Agricultural School at Hampton, Va. One dollar per annum.

The Pulpit Treasury, for July, comes brimful of good things from such minds as Drs. Pentecost, Terry, Broadus, Draper, Taylor and others. Some of the departments of this monthly are specially serviceable to Christian workers. Yearly, \$2.50. Clergymen, \$2.00. E. B. Treat, 771 Broadway, N. Y.

Popular Science Monthly, for July, has a table of contents of very wide range, including plants, earthquakes, climate, minerals, health, culture, glass, iron and other things besides. This monthly contains a sketch of Gerard Mercator, who created so much wonderment in every school boy's mind when he first began the study of geography by that curious map of the world called "Mercator's Projection," which seemed to represent the earth as cut in two and set up on the little ends. Price, \$5 yearly. D. Appleton & Co., 15 Bond street, New York.

LITTLE'S LIVING AGE.—The numbers of The Living Age, for June and July, contain The Pilgrimage to Mecca, Asiatic Quarterly; Social Aspects of the Revolution of 1789, and Theodore Arripa d'Aubigne, National; Whence Came the Comet? Nineteenth Century; Ocean Steamers, and sketch of Fire at Sea, and Who wrote Dickens? Macmillan; Paganini, and Some Bygone Bath Days, Temple Bar; Hope-

fulness and Optimism, Spectator; Notes on Earthquakes in China, Nature; with instalments of "The Unequal Yoke," and "Claudia," and poetry.

A new volume begins with the next number. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$1 monthlies or weeklies with The Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

St. Nicholas, for July, is as bright and cheery as ever. As a monthly for young people this magazine ranks among the first in the land. Conducted by Mary Mapes Dodge assures its success. \$3 per annum. Century Company, New York.

Electric Magazine of Foreign Literature, for July, contains Volume 44. This magazine gives the best of the foreign literature every month. There are in this number two dozen articles of standard excellence. E. R. Polton, publisher, 25 Bond St., New York.

The Bishops.

The publisher of the Richmond Christian Advocate has had an engraving of the present College of Bishops (new and old) from photographs selected by them. The work is done with elegance and accuracy. The price is thirty cents. Ministers, churches and Sunday-schools desiring the picture by the dozen can have the engraving for a trifle over cost. Address, Christian Advocate, Richmond, Va.

CAMP MEETINGS.

The Sam Jones' Camp Meeting will commence on Friday before the 8th Sunday in August. It is delightfully located near Gloster City, Amite county, Miss., on the Mississippi Valley railroad. Ample hotel accommodations will be made. A cordial invitation is extended to the public.

The Lake Camp Meeting will commence on Friday night before the 8th Sunday in August. The aid of ministers of the gospel is earnestly desired, and all are invited to attend.

The Downsville Camp Meeting, Louisiana conference, will begin Friday night before the 8th Sunday in August. We are expecting a glorious time.

The Trenton Camp Meeting, five miles north of Trenton, Smith county, Miss., will commence Friday night before the 8th Sunday in August. We earnestly desire the aid of ministers of the gospel, traveling and local, and conveyance to Morion, on Vicksburg and Meridian railroads, for any that will come on railroad, if informed by postal. Please help us.

The Henington Camp Meeting, near Crystal Springs, Miss., will begin on Thursday, August 12. The ticket system will be preserved. A special invitation to all ministers of the gospel is given, with the public to attend.

The Providence Camp Meeting will commence Thursday before the fourth Sunday in July. A general invitation is extended to ministers of the gospel, and, as customary, they will be conveyed from Hazlehurst to the camp ground free of charge.

The Seashore Camp Meeting will commence on July 7th and continue from ten to fifteen days. The camp ground is delightfully situated on the Gulf of Mexico, midway between New Orleans and Mobile, and on the line of the Louisville and Nashville Railroad, the station being but a few yards from the entrance-gate.

The evangelists, Sam Jones and Sam Small, are both expected to be present and take part in the meeting. Preachers are being made to accommodate a large crowd of visitors.

The restaurant will afford regular facilities for serving lunch in addition to regular meals. The entrance fee to the grounds is as follows: All persons over twelve years—Season ticket, 50 cents; one day ticket, 15 cents. Children between six and twelve years—Season ticket, 25 cents; one day ticket, 5 cents.

No charge is exacted for the bathing privileges. Accommodation for ladies and gentlemen separately, will be provided as heretofore. The admitted superiority of the bathing grounds, together with refreshing drinking water furnished from springs and under the water, render the place highly desirable for physical and mental recuperation as well as spiritual acceleration.

Reduced rates by rail over all the connecting roads will be given later on. Application for reduced rates, or cost of accommodation, should be sent to either R. E. Jones, Mobile, Ala., or P. Werlein, New Orleans, La., of text and get pains will be sent to make all at residents at camp meeting as comfortable as possible.

Further information concerning securing lots and building tents on the grounds can be obtained from the following members of Board of Trustees, namely: J. L. Lakin, Montgomery, Ala.; W. H. W. J. Lakin, R. E. Jones, W. L. Baker, of New Orleans, La.; Dr. J. W. Moore, of New Orleans, La.; Dr. H. Shannon, Ocean Springs, Miss.; W. H. Foster, B. O. L. Payne, T. J. Carver, J. H. Campbell, H. Jamieson, L. P. Bell, P. Werlein, E. P. Mackie of New Orleans.

Parties wishing to bring their own tents or covered wagons will have space allotted to them on application to J. H. Campbell or Philip Werlein, New Orleans, La., or R. E. Jones, Mobile, or E. P. Mackie, of New Orleans. No free will be allowed. Parties can bring cooked supplies or obtain meals at restaurant or private boarding-tents.

Rates on Mobile and Ohio R. R. to Camp Ground and return are: Corinth, \$1.50; West Point, \$1.75; Columbus, \$1.75; Meridian, \$1.75, and at all stations between Corinth and Mobile at corresponding rates. Tickets on sale from July 1 to July 20; good to return until September 1.

Rates over the Louisville and Nashville are: Nashville, \$1.50; Decatur, \$1.50; Montgomery, \$1.50; Mobile, \$2. for round trip. From New Orleans and return, \$2.50. Tickets on sale from July 6 to 15; good to return until July 17. Tickets can be had at all stations at corresponding rates.

Mississippi Valley Route: Vicksburg, \$1.10; Jarratt, \$1.45; Baton Rouge, \$1.55. On sale July 6, to 7; good to return to July 16.

The following are the Illinois Central rates for the round trip: Holly Springs, \$1.75; Durant, \$1.65; Jackson, \$1.50; Brookhaven, \$1.20; Koinakota, \$1.10; Starkville, \$1.15; Yazoo City, \$1.15, and at all stations at corresponding rates.

Spec. ad rates for clubs of ten from any station will be made of 21 cents per mile each way by the Texas Pacific R. R. between New Orleans and Shreveport. New Orleans and Northeastern road will sell tickets July 6, 7 (good to return to July 21) at all stations between Meridian and Nicholson, for 2 cents per mile each way, to New Orleans only.

Freight to and from camp ground from all stations between Meridian and Nicholson, for 2 cents per mile each way, from ten days before to ten days after meeting.

W. H. FORTER, President.
E. P. MACKIE, Secretary.
NEW ORLEANS, May 22, 1886.

Washington and Lee University.

We call attention to the advertisement in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 16.

Spot Cash Bargains in New Engines and Boilers.

10 horse power engine and boiler, on cars or boat, in New Orleans for \$353, not spot cash. All new, wrought iron tubes, workmanship and material guaranteed. Engine cylinder, 7 inch bore, 10 inch stroke, pistons 2 and 4 1/2 inches in diameter, both 10 1/2 inch holes, 30 inch in diameter. Having 20 3/4 inch wrought iron tubes, 8 feet long, 23 feet of 11 inch smoke stack, total weight 4,000 pounds. Price includes hoist, governor, pump, all pipes and fittings to connect engine and boiler, requiring only bricks, sand and lime to erect. Same engine, with a portable horizontal direct boiler, boiler 65, additional. With a portable boiler the engine will be placed on top of the boiler or detached as may be ordered. Only 18 feet of smoke stack goes with the portable outfit. Cuts and circulars on application.

FOURRY AND MACHINERY,
9 PORDISO ST., NEW ORLEANS, LA.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Greensboro station, July 3, 4
Greene circuit, at Pleasant Ridge, 10, 11
Newberry circuit, at Oak Grove, 12, 13
Havana circuit, at Havana, 14, 15
Gainesville circuit, at Gainesville, 16, 17
Livestock and Rutaw, at Rutaw, 18, 19
Gaston circuit, at Christopher's Chapel, 20, 21
Chocoma circuit, at Chocoma, 22, 23
Demopolis and Jefferson, at Demopolis, 24, 25
Greensboro station, July 26, 27

MOBILE DIST.—THIRD ROUND.

Mobile and Grand Bay, at Roberts, July 3, 4
Cotton circuit, at Mobile, 10, 11
Whitaker circuit, at Night, 12, 13
Savannah circuit, at Savannah, 14, 15
Groves Hill, at Groves Hill, 16, 17
Franklin Street Church, (Night), 18, 19
Blanton and S. Stephens, at S. Stephens, 20, 21
Vandewater circuit, at Vandewater, 22, 23
Bay Minette, at Blackwater C. Ground, 24, 25
St. Francis Street Church, (Morning), Sept. 5
St. Paul's Church, (Night), 6, 7
Washington and Vernon at Sims' C. G., 11, 12

PENSACOLA DIST.—THIRD ROUND.

Pensacola, at W. H. Jones' Camp Ground, July 3, 4
Georgiana, at Wesley Chapel, 10, 11
Milton station, 12, 13
Pensacola circuit, at Warrington, 14, 15
Evergreen, at Bellevue, 16, 17
Gulf Breeze, at Gulf Breeze, 18, 19
Brewster, at Brewster, 20, 21
Faulkner and Oak Lawn at Camden, 22, 23
Black's Bend, 24, 25
Bell's Landing, at Bell's Landing, 26, 27
Monroeville, at Pleasant Ridge, 28, 29
Repton, 30, 31
Shenandoah, at Red Hill, 32, 33
Douglasville, at Douglasville C. Ground, Sept. 11, 12

RUFALA DIST.—THIRD ROUND.

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RESIGNATION AND PEACE.

BY MILTON NEWBERRY CRANTZ.

Hush, my spirit! Cease repining
O'er thy hopes that shattered lie
In the dust; for, still entwining
Faith and trust, thy God is nigh—
He hath heard thy piteous cry.

Hush, my spirit! Peace, be still!
Grief corrodes and sorrow weeps;
But never canst thou free from ill
While this quivering heart doth beat;
Only heaven's peace can release.

Thy hopes are dead; but not all
Of life and love was wrapt therein;
Sorrow, around, and sable pall
May chasten thee, but fail to win
Compelling means to do thy sin.

Thy hopes are dead; quickly fade
All earthly joys; but in their stead,
Assembled they are mild gloom and shade,
With stilled groans and tears unshed,
Heavenly glories round thee spread.

Hush, my spirit! Peace has come,
Besigned prayer on bowed knee,
"Not my will, but thine, be done,"
Brought the longed-for peace to me—
A precious gift, O God, from thee.

Church Discipline.

1. This duty devolves upon the ministry. The position of the pastor in the church, the directions addressed to him in the Discipline, and his ordination vows, all contemplate this obligation imposed upon him both by the church and the Scriptures. The Discipline is imperative. The Scriptures regard him as a ruler in the church, and enjoin upon the membership the obligation of obeying him, and to honor him as the representative of Christ. The enforcement of discipline in the Scriptures from various hints, injunctions, and examples, is clearly maintained, and for its wise and positive execution it makes the pastor responsible. While this authority is lodged in the pastor's hands, are there not many, perhaps a large majority of those in charge of circuits and stations, who habitually neglect to execute it? The fact is, what we inquire of often at this place, and not the motives which lead to it. It is rarely the case that any one is dealt with for an open and flagrant violation of the general rules of our church, or the perpetration of any crime expressly forbidden in the word of God. Have our members become better than formerly that discipline is not needed, or is it because the preacher fails to enforce it? The answer is clear enough. There are as many offenders in the church now as formerly, and who deserve to be dealt with as the Discipline directs, and would be if the pastor were so inclined; but he kindly leaves this as an unwelcome heritage for the one who shall follow him. The most inexcusable will be convinced by a few observations on its general prevalence.

Are the preachers held to a rigid account for a failure to execute it, by the Conference or Conferences to which they belong? This question is asked: "Are all the preachers blameless in their life and official administration?" and then no further concern is manifested. It is important to know how they have deported themselves. This involves the religious character and the possible injury or good done to the cause of God; but is the execution of discipline of so little concern that it deserves nothing but a passing notice from a body

who sits in judgment on each other's official administration? When the preachers themselves are held to the line and plummet, they will enforce discipline among the members.

2. It is of vital importance to the church to enforce discipline. Without it the standard of piety is lowered. A want of conformity to the rules of the church, and a contempt for the authority vested in the organization of which we are all members, are proofs of it. By so much as disobedience to the requirements of God's word prevails in a body of believers, by so much is the temperature lowered. It demoralizes, and that demoralization spreads until the whole body is affected by it. This must necessarily be the case so long as offenders are not dealt with in order to restrain evil.

Discipline enforced is one of the methods of purifying and keeping the church pure. It is not the exclusive means, as must be admitted, but it is a potent arm by which to support and confirm the teachings of God's word. By Mr. Wesley and the early preachers of the Methodist Church, it was regarded as exceedingly important to the household of faith. It attracted more of their attention, and they looked into it more carefully than their successors. They found by cutting off offenders that it rid them and the church of a great and incurable evil. It had much the same effect as severing a diseased limb from the body. But the enforcement of discipline does not mean the purifying of the church by excommunication alone, but it brings back the erring to a sense of duty; it serves to decide those who are holding between two opinions, to rouse up those who have sunk into a habitual state of neglect, and to inspire those who are faithful with renewed energies, and a deeper and more earnest piety.

The power and influence of a church depends upon its purity. When this character is maintained the whole country enjoys its salutary effects. It commands the respect and receives the commendation of all right-minded and well-disposed people. It molds public sentiment, and gives tone to moral principles. The masses are drawn toward it, and though imperceptibly it may be, yet it holds a grasp upon it which, from trifling considerations, is not readily cast off. Its chief power lies in the fact that it draws sinners to the cross, and maintains its own glory.

3. Can a pastor at this period of our history enforce discipline? There is a growing indisposition among our membership not to aid in its execution. Whether this originates with a morbid sensitiveness of nature, or an actual dislike to placing themselves in opposition to the feelings and views of their offending brethren, can not well be determined. If it originates with the former, their own natures are at variance with their judgments; if the latter, the fear of wounding and, perhaps, of offending deeply, controls their actions. We find this sentiment entertained and advocated among our people, and the fact is all that need be stated just here.

There are many societies where the membership are so wanting in uprightness and purity that the pastor can not procure a committee sufficiently free from guilt to sit in judgment on the character of others. When such is the case the hands of the preacher are powerless to effect any reform, or to lift the burden from the bruised and mangled body of the church. A pastor can be found who had a member in one of his charges guilty of Sabbath breaking, drinking and drunkenness, cursing and gambling, and yet that brother could not be tried by a committee, from the reason already given. The members finally disposed of him by asking him to withdraw. He accepted it, and went out at his own choice, when he should have been expelled.

In the administration of discipline pastors are compelled to proceed according to the law of the church, and it is, therefore, out of their power to expel any one from the communion. The failure of the church from any cause, on the one hand, to assist in this matter, and the restrictions of the law, on the other, renders such authoritative ac-

tion, in part or in whole, null and void.

4. What consequences necessarily involve the pastor resulting from the execution of discipline? If strict, as every faithful preacher should be, it will array a party against him, one it may be, sullen and uncompromising, and ready to misconstrue every well-meant step the pastor takes to promote vital piety among the people placed under his charge. Though this minority is not likely to gain the ascendancy over the whole membership, yet it will oppose and hinder the influence and success of the preacher much to his own mortification and discouragement. Without a supreme love for Christ, such a faction, while the pastor trusts to their uprightness and devotion, will not scruple to employ means and measures unworthy both of themselves and the cause which they represent, to defeat the noble ends he tries to effect. It is exceedingly disagreeable to be compelled to contend with it. It is a thorn in his side which he can not well extract.

These opposers complain to the presiding elder, and he carries it up to Conference and into the council of the Bishop, where it plays a large part in removing the faithful shepherd to another field of labor. While he is expected to execute the laws of the church, and, while in some sense it is demanded of him, yet he is removed to appease this complaint. It is said, he will not be acceptable here the coming year. What is to be done? This comes from one of the leading members, and is seemingly imperative. The Bishop and his advisers are forced into a measure repugnant to their feelings, and contrary to the suggestions of a well-informed judgment. To change him is to discount this special service of the pastor, and to relax discipline altogether. If a preacher is lax in his discipline it pleases the people, and he is, therefore, popular; if he is strict in its execution and prudent with all, he becomes unpopular, and the demand is, therefore, made for his removal.

Again, if a faithful pastor in this particular, his support is rendered very uncertain. When one or more wealthy members with influence must be dealt with for their sins, they regard themselves as aggrieved parties, and, as in all such cases, withhold from his support the amounts they have been accustomed to pay; and these so deplete his income that he becomes financially pressed out of measure. When he knows that he must not only be inconvenienced, but suffer, he will take careful thought before acting, and it may be that he will be led to disregard this disciplined requirement altogether. This is a great check which he is not prepared to encounter, and his zeal from this single fact sinks, from necessity, into utter inaction.

Experience has taught the true pastor that the enforcement of discipline is one of the most delicate and perplexing duties belonging to his holy calling, and that whilst needing counsel frequently, the only safe guides are, the law of the church, an enlightened sense of Christian duty, and an humble reliance upon the guidance of the Holy Spirit.

J. F. SEURLOCK.

"Confessions of an Episcopalian."

It is a well-known fact that the Protestant Episcopal Church is largely indebted to other denominations, and principally, I believe, to Methodism, for its ministerial supply. It is a common occurrence to see the announcement of preachers going out from us to replenish the otherwise depleted ranks of the ministry of that church. It is not necessary to enquire what the inducements for their going. It must be assumed that they have reasons, and charity would adjudge that they are impressed with the superiority of that church as an organized form of Christianity.

In the face of this, however, "An Episcopalian" makes some humiliating confessions of the weakness of his own communion. In the Forum, for July, we have these "Confessions." Nor are these confessions the result of disappointed ambitions which have turned his ink to gall, as

the author tells us. He claims to have been "to the manner born," and to have given well nigh a quarter of a century's ministry to that church which he still serves. His paper, in fact, is to be the precursor of others, "giving similar inside views of sister churches." No doubt such inside views would reveal some unsuspected weaknesses in any of the churches, but that so much could be confessed of the weakness of the church was altogether unlooked for, and deserves to be set down thoughtfully as one of the signs of the times.

But what are these confessions? The ADVOCATE has not space for the full statement, and any condensation will largely detract from the force of the article. Nevertheless, I give a few points.

1. The first is in reference to the prayer book. The author says: "Here is a great church seeking to minister to all classes of a cosmopolitan people with one inflexible cast-iron order of worship; thrusting upon all sorts and conditions of men one form of expression of the infinitely varying needs and aspirations of the human soul; and then wondering that Methodists and Baptists sweep the field among certain classes, leaving it only here and there a forgotten sheaf to glean." The amusing circumstance is related that at the time of the Chicago fire, the General Convention, which was then in session at Baltimore, in offering prayer for the unfortunate city, could not disregard the prayer book, and so "went solemnly through the Litany, which prays for well nigh everything except a burning city!"

2. A humiliating confession is made in reference to the clerical position of his church. The standards, he claims, are larger than his church practically measures up to. It is like a boy coming into possession of his father's trousers, and proceeding to take up by tucks the too ample folds. The very opposite is true of the aggressive churches. They find ample new cloth in the loom of their religion out of which to fit garments to their growing proportions. It will certainly sound strange to the ears of many that while a broad scholarship is more and more on the increase among the ministry generally, the confession is made here that the rank and file of the ministry of the Protestant Episcopal Church are so taken up with the endless round of priestly duties as to have no time nor stimulus for study. "Men are often attracted to our ministry," says the author, "because of the comparative ease with which success may be won, if so desired, upon a minimum of brain waste."

3. Then as to its polity some confessions are made. He states the principle that the times demand in overseers of the church men who are qualified to rouse and guide its forces, "and thus 'organize victory' for the cause of righteousness and temperance and purity." True generalship and not a mere secretarship is wanted in those who constitute the head of the forces of the church. But is this practically the idea of the Bishopric in that church? The author says it is not. "We have made of our Bishops confirming machines—men whose time is chiefly occupied in going from parish to parish to perform a beautiful rite, which in their hands grows stale and unimpressive by virtue of endless repetition."

But this is not yet the worst feature of the case. The episcopate, says the author, has for many years been degraded by the strength of party feeling in the church, so that it has come to be almost an impossibility to elect true leaders to the highest offices. And still further, "the office" * * * is being degraded among us by the obtrusion of the money qualifications," and by "aristocratic tendencies," thus fostering the spirit of ecclesiastical toadyism among the inferior clergy. "But graver than all else is the charge of 'patriarchal despotism,' which the episcopate tries to combine with constitutional government, and by which it exercises a system of repression that is very hurtful."

As the author of the paper in the Forum claims to write only that he may point out defects for their correction, so I would claim that this article is written in no uncharitable

spirit, but rather to show those who may be seeking to improve their ecclesiastical relations, that it is best to look well before they leap.

A. W. M.

Current Coins.

(D. L. Moody.)

When visiting a gentleman in England I observed a fine canary. Admiring his beauty, the gentleman replied: "Yes, he is beautiful, but he has lost his voice. He used to be a fine singer, but I was in the habit of hanging his cage out of the window; the sparrows came around him with their incessant chirping; gradually he ceased to sing and learned their twitter, and now all that he can do is to twitter, twitter." O, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close association with those whose notes never rise so high, until at last, like the canary, they can do nothing but twitter, twitter.

(Bishop A. C. Cox.)

You are welcome to quote me anywhere and everywhere as regarding the modern dance—waltz, german, or whatever else they call it—as immoral. My standpoint is the Scriptures as understood in the primitive Christian age, when "renouncing the world" meant anything but conformity to the licentious and heathenish indecencies of that "excess of riot" which disgraces the Laodicean religion of these times. These shameless dances, with phy-ging and social parties, are all denounced by the spirit of the New Testament, discouraged by the example of saints and martyrs, and everywhere discountenanced by moralists. Not to the Puritans belong the exclusive honor of setting their faces against such things. Nowhere has play-going been so written down as by the pen of Jeremy Collier, the stout old High Churchman. I have strong convictions on the subject.

(John Ruskin.)

I see in your columns, as in other literary journals, more and more buzzing and fussing about what Mr. Renan has found the Bible to be, or Mr. Huxley not to be, or the Bishops that it might be, or the School Board that it mustn't be, etc., etc., etc. Let me tell your readers who care to know, in the fewest possible words, what it is. It is the grandest group of writings existing in the rational world, put into the grandest language of the rational world, in the first strength of the Christian faith, by an entirely wise and kind saint, St. Jerome; translated afterward with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy. And by consultation of it honestly—on any serious business, you may as well learn—a long while before your Parliament finds out—what you should do in such business, and be directed, perhaps, besides to work more seriously than you had thought of.

(John H. Gough.)

I want to say a word to the young men. It is a grand thing to be a young man; to have life before you. Life is behind me—my record is a pretty nearly made; yours is to make. I can't change my record to save my life. I can't undo a deed I have done or unsay a word I have spoken to save my soul. No more can you. You are making your record. We old men have our record nearly made, and can't change it. It is an awful thing when a man is sixty-five years of age to look upon a stained, smeared, smudged record, and know he can't change it. Thank God, there is a man who can wipe out the idleness sufficient to save us, as a school-boy wipes his sum off the slate. Even if a man is forgiven, it leaves a mark upon him he will never recover from—never.

Young men, you have life before you, and you will have to map out which direction you will take. They tell us that eight miles above us nothing animal can exist. It is death to all animal life eight miles in that direction. It don't depend on the distance you travel, but on the direction; and when a man takes a wrong direction he knows it. Young men, you need not tell me when you are doing wrong you don't know it. You do. There is not a young man that is breaking his mother's heart by dissipation, but knows it; knows that every glass he drinks will be a thorn in the way of him.

I would say, then, to young men, stop drinking and help us fight it. Fight this awful evil; it rests with the young men of our country to do it, and to win the victory. Fight it! Fight it!

(Melancthon.)

He enters the house of God with the pious intention of preaching the unadulterated truth, and to present that which alone is useful and necessary, and not merely to delight the fancy of his hearers with human inventions clothed in florid language. He disposes the matter of his dis-

course in a proper and natural order, and discusses it in a lucid and intelligible manner. He admonishes his hearers, and distinctly shows them how they may apply to themselves each truth. To impress it upon their minds, he employs clear and convincing argument, and illustrates it with appropriate examples, that every hearer may remember it well. He holds out motives; he rouses the feelings; he alarms them by denouncing the terrible threatenings of God, and awakens hope and confidence by the promises of his word. At one time he preaches the law, and then the gospel, and explains the difference between them in the clearest manner. At one time he only explains the Scripture; at another he addresses the heart and conscience vigorously; he excites the mind to activity, not by a mere sound of words, but by a solemn appeal to the all-eternal. Such a preacher I knew well; he was Martin Luther.

Books and Periodicals.

CALIFORNIA GOLD-FIELD SCENES. By Rev. B. W. Egleston, of the North Georgia Conference, with an introduction by Dr. A. O. Haygood. 112 pp. Nashville, Tenn.

The Book Editor says of this beautiful volume: "California Gold-Field Scenes" will give many pleasant hours to the traveler by land or sea. There are no dull descriptions, no tedious notes of travel, no wearisome reflections. Every thought is fresh and bright and new. Every reader will enjoy this book.

—Appleton's Literary Bulletin is published bi-monthly. It will be sent to libraries, reading clubs, colleges, or general book-buyers, without charge. D. Appleton & Co., publishers, 1, 3 and 5 Bond street, New York.

—Wide Awake, for July, is full of excellent reading for young and old. This number is gotten up with special reference to the "glorious fourth" of July, and is as good as the best. Wide Awake is cordially commended to the readers of the ADVOCATE, as being bright and interesting and pure!

—Vick's Illustrated Monthly, for this month, is full of beautiful things about beautiful flowers. James Vick, Rochester, N. Y.

—We have received the first number of "The Printing Press," a quarterly journal devoted to the literature and mechanics of printing and printing machinery. Edited by C. E. Grandard, Tribune Building, New York. Price, twenty-five cents per annum.

—The Seventeenth Annual Report of the American Bible Society is at hand, and contains much valuable information in regard to the circulation of the word of life. This society is doing a great work, and should have the hearty co-operation of every Christian in the land.

—The Brooklyn Magazine, for this month, presents us with an article of interest with two supplements containing four sermons each of Beecher and Talmore. 7 Murray street, New York. Price, \$2 per annum.

—The New Princeton Review, for July, is a brilliant number, presenting to its readers articles of importance from writers of the first rank. Prof. Norton's "Recollections of Carlyle" will be interesting to all literary people. Those interested in the vital questions of the present will not pass by "The Sunday Question," by Bishop Potter, nor "The Clergy and the Labor Question," by Henry W. Farman. There are other articles that will attract attention. The Review begins a new volume with this number. It is published by A. C. Armstrong & Sons, 714 Broadway, N. Y. It is issued six times a year for \$5.

—The Journal of Education is full of good reading matter this month. Two prize essays will command special attention, as they are on subjects of prime importance. P. O. Box 1600, New Orleans, La. William O. Rogers, the efficient secretary of Tulane University, is editor.

—The Century keeps up its record. The illustrations this month are especially good, and the contributors have prepared and set before us a table where each reader may find "food convenient" and nourishing. This magazine deserves the popularity which it has gained, and its popularity is a proof that it is appreciated by our people. \$1 a year. The Century Co., 33 East 17th street, N. Y.

—The North American Review, for July, has over 100 pages of solid reading. Among the contributors to this number are: Hon. S. S. Cox, Prof. E. W. Gilliam, Gen. Beauregard, Gail Hamilton and others. There are letters from Gen. Grant and Gen. Sherman, and notes and comments by various prominent persons. All these go to make up a very interesting number of this monthly. No. 30 Lafayette Place, New York. \$5 per annum. Edited by Allen Thorndike Rice.

—The Forum. In the July number there are articles from Bishop Spalding, Pros. Seelye, Wash. Gladden, G. P. Lathrop and others. Some very grave questions are discussed in a manner which demonstrates that this monthly has won the right to exist, and is making "kicks" for the first time in the literature of the land. Forum Publishing Co., 97 Fifth avenue, N. Y. Price, fifty cents per number. \$5 a year.

—Good Housekeeping, June 26. The Bill of Fare is beautiful. The dishes are of the first order and beautifully arranged. The Dessert is just dainty enough to suit all the kitchen queens in America, and all for ten cents. Clark W. Bryan, Holyoke, Mass.

—Cassell's National Library, No. 22, contains "Egypt and Scythia," as described by Herodotus. Cassell & Co., 771 Broadway, N. Y.

Christian Advocate.

THURSDAY, JULY 15, 1886.

RETURN INTO THE REST.

Return! return! the Shepherd's voice is calling.
From breezy heights and pastures fresh and sweet,
O'er the fall landscape are the shadows falling,
And earth and sky in dim embraces meet.

Like fleecy clouds, in soft and woolly mound
The cherubim flock, with blessings fresh and sweet,
And on the quiet air the tinkling bells
With evening hushes their music blend.

And thus they rest, in green and pleasant pastures,
And thus at eve for quiet flocks they wait,
And thus at eve for quiet flocks they wait,
And thus at eve for quiet flocks they wait.

Unto the ark the dove returned at evening,
With olive in her beak, the flood distressed,
He who was lost, the wanderer, ever restless,
Till he had found his home, the wanderer, ever restless.

Wears the plumes, the feathers, the soft light,
Made for the hawk, for him he is dressed,
For the hawk and see his voice is ever restless,
Till he has found his home, the wanderer, ever restless.

The Sunday Law from a Purely Legal Standpoint.

During the recent agitation and discussion of what is commonly designated as the Sunday law, numerous opinions were advanced in regard to its legality and constitutionality. The whole question is by no means a new one. It has been often discussed and passed upon by the highest tribunals of our sister States, that it has become no longer an open question. It is as fixed and determined as far as it can be done by judicial interpretation; and, in the words of one among numerous decisions, "It has been very clearly and conclusively shown that 'Sunday laws' have received the sanction and support of many of the highest courts of this Union almost undisturbed by a single conflicting decision."

The purpose in this article is to place in succinct form these decisions and also to remove some of the misapprehensions and fallacies into which the opponents of such laws have usually indulged.

Let us endeavor first to remove the wrong impression in reference to what has really been the decision of our own highest tribunal upon this interesting and important question.

The first "Sunday law" was passed in the year 1878. It gave the police power to pass ordinances in relation to the same and to enforce these ordinances by State process.

Upon the conviction of a party under this Act, 1878, p. 135, an appeal was taken to the Supreme Court. The court rendered a decision, 31, A. 663, sustaining the law by an unanimous decree, although the usual pleas to its constitutionality were urged and relied upon.

After the constitution of 1879 was adopted and the present court was appointed, another conviction was had under the same Act. An appeal was again taken and a decision rendered, which overruled the previous decision and declared the Act unconstitutional, not for the reason as popularly understood because it in any way interfered with anyone's religious opinions or discriminated against his observance of any particular day, but solely upon two grounds:

1. That the Act violated Art. 114 of the constitution, as it "did not express in its title all its objects."

2. That the General Assembly was without power to delegate its legislative power to police juries in the manner and form resorted to in this Act.

Special care was taken to announce that the court was expressly to be understood as not holding that the Legislature was powerless to enact a general "Sunday law."

The last decision bearing upon this matter is found in 36, A. 913.

The judge, who was the organ of the court in the previous decision, again rendered the opinion in the case, and we quote his words in order that it may be fully understood upon what grounds these decisions rest and have become the settled interpretation of the courts:

"The provision of the constitution, which is held by defendant as enabling with the ordinance, is that portion of Art. 4 which declares that 'no law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof.' Permitting any expression of opinion as to the wisdom or expediency of such an ordinance, we see nothing in such a regulation which has the remotest tendency to establish any religion or to interfere in any way with the free exercise of any religious belief. While it may be that the reason for selecting Sunday as the day on which the liquor traffic is prohibited rests on the universally admitted belief in the Christian world that that day is the Sabbath of the Lord, and that it is the day of rest, yet the regulation may well be supported on reasons having no connection with Sunday as a Sabbath, but only as a day on which, under existing habits of the people, large numbers congregate in towns and pass the day in idleness, tending to lead to disorder. The prohibition complained of does not purport to rest on any religious doctrine or tenet, and it has no pretension to impose any religious observance on any one. It is not more amendable to prohibition contained in the Article of the constitution than the several provisions of our 'C. P.,' which declares that Sunday is a *die non*, and that Sunday must not be computed in certain legal delays granted for the performance of certain legal Acts. The argument that under the

effect of such a relation the inherent right of the Jew or any other religious denomination to observe his Sabbath, which is the last instead of the first day of the week, is impaired or abridged, is not tenable. He is left the absolute and unrestrained freedom of disposing of Saturday, his Sabbath, as he may deem proper or to worship God according to the dictates of his own conscience."

The doctrine here announced is far from being a new interpretation of Louisiana law. Art. 207 of the Code of Practice reads, "No citation can issue; no demand be made; no proceedings had; no suit instituted on Sunday." No courts can be held. The oft-used term, *die non*, implies all this. The maxim reads, *Dies Dominicus non est Juridicus*. "Sunday," says the court, 9, Art. 372, "is declared by the statute of the State to be a day of rest, and this is a recognition by law of the Divine commandment to abstain from all secular employment on that day." Such is the announcement made by a Supreme Court which had no superior in ability or legal learning.

Does it not appear a little strange that while these statutes remained as thus interpreted by our highest tribunal, while Articles similar to Art. 11, present constitution, declared that "the courts shall be open; that every person for injury done him in his rights to lands, goods or person shall have adequate remedy without delay or unreasonable delay"? Yet no matter how urgent his need, no matter what loss was imminent, the citizen must possess his soul with patience until the day-dawn of Monday before any proceeding could be had or suit instituted. He never dreamed that his sacred rights were imperiled or his religious convictions interfered with by the legislation of his State, which closed against him on Sunday the court-house door. But the very moment that same sovereign, out of deference to the will of a vast majority of its best disposed citizens, reaches out its "unconstitutional" hand to touch the golden knob of the whiskey dealers' door, the sacred rights of the citizen at once become infringed, his conscience outraged and his religious belief forever unsettled.

Let us next see what the decisions upon this question have been in other States of the Union. Similar laws as the one recently enacted by the General Assembly have prevailed in almost every one of our sister States. These laws have all been assailed upon the same grounds and the same arguments used, and have been and will be urged against the law just passed. These "Sunday laws" all contained provisions not only against the sale of intoxicating liquors, but other merchandise and forced parties of different vocations to abstain from secular employment on that day. In all these cases the law received the sanction of the highest courts of the Union with scarcely a single conflicting decision.

The universally acknowledged authority on the construction of constitutional law, after a complete review of the decisions, says: "It is clear that such laws are supportable on authority notwithstanding the inconvenience which they occasion to those who do not observe that day as sacred. They have been held not to encroach upon the religious liberty of the citizen. Neither are they unconstitutional as a restraint upon trade and commerce." (Coolidge on Const. L., pp. 395-731.)

It has been held over and over again in numerous States that an "Act prohibiting the keeping open of certain places of business on Sunday is not a religious regulation. It is purely a secular, sanitary or police regulation, and has been too frequently upheld as such to be shaken at the present day."

Such laws have been often stigmatized as Puritanical and the outgrowth of a Northern sentiment which made the blue laws of Connecticut possible. Yet the courts of South Carolina hold that "that an ordinance making it penal for any person to expose to sale or sell in any shop any goods upon the 'Lord's day' does not violate the constitutional Article, that the free exercise and enjoyment of religious preference and worship shall forever hereafter be allowed within the State to all mankind."

The courts of Arkansas, Alabama, Georgia, Kentucky, Tennessee and Missouri have made similar declarations. (20 Mo., 2 Met. Ky., 4 Ga., 40 Ala., 10 Ark.) Maine, Vermont, New Hampshire, New York, Pennsylvania, Indiana, Ohio, Michigan and Middle States have passed and enforced these laws. The question can no longer be considered open. Such laws have received the endorsement of the most learned judges of the highest courts of the land. "They have their sanction in the teaching of experience that the general welfare and the good of society require a suspension from labor and business for one day in seven, and that day should be one of uniform observance." Such is the opinion of the Supreme Court of our sister State, Alabama. (40 Ala., 725.)

We close this article with the most recent decision from a State (California) which is neither Southern nor Northern, which can not be said to be under the dominion of the ideas of either Puritan or Cavalier. Its chief justice, in delivering the opinion, announces: "It is too late now to indulge in a new departure even if I was inclined to set aside the great weight of judicial opinions by which Sunday laws have been sustained and enforced. But I

feel no such inclination. My views are fully in accord with those expressed by our judges; and, regarding the matter from a purely secular standpoint, the law is a proper and salutary one. It imposes no restraint upon the conscience of any member of the community; it exacts from no person the performance of any religious rites or ceremonies; it prescribes no religious faith or belief; a man may be an Episcopalian, a Methodist, a Catholic, a Hebrew, or, if he sees fit, even an infidel; he may worship one God or a plurality of gods; he may be a Trinitarian or a Unitarian; he may reject all belief in the super-intending care of a Divine Providence; Sunday laws leave his religious belief and practices as free as the air he breathes. It only forbids the carrying on of certain kinds of business on a certain day of the week, and the day selected out of deference to the feelings and wishes of a large majority of the community is that day, commonly denominated the Christian Sabbath or Sunday." LEX.

Proselytism.

A remark made by Sam Jones about proselytism while he was in Columbus, Miss., has waked up a great stir among the Baptist people in this portion of the country. Well, deny it as they may, some members of the Baptist Church, and churches of this country, are woefully given to proselytizing. I have yet to attend a meeting in any town or country place in this part of Mississippi where this nefarious business has not been carried on by one or more members of the Baptist Church—by men and women wild on immersion—with much water on the brain. In some of our meetings slips of paper, written or printed, containing references to baptism and statements about the meaning of "baptizo," are slipped into the hands of the mourners while at the altar. These papers are put into the hands of the children of Methodist parents, and even into the hands of the Methodist pastor's children. I know whereof I affirm. These papers are brought to me and to other preachers, as doubtless they were to Sam Jones and Sam Small in Columbus. The letter of Rev. T. C. Teasdale, D. D., to Sam Small while he was in Columbus is a fair sample of the proselytizing going on all over the country. It is useless for the Baptist Church in Columbus to deny this fact when it is manifest, and that, too, over the signature of a venerable minister living in that city. This is not the first time—not the only time—Rev. T. C. Teasdale, D. D., has tried to play this game on members of other churches, even on ministers of the gospel.

The slips of paper put into the hands of our children often contain statements like the following: The learning of the world agrees that the primary meaning of "baptizo" is "immerse." The scholarship of the world agrees that the primitive mode of baptism was by immersion. John Wesley and Adam Clark both say immersion is the original mode of baptism—the mode practiced by the apostles in the days of Christ.

Children and young people are puzzled by these statements, and come to their pastors to know if they are true. The only way to do is to take the books—Greek dictionary and Wesley and Clark's works, and show them the meaning of "baptizo," and what Wesley and Clark do say.

They are surprised when they see the books; surprised that such positive statements should be made when not supported by the books.

Let our young people take a standard Greek dictionary and turn to "baptizo" and see if immerse is the primary meaning, the only meaning, or even, one of the meanings of the word. It is a question of meaning, so these slips of paper say. Dictionaries tell the meaning of words. Do the dictionaries say that immerse is the proper, primary meaning of "baptizo"? Is "to immerse" laid down as one of the many meanings of "baptizo" in any standard Greek dictionary? Look and see. Let our young people ask for the book, chapter, page and paragraph where Wesley and Clark say what they are reported to have said, and then turn over to the book and see how it reads. It would require no little twisting to prove from the books the statements made.

Now, I do not say that the Baptist Church as a whole, nor even a majority of its members, take part in this dirty business; but I do say that one or more members of the Baptist Church have been given to proselytizing everywhere I have gone for the past twenty-seven years. There ought to be a better denominational *esprit de corps*, a higher moral tone among them on this subject.

The Baptist Church is a great church, and the Baptist people a great people; but some of the members have the immersion craze badly; they magnify the mode of baptism so as to make it the prime condition of salvation. Some of them manifest more concern about immersion than they do about regeneration. They are more anxious that mourners and young converts be right, according to their view, on baptism than on justification and the witness of the Spirit.

I have written these things for the Advocate because our people in this part of North Mississippi have been treated to dish after dish of it, *pro and con*, in the local secular papers.

The better way in all such matters is to speak out plainly in love that we may understand each other and mend

our ways where they need mending. If immersion in water by a Baptist minister is not essential to salvation—a *sine qua non*—then some good Baptist people in this country ought to quit, once for all, annoying seekers of religion and young converts on this subject. If they were more concerned for the salvation of souls and less concerned about how and by whom they are baptized, and what church they join, it would be better for them and for others. "Zeal?" Why, yes, they have zeal, but zeal for what?

VERONA, Mississippi. CHILDREY.

New and Old.

BY MRS. L. CHARY SAULEH.

Solomon tells us "there is no new thing under the sun;" but Solomon, with all his wisdom, never read our "dear old Advocate." If he had, he would have modified that age-sweeping assertion considerably. All its readers know that they have something new every week, and every time the church needs a new Bishop it has only to telephone to 112 Camp street, New Orleans, and away goes our editor to the top round of the church ladder, where there is plenty of room for more.

Differing with Solomon about new things does not make one lose sight of his really good qualities and wise sayings. He would have made a capital editor for us, for he seemed to have a proper estimate of what an editor should be when he wrote the following in his Proverbs, "A wise man, he will hear (and) increase learning; a man of understanding, he shall attain unto wise counsels, understand a proverb, the words of the wise and their dark sayings." Pair of our editors have attained "unto the wise counsels." They were also good at understanding "the words of the wise and their dark sayings." The waste-basket might, if it could speak, tell what become of some of the "dark sayings," new and old. But right here Solomon helps us in estimating our old young editor and our new old editor, for he says, "The glory of the young man is his strength, and the beauty of the old is his gray head." Who else could have said as wise a thing as that? If Solomon had lived in our "grand and awful time," he would most assuredly have been the editor of the Advocate; but there he would have remained in *status quo*, for he never did live up to the excellence of the Pauline standard of qualification required of all who "desire the office of a Bishop."

The readers of the Advocate were sad over the loss of their old young editor who, in a letter to the writer, says: "It pains me to sever editorial connection with the Advocate. That work was most congenial, and, if for it I had no special talent, became to me a fascination." But we claim that there was a "special talent," yet we bow submissively to the call of the church to "come up higher." The talents will increase, and we expect to hear "greater things than these" of our new Bishop. God bless the old editor and the new Bishop, and with some fear and trembling we give our hand to the new editor and ask God to bless him also and help him to understand all our "wise sayings" and show mercy unto the "dark" ones.

As we have a new editor we want a thousand or more new subscribers, as well as the old, to give him such a cheery new welcome and helpful constituency that will make him feel like singing all the songs in "New Life," and that will keep him so happy and busy that he will not have time to even "desire" to go "up higher."

Free Tuition Again.

MR. EDITOR: An article in the Advocate, of July 1, by E. T. Howson, on "Free Tuition or Not," is a very practical and sensible article, and, if I am not very much mistaken, removes one of the obstructions in the way of the success of one of our colleges at least. You remember, Mr. Howson advances the statement and backs it with good arguments that the boy or man who receives an education free—without giving an equivalent in money or a written obligation to pay at some future time—loses to a great extent his independence of spirit and starts out in life a mendicant. Now, it is bad enough for a man in any other profession to start out without a moral backbone; but for a young minister to start in life in this way is to shear him of strength and establish a precedent of dependence that will be very apt to cling to him through life. No other man needs as much independence as a preacher, and especially a Methodist preacher. Arrived as we are in an aggressive war against the devil, the world, and the flesh, we need to have strong convictions and the courage to utter these convictions.

I received a printed circular a short time since from the secretary of the Ministerial Educational Association of the Mississippi Conference, requesting me to collect money, or written obligations, from the people of my circuit to defray the expenses of tuition for young ministers at one of our colleges. For good reasons, as I thought, I did not attempt to collect for that purpose. Directly after receiving the circular I made inquiry of a young minister of that college if he was a beneficiary of that educational fund. He very decidedly said that he was not, and added that he would like for it to be understood that he was paying his own way. This young man is of the right kind of metal.

I hear Sam Jones says that most of the preachers of this day are only fit to "bury the living and bury the dead." I think the assertion is too sweeping; but is there not some truth in it? It strikes me, that preachers of to-day ought to set the example of paying as they go, and to accomplish this object it will be necessary to inculcate better business opinions in our young men at college. We should invert the terms of our character, and, instead of living upon the revenues of the church, we should cause the church to feel under obligation and dependent upon us.

What do you say, young preachers? LITTLE LUTHER.

Importunity in Prayer.

First we must be sure the thing we desire is according to the will of God; otherwise there is no ground for importunity. Having made sure of this, we may with the more boldness continue our importunities. Our earnestness will be proportioned to our appreciation of the blessings for which we importune. If we have but little appreciation of the blessing asked for, we will not persist. A few, faint, feeble efforts exhausts our patience, and we retire from the field of conflict discouraged.

In the next place we must not suppose that our importunities succeed by conquering the aversions of Almighty God, and thereby extorting from his reluctant hands blessings which otherwise are not attainable. There may be reasons for withholding for a time that which we can not understand, or our own condition may be such as makes it unwise to grant our requests. The condition of the soul that lies at the foundation of importunity, impelling us to persistence, will serve to bring into exercise those mental qualities which insure appreciation of the blessings we desire. Hence, we are not to conclude that God is not ready to bestow, but, rather, that we are not ready to receive; and that waiting in patience and hope, and persistence in faith, are the very things that put us in a condition to receive and profit by the blessings we ask. If, then, we know our petitions are according to the will of God, we may continue our importunities assured of final success. This assurance will serve to keep us to our purpose, while persistence will operate to intensify desire and increase confidence, and thus the subjective effect of importunity prepares us for receiving the blessing we crave.

We are naturally clamorous for those things we desire, and apt to esteem ourselves unfortunate if restrained for a time from the realization of our hopes. But, in fact, if not restrained from immediate gratifications, we would often do ourselves great harm. God knows when and how to bless, and to his superior wisdom we ought to submit. If we were to yield to the wishes of our little children, we would do them incalculable mischief. It would not only be unwise, but cruel also, to grant all the requests of young, inexperienced children. Again, children sometimes ask for things before they are old enough to know how to use them. If they wait for awhile, those things may be safely bestowed. We make precisely the same mistake in our requests of God. We ask for some things before we are ready for them, and hence for a time we are denied.

Again, there is a certain order in the economy of grace for the bestowal of spiritual blessings which is rigidly enforced. The grace of repentance precedes assurance, and lower states of grace go before and prepare for higher states. Inordinate prayer for the higher states of grace before passing through the preparatory stages nullifies nothing. To grant such requests would violate the Divine order.

CARTHAGE, Mississippi. D. O. W. ELLIS.

From the Work.

NEW PARSNAGE AT PICKENS.

MR. EDITOR: This preacher and his family are now in a most delightful home—the new parsonage at Pickens, North Mississippi Conference. The people of this charge, the Pickens circuit, deserve honorable mention for the zeal and liberality displayed by them, under somewhat adverse circumstances, in their efforts to provide a suitable home for their pastor's family. Their efforts have been rewarded with success. Everything is complete and not one dollar in debt. The ladies furnished one room elegantly, and then they were here to welcome us, while some of the brethren met us at the train to conduct us to our new home. Then the pantry was full, and this dear people have been untrifling in their attentions to us ever since we came, more than two weeks ago. May God abundantly reward them!

My meeting closed last Tuesday. No conversions, but the church greatly blessed. Dr. Price gave valuable aid for several days. T. CAMERON.

PICKENS, Mississippi.

FIDELITY'S POINT, MISS.

MR. EDITOR: The Greenville District Conference met at Rosedale, Miss., June 21. Rev. J. W. Honnold, P. E., was in the chair, and conducted the business with the care and fidelity characteristic of the man. The attendance was small. Only half the charge in the district were represented; but the satisfactory results of the Conference compensated us for the lack of numbers. Spiritually, it was the best. District Conference this preacher ever attended. God was with us, and we

richly enjoyed his presence. Religious worship was a prominent feature of the meeting, and the congregations were large. The preaching was strong, spiritual and edifying. It was good to be there. Those who failed to attend the Conference are the losers. The people of Rosedale entertained us with true Christian hospitality, and there was a much greater demand for guests than we could supply.

Reports from the various charges showed an advance along all the lines of Christian work. The pastors and their charges are encouraged at the hopeful outlook. We are praying and working that the church of God in this great valley shall be as fruitful as the fertile lands.

Rev. T. J. Nowell, of the Grenada Collegiate Institute, was with us one day representing the interests of his school.

The following are delegates to the Annual Conference: G. F. Maynard, E. H. Moore, J. C. Brooks, Philip Hanson.

The next Conference is to be held at Arcola.

T. Y. RAMSEY, JR.

ROPLAVILLE, MISS.

MR. EDITOR: We protracted our meeting from the District Conference here, and I am glad to say that good was done. After the second day of the meeting I was of no assistance in the pulpit on account of sickness, which was to my regret, though much good was done by the efficient labors of Bros. Boone, of Augusta Circuit, and Gann, of this place. The church was revived and worked well around the altar. There were about eleven applied for membership, several of whom were little boys and girls, who took great interest in the services. I think I can say, Mr. Editor, that we are moving Zionward, and I hope to report to you, before the year shall close, of many being born into the kingdom of God, and starting from the city of destruction to the celestial city.

I will forward to Dr. Kelley to-day, for foreign missions, \$17.10, which, with what I have already forwarded, will make nearly all of my assessment in full.

Yours fraternally,

ROBERT SELBY, P. E.

Christ in Christianity.

There is nothing in the universe more real than Jesus Christ, as he was when on earth, as he is now in heaven, as he will be when he comes to raise the dead and judge the world, and as he will continue to be forever. Of him it is said, in the Epistle to the Hebrews, that he is "the same yesterday, to-day, and forever." He is not a fictitious character, merely an imaginary person, born of human fancy, but a real person, with a life history, a part of which was in this world, attached to him. The term "Christianity" is borrowed from one of his official titles.

The Christianity so-called, is not simply a congeries of conclusions drawn from premises, or a mass of generalizations made by grouping particulars, or a mere series of wise ethical maxims, beautiful in themselves, and practically useful as guides to conduct. All such conceptions fall infinitely short of the truth, as preached by Christ himself, and also preached by his apostles. Christ himself, as a person, in his nature, powers, prerogatives, offices, affections, sufferings, and acts—in what he was on earth and what he is in heaven—is the only Christianity that has any saving importance to our world. He is the very life and soul, the essence and substance, of the Christianity preached by him and by the apostles; and without him it has no existence, and surely no power to save. It consists essentially in a person, and in what is true of that person. He is the whole of it, as completely as his own name as he was the preacher of that theme.

We are not to be saved by a doctrine, or by a system of ideas, or a mere scheme of thought written or printed on paper, but by a person who is a Savior, who has the power of saving souls, and who will exercise this power in our behalf; and that person is the Lord Jesus Christ of the gospel narrative and the apostolical epistles. The "faithful saying" that is "worthy of all acceptance," is "that Christ" himself, as a person, "came into the world to save sinners." Paul preached that Christ to the Philippian jailer who he saved. Jesus Christ, and "you shall be saved." Whoever, by faith and the fruits thereof, identifies himself with Christ, is safe beyond all contingency; safe in life and safe in death, on earth and in heaven. Having Christ for a friend, he has the friendship of the Father. The ministrations of the Christian Church, in order to be what they should be, as well as productive of the best results, should select Christ for the central theme, and present him to the people just as he is presented in the Bible, ever seeking to bring to the attention of the hearer the living, personal Christ. There is no better way of preaching Christianity than that of preaching Christ himself. He is always in order on the preacher's lips, and the preacher should do his utmost to give the hearer the most vivid and impressive view of Christ. There is not the slightest danger that he will overwork the idea by the intensity of his effort. The danger lies in just the opposite direction.—Independent.

It is never to be forgotten that it is what a man assimilates, not what he reads, that determines the breadth and quality of his culture. All prescribed courses of reading simply cause a great deal of purely perfunctory reading, and as pouring water into a leaky bucket. Last men and women read who look for which they have an affinity—the books that take possession of their minds, that stir their sympathies, that awaken their faculties whether they be old or new, books of imagination or books of facts. In intellectual pursuits every individual intelligence is a law to itself and no one can close his eyes to the culture of any kind. "I have a boy," said Dr. Johnson, "should be torn loose in a library, if it contained no more than a few books, and allowed to choose for himself." Very likely taste would guide a little, and it is well to compare notes as to what is worthy; but it is only the books that we delight in that do us any real good.—O. H. Bunker.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ARAPE, D. D. REV. J. T. SAWYER
REV. W. L. C. HUNNICUTT.

THURSDAY, JULY 15, 1886.

Owing to the fact that Sam Jones did not reach the Seashore Camp Ground before our paper went to press, we were not able to give our readers the sermon promised.

The Bishops seemed to have enjoyed the salubrious air of the Mississippi Sound during their meeting at the Seashore Camp Ground, and hundreds of people enjoyed the earnest preaching of these chief pastors of our church.

The Picayune, of last Sunday, eleventh instant, published James McConnell's address, delivered at the commencement of Tulane University, June 17. We advise our readers to procure this address and read it, for it is one of the best.

In the pastoral address of the Methodist Conference to the United Societies in Ireland the statement is made that there is an annual loss of 500 members by emigration alone, and that these emigrants are "the very bud and flower of the church." There is also an annual loss of 300 members by change of residence from one circuit to another.

Correspondents will bear in mind that we publish nothing unless the name of the writer is known to the editor, and the editor has not yet learned all the names of those who have been contributors to the paper. There came a few days ago a communication in regard to East Mississippi Female College, but as the writer gave no name and no clew to find it, the communication has not appeared. We can not insert articles in relation to our schools unless we know who the authors are.

The services at the Seashore Camp Meeting have been increasing in interest from the beginning. The preaching has been practical and to the point. Sleepy consciences have been awakened; cold hearts have been warmed by the fires of love and Christians strengthened. The crowd on Sunday was immense, and a good judge informs us that Sam Small's recital of his experience to this great audience on Sunday evening was the most stirring thing he ever heard, and produced a most profound impression.

In accordance with a resolution of the late General Conference, requesting the College of Bishops to appoint an assistant editor for the Nashville Christian Advocate, at the called meeting at the Seashore Camp Ground, on the eighth instant, the college appointed Rev. W. A. Candler, of the North Georgia Conference. Bro. Candler is a young man of great promise, and we doubt not his appointment to this position is a wise one, and will give general satisfaction and issue in much blessing to the church.

At the last session of the Preachers' Meeting the following was offered by Rev. S. H. Werlein and seconded by Rev. B. Carradine, and passed:

Resolved, That the members of this Preachers' Meeting pledge themselves to present to their congregations the salient features of the Sunday law recently passed by the Legislature with special reference to the closing of drinking saloons on Sunday, and that each preacher endeavor to organize in his congregation a reform club, whose membership shall consist of males not under sixteen years of age, the object of which shall be to encourage the cause of temperance by precept and example and to enforce the execution of the Sunday law.

At the same meeting the College of Bishops appointed the Committee on "Revision of Hymn Book." This committee is divided into three sections, as follows: First section—composed of N. H. D. Wilson, of North Carolina; S. K. Cox, of Baltimore; J. H. Carlisle, of South Carolina. Second section—composed of A. G. Haygood, of Georgia; W. F. Tillett, of Virginia; O. P. Fitzgerald, of California. Third section—composed of R. H. Mahon, of Tennessee; J. H. McLean, of Texas; W. L. C. Hunnicutt, of Mississippi. This committee is recommended to meet on or before the first of September. The first section, at Greensboro, N. C.; second section, at Nashville, Tenn.; third section, at Little Rock, Ark. It is recommended that the general committee—that is, the three sections—meet in Nashville, Tenn., the fourth Wednesday in April, 1887.

Selfishness in Religion.

Solomon mentions four things that are absolutely lustable. No amount of giving will or can satisfy them. If he were living at this present time, doubtless he would increase the list. There is a kind of religion prevailing to a large extent in this day that may well be classified with the four lustable things catalogued by the wise man. It is that religion whose possessor is always in an attitude of receptivity. It is that hungry, emotional state of soul that endeavors to stand continually in the way by which the blessings of God come to men and diligently gather them all into its capacious bosom. It is that selfish desire which reaches out only after the enjoyments which the bestowment of God's grace brings, but cares little to share these rich gifts with others. Such a man appears to be a bottomless receptacle into which all the blessings of religion pour themselves, but out of which none of them ever flow. He is a spiritual gormandizer, and by endeavoring to satisfy his abnormal appetite he unites himself for the highest sphere of Christian life. As the man who devours books and magazines and newspapers by the thousand dissipates his mental power and hinders his healthy growth, so this man, who is ever receiving spiritual blessings without sharing them with others, dwells his religion to a mere feeling of complacency, and in the highest form of Christian life he becomes a mere cipher. In the sphere of Christian work, where success depends upon earnest effort, he is not only a cipher, but he is a cipher that is very much in the way. This true religion is a force, an aggressive force, pushing itself out in all directions. It is a principle which proposes not only to create enjoyment in the soul; but it proposes to make that very enjoyment the reason for mapping out the whole work of probation and turns it into a spring, whose waters shall flow out in refreshing streams to gladden the waste places.

It seems to be a difficult lesson to learn that the success of religion does not depend so much upon what religious people feel as upon what they do. Early Methodism tried very hard to throttle that "enthusiastic doctrine; that we are not to do good unless our hearts are free to it," but the success of the effort has not been universal. Success in church work, success in individual work for Christian character, is attained only at the ends of long lines of painful yet persistent labor. Strength is always won by action. One degree of strength is the step to another. "They go from strength to strength," says the Divine word. When a man bows down in the bitterness of repentance at the feet of Jesus and receives his pardoning love, that great fact places him upon a basis where he can and must work to bring others to the same condition. That very love filling his soul speaks with a thousand tongues to his renewed energies to expend themselves upon others. The highest form of religion is to put forth persistent effort to make others the recipients of its blessings, and its most exquisite enjoyments are reached only at the end of that effort. The model Christian gratefully accepts the favors of heaven; but having tasted their divine sweetness, he looks about for others to share with him the rich viands of the heavenly table.

When religion begins to be passive, and, therefore, selfish, its possessor is treading upon the borders of the backslidden state. Paul said, "The love of Christ constraineth us." The constraining principle is the most active principle known. In religion it is the centrifugal force which sends every blessing it receives out in search of some more needy soul. It "casts its bread upon the waters" that many hungry hearts may be fed. With winning condescension it stoops to

"Little deeds of kindness,
Little words of love."

Selfishness can not live in such an atmosphere. The loving constraint of Christ's love not only emphasizes effort, but widens its range, and the emphasis and the widening keep pace together. There is a daily illustration of the rule, "grace for grace;" a daily register of the fact, "from strength to strength," and a daily record of the progress, "from glory to glory." This is the unselfish religion in its highest type. It is an ocean upon whose bosom the sun shines, and this causes it to give out that which the streams have poured into it. It is a dripping cloud floating in mid-heaven, yet dropping fruitful showers in thirsty places. It is the best illustration we ever have of fidelity to that injunction of our Lord, "Freely ye have received, freely give."

Sin has many tools, but a life is the handle which fits them all.—O. W. Holmes.

Reminiscences of an Old Itinerant—No. 10.

MR. EDITOR: The prayers and aims of Mother Wright had come up for a memorial before God, and he determined to answer them at once in a great blessing on her family. As my new sister, Mrs. Robert Wright, rode home with her husband after preaching that night, she could not tell him what a great blessing she had received. Never had been so happy in her life before. Next morning Robert saw that the clouds and gloom had all left her face, and it was clad in smiles of love and joy, and she was as cheerful as a lark. She said to her husband about breakfast time, "Mr. Wright, Bro. Jones will be along here about nine o'clock on his way to Abram Pipes," and I got such a great blessing under his sermon last night I would like very much to hear him again to-day. Wont you go with me?" "No," said Mr. Wright; "I am so busy with my crop I do not see how I could spare the time." "Well, then," she said; "let me go with Bro. Jones, and I can come home by myself." "Oh, no," said Mr. Wright; "I would feel afraid for you to come back through that lone some pine woods all alone." Seeing her heart was set on it, he said, "Have everything ready but to saddle the horses, and I will go and work until just time to get there when preaching commences, and I'll go with you." She was quite overjoyed, and said, "I will be so glad to have your company." They were there in good time. Bro. Pipes had no back fence to his yard, so that the cotton rows came up to the back gallery. I stood near the front door, and Robert Wright took his seat near the back door. I took for my text that day the case of the Prodigal Son, and as I described his wanderings from his father's house with all their direful consequences as illustrative of a sinner's wanderings from God with consequences to follow, I saw that Robert Wright was very much agitated. He would look anxiously at me and then look out at the back door. I thought to myself, "If he will only stand his ground, I think I will get him; but I am afraid he will run out at the back door." I, however, went on, and got rather stormy toward the close. He was still indicating a disposition to leave the house as I suddenly closed and proposed to open the door of the church. He told me afterwards that he was so awakened to a sense of his danger as a sinner that his first thought was to come and kneel at my chair and ask me to pray for him; but as he rose to his feet he determined to unite with the church and give himself up wholly to seeking his son's salvation, which he did.

My next appointment in his neighborhood was at his house, and I continued preaching round about until this whole family, as well as I now recollect, joined the church, except the old gentleman. And a lovely family of Christians they were—both male and female. Robert came out fully on the Lord's side, and at once became active in promoting the interest of the church; but he had a hard struggle before he was born of the Spirit.

Dr. Talley, my presiding elder, and myself proposed to hold a two days' meeting in the woods in Wright's neighborhood. Robert had his heart set on obtaining a knowledge of sins forgiven at that meeting, but the final benediction was pronounced and no blessing came. He went home with a burdened, almost desponding heart. At some dinner, and then, wishing to be alone, he walked out into his cotton field and knelt down among the high cotton stalks to pray, and was there enabled to make a full surrender and accept of Jesus as a present and willing Savior. His burden of sin and guilt seemed to dissolve into thin air and pass off to parts unknown, and he was a happy man. He hastened to the house to tell his wife the good news, and it was to them a Bethel that Sabbath afternoon.

It almost broke my heart again in November to leave the spiritual children the Lord had given me on this circuit to attend Conference in Tuscaloosa, Ala.; but I had got over my scare about western Louisiana, and as I had, by the direction of Dr. Talley, organized a new circuit where Claiborne parish now is, I allowed myself to hope I could see to it the next year so I could see and enjoy my Washita young converts occasionally; but, alas! for all such hopes. I have never been in those Pine Hills from that day to this; and now my dear friends and spiritual children are all gone, but I know where the most of them went, and I am going there too. I understood that Robert Wright became a local preacher, and moved over toward the Sabine, where, I presume, he and his lovely wife finished their earthly journey, as I have heard nothing from them for many

years. No more reminiscences for some weeks.

J. G. JONES.

HAZLEBURST, Mississippi.

A Mission of Encouragement.

At the present day we have established a great many missions in the world. There are foreign missions for the benefit of the heathen; home missions for the ignorant and destitute of our own land; there are flower missions for our sick. But I wish to write of a mission of encouragement, which was undertaken in the year 446 B. C. It commenced in the winter palace of the King of Persia. On a certain day King Artaxerxes sat on his golden throne in an inner room of the palace. It was an hour of enjoyment, of relaxation from the cares of the empire, and wine was before him. As the royal cup-bearer drew near and presented the golden goblet, the king remarked that his usually cheerful countenance was overcast with sorrow. Artaxerxes inquired into the cause of this grief, and Nehemiah replied that he had had heavy tidings from Jerusalem; that the walls of the city were in ruins and the sepulchre of his fathers exposed to insult, and he prayed to the king that he might be sent to rebuild the walls of the city.

Touched by the sight of his faithful servant's distress, King Artaxerxes was graciously pleased to grant his request. Accordingly a royal decree was issued making Nehemiah governor of the province of Judea for a certain length of time. The king gave him, besides letters of introduction to the governors of the various provinces, a letter to the keeper of the forest to furnish him with timber for the work. He furthermore provided him with an escort of captains and horsemen on the long journey from Shushan to Jerusalem.

Now we have all heard of Nehemiah, and we all admire his patriotism in going to the relief of his distressed countrymen, but I think very few really appreciate the sacrifice involved in such a course. Nehemiah occupied one of the most influential positions at the court of Artaxerxes; he was possessed of great wealth; all the pleasures and luxuries of one of the richest capitals of Persia were at his command, yet he chose to leave all these behind to go to the rescue of a little colony of disheartened Jews, whose very name had become a reproach and a byword among the nations around. The enthusiasm which had animated the Jews on their return from captivity had died away. They were so weak and impoverished that they had never been able to rebuild the walls which the Chaldeans destroyed, and were constantly threatened by the hostile tribes which surrounded them. Enfeebled and demoralized, their fate as a nation seemed to hang in the balance. Bearing these facts in mind, it would seem as if Nehemiah's mission had small chance of success.

But the new-made governor never doubted for a moment. He was a man of very strong faith; he had absolute faith in the power of God; he had faith in the people; he believed in their past and he believed in their future; he felt that they only needed to be aroused, to be encouraged, in order to throw off the despondency which enslaved them and become again the great nation which God intended them to be. And then he had faith in himself. He believed that he was fitted for this mission of encouragement, and so believing he was willing to risk life itself in behalf of his brethren. I will venture to say that from the moment it was known in the stock markets that the wise and prudent Nehemiah had espoused the cause of "the feeble Jews" from that very moment Hebrew securities commenced to advance.

After a toilsome journey of some four or five months, the governor and his little train arrived at Jerusalem. He viewed the broken walls secretly by moonlight, and then called a mass meeting of the people. We are only given the heads of Nehemiah's speech on this occasion, but I can well believe that it was a stirring one. After opening up his subject by the statement of the condition of the city and an account of his commission from the king, I imagine he would use persuasion and encouragement, and when the people saw he sympathized with them that he spoke not as the governor, but as a fellow-Israelite; when he pictured their glorious achievements in the past and reminded them that they were the chosen people, and if only they would obey him that the great Jehovah himself was pledged to sustain them, they forgot that they had declared the rebuilding of these walls an impossibility, forgot the foes lying in wait for them across the valleys, and cried as with one voice, "Let us rise up and build!" And they did rise up and build.

Priests and nobles and jewelers and apothecaries and merchants all had a share in the great work. Now the priests could not rebuild the entire wall, but they could restore the sheep gate. And the next piece builded the men of Jericho, and the sons of Hassenan set up the fish gate and Malchijah and Hashub repaired another piece and the tower of the furnaces. So piece by piece the breaches were filled in and the gates were set up and the towers rose until the whole city was encompassed. Never did builders work with such zeal and enthusiasm. Half the people were appointed a guard to defend the walls against the assaults of their enemies, and the other half, every man with his sword gird by his side, wrought "from the rising of the morning till the stars appeared." While the presence and example of their valiant governor stimulated and inspired the weakest and most despondent, the entire work was accomplished in fifty-two days. The reproach of Zion was removed. Once more her towers and walls arose fair and stately from their encircling hills and the heathen nations acknowledged that the work was of God.

I have spoken of Nehemiah's mission as one of encouragement, because encouragement was the one thing the people needed more than any other. Snuck in slothful despondency, they had forgotten the promises of the Almighty, and unless he could revive their ancient courage and trust in God his mission was a failure, for Nehemiah had no army behind him to compel them to obedience. They must be aroused and stimulated to do the work themselves. It has been well said, "Though Nehemiah lived to a good old age and performed many other noble acts, yet the eternal monument of himself which he left behind him was the circuit of the walls of Jerusalem." This old story of faith and patriotism has power to thrill us after the lapse of more than two thousand years, and the question comes home, Are there not times when the walls of our Zion seem to lie broken and in ruins, and do we emulate the example of Nehemiah in his mission of encouragement?

M. D. V.

From Ruston, La.

We have had in Ruston within a week the Lincoln Parish Sunday-School Convention and the third Quarterly Conference. Col. Lee M. Kidd was president, and Prof. Ives was secretary of the convention, and a large number of Sunday-school workers from the various denominations were present. Rev. J. T. Sales was the main mover in the calling of this convention, and, thoroughly posted as to the topics discussed, he rendered very efficient aid in the deliberations had. We think that some good was done and a fresh impulse given to the Sunday-school cause in our midst. The reports of Pastor White, as read at the Quarterly Conference, showed some advance in church work. We were especially pleased at the record so far made this year by the Woman's Foreign Missionary Society, and we confidently expect it to take front rank among the organizations of its kind.

Dr. White and wife, accompanied by a number of people from Ruston and hereabouts, will take the train in the morning for that delightful place, the Seashore Camp Ground. We have heard of others of our preachers and their wives going the same way, and we do wish it were so for us, too, could be at the feast of tabernacles. With "the two Sams," six or seven Methodist Bishops, scores of doctors of divinity, lesser ministerial lights by the hundreds and congregated thousands to fill the enlarged preaching tent, there seems to be all the conditions favorable for a most wonderful meeting. From the depth of the heart goes up our prayer that all the extensive preparations made and the coming and preaching of the two devoted servants of God may be owned of the Holy Ghost, and thus the occasion become a pentecostal baptism yielding hundreds of soundly converted souls. May those who go down from our district bring the holy fire back with them!

As the efficiency of an army, acting under the same general authority, is sometimes increased by being divided into different corps, whose efforts are directed by different commanders, moving against the enemy on different lines; so the efficiency of the church is, perhaps, increased by its division into different denominations, all acknowledging the authority of its one great Head, and each in its own particular sphere, assailing the powers of darkness. Christ requires his people to maintain, not a unity of form, but the unity of the Spirit in the bond of peace. This is the essential thing. If this exist, we need not be anxious about visible uniformity.—Methodist Recorder.

A Bishop's Right to Speak.

In regard to this question, Rev. Rumsey Smithson says in the Episcopal Methodist:

For a Bishop to enter into a discussion of a question under consideration in a General Conference strikes me as improper. For a Bishop to claim the right to do so is to claim what is not established by law. That he should claim such right on the ground of being an elder (as Bishop Keener did), is simply absurd, as this would give every elder a right on the floor of the General Conference, whether elected or not to a seat in said body. One thing is certain—when a Bishop feels that he must take the side of any question under discussion in a General Conference, he should, of all others, be respectful to all concerned. This we have a right to expect of those we have elevated to the Episcopal College.

Upon the same topic, Dr. J. B. Cottrell, in NEW ORLEANS CHRISTIAN ADVOCATE, says:

I will add but one more mention, and that is, Bishop Keener's participation in the discussion of the question—two of them—which gave rise to debate in the General Conference, was a precedent which I hope all the Bishops will follow as they feel moved, whether before General, Annual or District Conference. If we may not meet their arguments, the worse for what we contend, or the better. As it happened, I was in accord with the Bishop in either of the cases, and would have delighted to reply to him; but that he spoke in direct, courteous, candid, respectful manner of the proprieties and unities affords me pleasure to record. Just in proportion as there is on the part of the church and ministry a demand for the Bishops to sit off in chaise, stilling non-committalism, will it be expected of them, in administration of authority, indirectly to proscribe such of the brotherhood as take the liberty of clear, free utterance. Let them speak, and let them be answered. Let us have the courage and candor to set them right if we apprehend them to be in error, and let them in turn be as free to right us when we are wrong; for we are not in continuous "conference."

Dr. Cottrell is evidently right in his judgment on this matter. While it is not in the Discipline that the Bishops are members of the General Conference, the fact that they are amenable to that body alone seems proof enough of membership, and, of course, every member has a right to speak when he can get the floor. If putting men into the episcopacy is to deny them the privilege of speaking their sentiments upon the General Conference floor, or anywhere else, that strikes down the "inalienable right of every American citizen," and the sooner we get rid of the office the better for the Bishop and the church.

Bishop C. B. Galloway.

RESOLUTIONS OF THE METHODIST EPISCOPAL CHURCH, KOSCIUSKO, MISS.

Whereas, The General Conference of the Methodist Episcopal Church, South, at Richmond, Va., in May, 1886, composed of representative clergy and lay delegates from all the Conferences, by a very decided majority vote elected the Rev. Charles B. Galloway, D. D., a native by birth of the town of Kosciusko, county of Attala, State of Mississippi, to the office of Bishop; therefore, be it

Resolved, That the Methodist Episcopal Church, South, at Kosciusko, (at a church Conference on the fourth day of July, 1886, with other Christians and citizens, gratefully appreciate and with commendable pride acknowledge the wisdom of the General Conference in electing our child and brother, Charles B. Galloway, to the office of the highest distinction in its power.

Resolved, That we hereby convey to Bishop Charles B. Galloway our brotherly and friendly congratulations for that love, energy, zeal and labor he has done and exhibited for the cause of Christ, which has so presented his worth to the members of the General Conference that they in their wisdom have found him worthy of such distinguished honor.

Resolved, That while we know that thousands are by the changed relation of Bishop Galloway to the church deprived of his weekly greetings and teachings through the ADVOCATE he has so ably conducted for the last four years, yet we realize that the strong unseen hand of God has moved the impulses of men thus in the day of his youth calling him to the episcopacy, where his life and labors may be used by the great Head of the church for a fuller concentration of his purposes in Bro. Galloway.

Resolved, That whereas for many years Mississippi was honored by Bishop Robert Palmer's adopting her as his episcopal home, which was severed by his death, we cordially ask Bishop Galloway, if consistent with his views in selecting his town of birth, and assure him that our grateful hearts would greet him with loving kindness and tokens of love that association only can develop.

Resolved, That a copy of this preamble and resolutions be sent to Bishop Charles B. Galloway, and a copy to each the NEW ORLEANS and Nashville Christian Advocates for publication.

Rev. W. H. Huntley has been appointed to take charge of Marlboro circuit, Vicksburg district, Rev. A. F. Watkins having been transferred to the Brookhaven station.

W. L. C. HUNNICUTT.

PORT GIBSON, MISS., July 1, 1886.

MSS.

Woodville Female Seminary.

In the July number of the Forum is an article on, "The Manuscript Market," by Julius Henri Brown, from which we call these sentences for the benefit of our readers:

The manuscript-maker seldom suspects that the periodical to which he has sent his contribution already has on hand a number of clever pieces, bright essays, interesting stories, for which it can not find room. Only a few have any conception of the continually increasing number of manuscripts that find every office in the land. The marvel is not that such a host are rejected, but that so many are printed. Not one out of twenty, prepared with care and confidence, ever sees the light of day. There is not a magazine in the country but has enough accepted articles for the next two years, without any addition. Editors are in constant terror of manuscripts, which descend on them like avalanches. When anybody speaks of writing, they are visibly disconcerted. It is like talking of earthquakes in the house of the hanged. To be an editor is inconvenient; to be a writer of any kind, without other source of income, is positively tragic. Every American appears to be convinced that he can write for print, and he wreaks his attempts upon the unfortunate editor. The tyro is apt to be enraged at the return of his manuscript, of whose excellence he is assured, and to devote the particular periodical to the infernal forces. The editor makes more enemies than friends by exercising the right to decide what he will not publish. Some seem to think that composition comes by nature; that it requires neither training nor practice. Such articles as the editors receive! At intervals editors are obliged to have a clearing out, when they either return articles or ruthlessly destroy them to prevent their tormenting reappearance.

Love for the Church.

The religion of Jesus goes to the bottom of a man's nature and awakens its deepest affections and awakens its highest regards. Whenever it touches the soul a pure flame of love is kindled, which arises as grateful incense to the Lord. The heart goes out in fervent devotion to God, and the mind shows a willingness to put forth wherever he directs. Whenever this religion breaks in upon the soul, enlightening the understanding by its radiant beams, and softening the heart by its holy influences, all the affections are deeply enamored of God and his cause, and there is produced a devoted adherence to whatever is in harmony with his will. In one sense religion is fervor. To become religious is to become a "partaker of the Divine nature." This nature is a fervent nature. It is symbolized in the word of the Bible by "fire and flames." When a man's soul is warmed by the presence and influence of the Holy Spirit there naturally arises a fervent love for the church. The depth and intensity of this love show the measure of the religion of the heart. If a pure religion glows in the heart, its affections will brighten the actions of the life. Earnest religion working in the soul manifests itself by earnest work for God in the world. The man who is full of the Spirit of the Lord will enter with zeal into all plans calculated to increase the prosperity of the church, and he will work diligently in all his services, and he will dedicate himself to her by a perpetual act of consecration. The Christian loves the church, and he dedicates himself for her good. Like the captive Jew, upon whose mind there came rushing sad memories of lost glory and power, he "prefers Jerusalem above his chief joy." He loves the church because Jesus loves it. Jesus suffered for the church; therefore he loves it. Jesus brought the church with his precious blood, and on this account the Christian loves it. Jesus died for it; therefore the disciple loves it. Jesus left as a legacy to the church words of wisdom which have never failed to thrill the heart of humanity, and for this reason the Christian loves it. Jesus executed in favor of the church a testament which gives her an indefeasible title to an "inheritance incorruptible and undefiled, and that fadeth not away," and therefore the Christian loves it. The Christian loves the church, and the result of this love is work—earnest, steady, faithful work. Though the church may be in a lukewarm condition, though her ordinances may be neglected and her altars forsaken, though she may lie in the dust, covered with shame and confusion, yet the pious Christian, realizing that she is still "beautiful for situation," and being assured that "out of Zion, the perfection of beauty, shall hith hith," still permits his devotion to flow out with fervor toward her, and to entwine with tenderness around her, even in her degradation, and exclaims with the apostle Paul: "If I forget thee, O Jerusalem, let my right hand forget counting."

Reader, do you have this sort of love for the church of God? The labor of your every-day life answers the question. In the existence and ordinances and privileges of the church you are reaping the benefits of the blood of Jesus, and the blessings which have come upon the world in answer to the prayers of his disciples. Will you not send these prayers and benedictions along after you to your children, enlarged in volume and deepened in preciousness, by your own prayers and tears and struggles and self-denials for the kingdom of God?

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

This institution has just closed a successful session. About one hundred students were enrolled during the session. The seminary is delightfully situated in the suburbs of Woodville, a beautiful grove of beech and massive oaks in front, a few acres of open land in the rear of the buildings for garden and truck patches. Some repairs on the front of the main building are soon to be made. Then, so far as the building is concerned, we will be ready for the next session. But just at this time we are without a faculty. Rev. T. W. Brown has resigned the presidency of this school, expecting to give himself more fully to the work of the active ministry. Here, now, is an opening for some active man to make a comfortable living for himself and at the same time be useful to the rising generation.

T. S. WEST.

WOODVILLE, MISSISSIPPI.

DISTRICT CONFERENCES.

The Holy Springs District Conference will meet at New Salem Church, six miles north of Victoria, on N. B. and A. railroad on Thursday, at nine A. M. July 22. Preaching on Wednesday night. Bishop Galloway will preside.

The Alexandria District Conference, Louisiana Conference, will convene at LeCompte, Wednesday, June 11, at eleven A. M.

The Meridian District Conference will be held at St. Johns, August 26-28. Rev. D. A. Little will preach the opening sermon at 11 A. M. Thursday. Following services, singing and prayer. The quarterly conference journals for the year. The Sunday school conference will be held on Sunday, the twenty-eighth. All Sunday-school superintendents and other workers are invited to participate in the work of this conference. We hope to have Bishop Galloway with us.

The Opelousas District Conference will meet in New Orleans on August 5. Preachers will please bring their quarterly conference journals and full claims for Bishop's conference.

The Baton Rouge District Conference will convene in the Methodist Church, Waterfront, July 25, at 10 o'clock. Preachers will please see that quarterly conference records are brought. Will every member please make every effort possible to be there and make preparation that will add to the interest and success of the conference. Members of the conference, in going over the V. S. and F. R. R., to the conference will pay full fare, but on return with certificate of the secretary of conference, will pay only half fare.

The Woodville District Conference will be held in Jackson, La., August 12-15. Opening sermon by Rev. N. B. Harmon, Thursday, August 12, at eleven A. M.

The District Conference for the Shreveport District will convene in Shreveport on Thursday, July 23, 1886, at nine o'clock A. M.

The District Conference of the Middle district, Alabama Conference, convenes at St. Stephen's, August 1, at nine A. M. Opening sermon will be preached at eleven A. M. by Rev. T. Y. Abernethy. Factors will see that their quarterly conference records are presented for examination.

The District Conference of the Home district, Louisiana Conference, is fixed for A. M., Thursday, August 26, 1886, and will be held at Arcadia, La. The Rev. J. L. P. Shepard will preach the opening sermon.

The District Conference for the Delta district, Louisiana Conference, will convene at Waterfront, July 25.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil. For sale by all druggists, and R. H. TRICE, New York.

ADVICE TO MOTHERS.

Mrs. Winkler's SORORUM SYRUP should always be used for children's coughing. It soothes the child, softens the gums, allays all pain, cures colds, and is the best remedy for diarrhoea. 25c a bottle.

FITZ: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fit after first day's use. Nervousness, Tremor and Faintness free for 30 days. Send to Dr. Kline, 341 Arch St., Phila., Pa.

Gleason's Sulphur Soap cleans and beautifies, 25c. German Hair Remover kills dandruff, humors, 50c. Pitt's Hair and Whisker Dye—Black & Brown, 50c. Pitt's Toothache Drops cure in 1 Minute, 25c.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

Virginia, the grand "Old Dominion," is unquestionably in the front rank to the matter of education. Her Seminaries, Universities and Colleges are justly celebrated throughout the whole country, and among the latter none is more thorough in its character or more widely known than Roanoke College of Salem, whose advertisement appears in another column. This excellent institution draws its patronage from 15 States, Indian Territory and Mexico. It is located in the lovely valley of the Roanoke River, in the mountain and mineral springs region of the State, where sickness is practically unknown. Send for catalogue of this page, containing the view of the grounds, buildings and mountains.

The Commercial College of Ky. University situated in the healthy, historic and society-revered city of Lexington, Ky., received the Gold Medal and Diploma of Honor at the World's Exposition over all Colleges for System of Book-keeping and General Business Education. If you wish to take a Book-keeping or Business Course, read the advertisement of this College in this paper, and write for circular containing engravings of World's Exposition, Educational Jury and particulars to its President, William B. Smith, Lexington, Ky.

A Sunday-school teacher in this informs his teachers: "One day Billy came home holding a little mole by the tail, which a bad boy had cut and given him, and it was alive. When my sister saw him she said: 'O, you cruel, cruel boy, thou'lt take the life of this child!'"

Since ladies have been accustomed to use Gleason's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins, sold by Druggists, Grocers and Fancy Goods Dealers.

First lady—"Where have you been, dear?" Second lady—"I've been shopping, and I'm all tired out." First lady—"You look tired. What have you bought?" Second lady—"O, nothing. I've just been shopping."

You can buy for ten cents a sample of Shonnon's Liver Regulator, for trial. Be sure you get the genuine.

A small mule tried to run away with a big cart loaded with stone, but could not move it. Another case of "Didn't know it was loaded."

Piso's Remedy for Catarrh is agreeable to use. "It is not a liquid or a snuff. See."

Teacher—"What is velocity?" Bright youth—"Velocity is what a man puts a hot plate down with."

A good memory should always be cultivated when ordering stationery to remember to include some of Ketchum's Steel Pens.

Standing before a ferryman who was about to cross him, a rustic was asked: "Will you have this woman?" etc. The rustic seemed to surprise, and replied: "Ay, surely! Why, I can't pappus."

THE NEW LA. REMEDY.—We call special attention to this celebrated product of our swamps prepared here. This strip is just what it is represented to be, and is endorsed by a great multitude of intelligent people who speak of it from personal knowledge. It is delicious and absolutely harmless. The Life Saver is the celebrated blood purifier, and infallible for chills.

Before renewing your subscription look over our change list for 1886.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 135 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphal Mauthiusch pianos occupy a prominent place. These last-instruments are used in almost all the prominent churches both in the country and in the city, and those who are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since a Mr. Burton, a well-known citizen of Tallahassee, purchased of Mr. Werlein a magnificent upright Mauthiusch piano, which has been the theme and admiration of his hosts of friends in that parish. Gov. Feltner has also Mauthiusch, and many of the best and leading people of the State have these superb instruments in their homes. Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other angles all of the highest grade will be found at a reasonable price.

Large house located for its courteous and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all-summer route. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. Therefore the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE's circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittance to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

NEW ADVERTISEMENTS.

RICE PLANTERS!

Messrs. WARNER & HOELZEL

Are prepared to furnish THE NEW MODEL THREENERS.

The best in the United States. Canion Monitor Engine, Buckeye Mowers, Reapers and Binders at low figures. By the use of the Buckeye Folding Binder rice can be cut at 10¢ per acre.

They have a lot of New 10-H. P. Engines cheap, and also a lot of first-class second-hand 10 to 12 H. P. Engines at low prices. Send for price list and circulars at

Warner & Hoelzel's

Machinery Depot,

254 to 274 Tchoupitoulas St.

Come and examine stock on hand.

VANDERBILT UNIVERSITY.

BIBLICAL DEPARTMENT FOR 1886-87.

FACULTY:

Rev. W. F. THURTELL, D. D., Dean, and Professor of Systematic Theology.

Rev. GIBBS ALEXANDER, B. D., Professor of New Testament Greek and Exegesis.

Rev. E. B. BUSH, B. D., Professor of Ecclesiastical History and Homiletics.

Rev. W. W. MARTIN, B. D., Professor of Hebrew and Old Testament Exegesis.

Ministerial students having sufficient literary training are admitted to the classes at once; those lacking this are admitted to Wesley Hall as candidates. But pursue studies mainly in the Academic Department. Full course for graduation, three years. Graduate course, two years. The degree of B. D. is conferred on all graduates who have previously obtained the literary degree of A. B. from any reputable institution.

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SEMI-ANNUAL STATEMENT

OF THE

New Orleans National Bank,

At the Close of Business June 30, 1886.

RESOURCES.

Capital paid in \$1,000,000

Surplus fund \$200,000

Undivided profits \$100,000

Loans \$1,000,000

Real estate \$100,000

Other assets \$100,000

Total \$2,500,000

LIABILITIES.

Capital stock \$1,000,000

Surplus fund \$200,000

Undivided profits \$100,000

Loans \$1,000,000

Real estate \$100,000

Other assets \$100,000

Total \$2,500,000

W. N. PALFREY, Cashier.

Correspondents: JOHN H. HANNA, W. N. PALFREY, Directors.

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Citronelle, Mobile County, Alabama.

DR. J. G. MICHAEL, Proprietor.

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Weekly Market Review.

(For Week Ending July 13, 1886.)

COTTON.	
Low ordinary	62 @
Good ordinary	72
Good middling	8 1/2
Low middling	9 1/2
Middling	10 1/2
Good middling	11 1/2
Middling fair	12 1/2
Fair	13 1/2
Galveston middling	14
Mobile middling	15
St. Louis middling	16
SUGAR.	
Inferior	31
Common	41
Good common	42
Fair	43
Good fair	44
Fully fair	45
Prime	46
Strictly Prime	47
Choice	48
Seconds	49
Yellow clarified	50
Gray clarified	51
Choice whites	52
Granulated	53
MOLASSES.	
Syrup	15
Fair	16
Strictly Prime	17
Choice	18
Fancy	19
RICE.	
Fancy	40
Choice	41
Prime	42
Good	43
Fair	44
Ordinary	45
Common	46
No. 2	47
Rough	48
FLOUR.	
Minnesota bakers	4 50
Minnesota patents	5 12 1/2
Extra fancy	4 20
Winter wheat patents	5 25
Choice	4 25
Fancy	4 30
Extra fancy	5 10
CORN PRODUCTS.	
Cream meal	2 20
Corn meal	2 25
Grits	2 35
Hominy	2 75
GRAIN, ETC.	
Corn	48
White	46
Yellow	47
Mixed	43
OATS.	
Western	42
Texas rust-proof	40
BRAN.	
By cwt.	6 1/2
HAY.	
Choice	15 00
Prime	13 50
PROVISIONS.	
Pork	11 25
Prime hams	10 00
Rumps	9 25
BACON.	
Fancy breakfast	10
Shoulders	7
Sides, clear	7 1/2
Sides, clear rib	7 1/2
HAM.	
Sugar-cured	1 1/2
DRY SALT MEAT.	
Shoulders	7 1/2
Sides, clear	7 1/2
Sides, clear rib	7 1/2
FISH.	
MACKEREL.	
Extra No. 1, in bbls.	—
Half bbls.	—
No. 1, in bbls.	—
Half bbls.	—
No. 2, in bbls, large.	—
Half bbls.	—
COFFEE.	
Rio, choice	—
Cordova, choice	—
Java, choice	—
BUTTER.	
Western Creamery	18
Western Dairy	13
Country	11
LARD.	
Choice	62
TEAS.	
Choice	41
Fair	33
OILS.	
Cool, cases	15
Cool, bbls	10
Cotton seed	28
Lard	58
VEGETABLES.	
CABBAGES.	
Western, per crate	1 50
Chicago, per 100	—
Corn at Baltimore	—
POTATOES.	
Louisiana	1 75
Western	2 10
KROUT.	
hbl.	9 00
ONIONS.	
Louisiana	1 75
Western	2 00
BALING STUFFS.	
12 lb.	8
2 lb.	9
BALING TWINE.	12 1/2
Ties	—
1 bundle	1 05
SUNDRIES.	
POULTRY.	
Chickens, Western	3 00
Young	1 25
Chickens, South'n	3 00
Young	1 50
Turkeys, Southern	9 00
EGGS.	
Western	8
Southern	11
WOOL.	
Lake	19
Louisiana	18
Burly	8
HIDES.	
Green salted	7
Dry salted	11
STAVES.	
Oak, kegs	—
Oak, barrels	75 00
Oak, casks	100 00
Oak, hogheads	180 00
HOOF POLES.	
Hogheads	30
Barrels	1 16
Half barrels	75
FERTILIZERS.	
Cotton seed	7 00
Meal	16 75
Pure ground bone	30 00
Superphosphate	8
Superphosphate	23
Bone black	—

News Summary.

There have been 5191 business failures in the United States, from January 1, to July 1, this year, which is less than the first six months of last year.

The wheat crop in England does not promise as well as last year, and, as the Indian and Australian and Russian crops are not reported as full as usual, the United States will have to supply whatever deficiency there may be.

It is reported that there will be a reorganization of the President's Cabinet during the summer or very early in the fall. Ex-Senator McDonald, and Hon. W. L. Scott, of Pennsylvania, are spoken of as likely to be made members thereof.

A destructive fire on the sixth instant at Denver, Col., and the amount of loss is estimated at over \$200,000.

A fearful cyclone visited Harold Texas, last week, which demolished quite a number of houses and killed two persons.

The political news from across the water grows more and more unfavorable to Gladstone. It is generally concluded that he is now beaten.

The Minnesota Prohibition State Convention has put a full ticket for State officers in the field with J. E. Childs, of Waseca, at its head.

Large forest fires have swept over portions of Wisconsin.

Paul Hamilton Hayne, the poet of the South, died at his home near Augusta, Ga., on the seventh instant.

The Ohio State University has conferred the degree of LL. D. upon Hon. Wm. O. Rogers, the secretary of Talane University, in this city.

Hinds County, Miss., is to vote on Prohibition, August 10. As this is the hottest county in the State and contains the capital, the contest will be an exciting one.

The cholera continues its ravages in Italy; many new cases and many deaths being reported daily.

The strike on the Gonid system is said to have cost the Knights of Labor more than \$1,000,000.

General Wesleyan ministers in England are generally in favor of Home Rule for Ireland, and the Wesleyan ministers in Ireland are generally opposed to it.

One of the most destructive volcanoes in the world's history occurred last month in New Zealand. Several small villages were destroyed and over one hundred persons lost their lives.

The people of Wise county, Texas, have sent a petition to the governor, asking him to call an extra session of the legislature to devise means to alleviate the distress caused by the excessive drought in many parts of the State. Some deaths from starvation are reported.

It is reported that Richard A. Proctor, the English astronomer, has come to this country to live.

The dispatches say that the Port Scott and New Orleans railroad will cross the Mississippi river at Natchez.

Gov. McEnery has gone on a trip to Cooper's Wells to be about eight or ten days.

The vote thus far in England is as follows: The Unionists have a majority of 131 over the combined Gladstonite and Nationalist vote. The Conservatives have a plurality of 75 over the Liberals of every kind.

We take pleasure in directing the attention of those of our readers who contemplate attending medical lectures this Fall to the advantages offered at the Memphis, Tennessee, Hospital Medical College.

WARNER & HORNZEL.—In this issue of the ADVOCATE will be seen the advertisement of Messrs. Warner and Hornzel, Southern agents for C. Austin and Co.'s celebrated machinery. A full line of Threshers, Reapers, Binders and Mowers will be carried in stock and sold at factory prices, with a full warranty with each machine. In addition to their regular line of goods, they will offer great bargains in second-hand engines of a size suitable for country mills. Call and examine stock or send for illustrated circulars, 261 to 274 Tchoupchoulas street, New Orleans.

Did You Receive One?

A large number of our subscribers have been furnished with a statement of their account with the ADVOCATE, and we sincerely hope that they will give immediate attention to same. If you have received one, please attend to it directly; or, if inconvenient, your pastor will gladly do so for you. Should you wish to dissolve partnership with the ADVOCATE, please write us to that effect, at the same time liquidating at the rate of twenty cents per month.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON, Publishers.

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:

Central Mexico	\$34,450
China	22,943
Japan	5,350
Brazil	18,750
Mexican Border Conference	30,000
Indian Mission	8,000
Germans in Louisiana	1,200
German paper in Louisiana	2,000
Germans in Texas	2,300
Western Conference	2,300
Denver Conference	8,000
Columbia Conference	2,000
Montana Conference	1,000
Pacific Conference	3,250
Los Angeles Conference	5,000
Northwest and West Texas Conferences	3,500
Traveling expenses of Bishops to the West	500
Salaries and office	8,500
Total	\$159,513

CAMP MEETINGS.

The Cypress Camp Meeting will commence on Thursday before the second Sunday in August, and will continue about two weeks. There is a large boarding tent on the grounds, where the most comfortable and cheap accommodations are to be had. This camp ground is located on the New Orleans and Pacific railroad, distant miles from Shreveport. Persons coming on this road will get off at Stoneville, where coming on the Houston and Shreveport road will get off at Ketchikan. There will be vehicles at both places to carry persons to the camp ground. Preachers are invited to come and stay with us during the meeting.

The Davis Springs Camp Meeting begins on Friday preceding the fourth Sunday in August. Ministers and laymen generally are cordially invited to assist in the work of the meeting.

The Topisaw Camp meeting will embrace the second Sunday in August, commencing the Friday before.

The Sam Jones' Camp Meeting will commence on Friday before the fifth Sunday in August. It is delightfully located near Gloster City, Amite county, Miss., on the Mississippi Valley railroad. Ample hotel accommodations will be made. A cordial invitation is extended to the public.

The Lake Camp Meeting will commence on Friday night before the 16th Sunday in August. The aid of ministers of the gospel is earnestly desired, and all are invited to attend.

The Downsville Camp Meeting, Louisiana Conference, will begin Friday night before the third Sunday in August. We are expecting a glorious time.

The Trenton Camp Meeting, five miles north of Trenton, Smith county, Miss., will commence Friday night before the first Sunday in September. We earnestly desire the aid of ministers of the gospel, traveling and local. Will gladly send conveyance to Norton, on Vicksburg and railroad, if informed by postal. Please help us.

The Henington Camp Meeting, near Crystal Springs, Miss., will begin on Thursday, August 12. The ticket system will be preserved. A special invitation to all ministers friendly to camp meetings is given, with the public, to attend.

The Providence Camp Meeting will commence Thursday before the fourth Sunday—July 22. A general invitation is extended to ministers of the gospel, and as customary, they will be conveyed from Hazlehurst to the camp ground free of charge.

TRY IN MISS., May 24, 1885.

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Chas. Holloway, J. M. Walsh,

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Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Greensboro station, July 3, 4
Cuba circuit, at Little Creek, July 10, 11
Greene circuit, at Pleasant Ridge, July 17, 18
Havann circuit, at Havana, July 24, 25
Savannah circuit, at Savannah, July 31, Aug. 1
Gainesville circuit, at Gainesville, Aug. 7, 8
Belmont circuit, at Belmont, Aug. 14, 15
Gaston circuit, at Gaston, Aug. 21, 22
Clio circuit, at Clio, Aug. 28, 29
Choctaw circuit, at Choctaw, Sept. 4, 5
Deerpole and Jefferson, at Deerpole, Sept. 11, 12
Rice and Sterling, at Rice, Sept. 18, 19
Greensboro insular, July 10, 11

MOBILE DIST.—THIRD ROUND.

Ellington and Grand Bay, at Roberts, July 3, 4
Citronelle, at Citronelle, July 10, 11
Whitaker, at Jackson, July 17, 18
Noble, at Noble, July 24, 25
Grove Hill, at Grove Hill, Aug. 1, 2
Pleasant Valley and Gretna, at Pleasant Valley, Aug. 8, 9
Franklin Street Church, (Night), Aug. 15, 16
Gladwin and Stephens, at Stephens, Aug. 22, 23
Bay Minette, at Blackwater, Aug. 29, 30
St. Francis Street Church, (Morning), Sept. 5, 6
St. Francis Street Church, (Night), Sept. 12, 13
Washington and Vernon, at Sims, U. G. C., Sept. 19, 20

PENSACOLA DIST.—THIRD ROUND.

Pensacola, at Williams' Camp Ground, July 3, 4
Georgetown, at Wesley Chapel, July 10, 11
Milton station, July 17, 18
Lawrence circuit, at Lawrence, July 24, 25
Pensacola circuit, at Warrington, Aug. 1, 2
Evergreen, at Evergreen, Aug. 8, 9
Williamson circuit, at Williamson, Aug. 15, 16
Brewster, at Brewster, Aug. 22, 23
Franklin circuit, at Franklin, Aug. 29, 30
Black's Bend, July 10, 11
Belts Landing, at Belts Landing, July 17, 18
Monrovia, at Pleasant Ridge, July 24, 25
Repton, July 31, Aug. 1
Stockton, at Red Hill, Aug. 8, 9
Cotton circuit, at Douglasville, U. G. C. Ground, Sept. 12, 13

EUFAULA DIST.—THIRD ROUND.

Knob and Midway, at Midway, July 3, 4
Beulah circuit, at Spring Hill, July 10, 11
Perole circuit, at Perole, July 17, 18
Lawrence circuit, at Lawrence, July 24, 25
Clayton, at Clayton, Aug. 1, 2
Lafayette circuit, at Lafayette, Aug. 8, 9
Oriskany circuit, at Newton, Aug. 15, 16
Rebo circuit, at Rebo, Aug. 22, 23
Cotton circuit, at Cotton, Aug. 29, 30
Auburn and Clinton, at Clinton, Sept. 5, 6
Villula circuit, at Villula, Sept. 12, 13
Cotton circuit, at Bascom, Sept. 19, 20
Eufaula, Sept. 26, 27
Birmingham circuit, at Birmingham, Sept. 26, 27

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria and Pineville, at force, July 24, 25
Trinity, at Trinity, (Wednesday), Aug. 1, 2
New Orleans circuit, at New Orleans, Aug. 8, 9
District Conference, at Lakeview, Aug. 15, 16
Evergreen, at Evergreen, Aug. 22, 23
Birmingham circuit, at Birmingham, Aug. 29, 30
Roulette, at Prospect, (Wednesday), Sept. 5, 6
Columbia circuit, at Columbia, Sept. 12, 13
Hinson, at Hinson, Sept. 19, 20
Sugar Town circuit, at Sugar Town, Sept. 26, 27
Winfield, at Winfield, Oct. 3, 4
Cotton circuit, at Cotton, Oct. 10, 11
Trout Creek, at Trout Creek, Oct. 17, 18

OPELOUSAS DIST.—THIRD ROUND.

Abeville, July 24, 25
Morgan City, Aug. 1, 2
New Orleans circuit, at New Orleans, Aug. 8, 9
Jeanerette, Aug. 15, 16
Franklin circuit, at Franklin, Aug. 22, 23
Kimbrell circuit, at Kimbrell, Aug. 29, 30
Lafayette, Sept. 5, 6
Grand Chenier, Sept. 12, 13
Lake Charles, Sept. 19, 20
Opelousas, Sept. 26, 27
Washington, Oct. 3, 4

HOMER DIST.—THIRD ROUND.

Houston circuit, at Houston, July 3, 4
Arendale circuit, at Arendale, July 10, 11
Douglas circuit, at Douglas, July 17, 18
Farmerville circuit, at Farmerville, July 24, 25
Bummersfield circuit, at Bummersfield, Aug. 1, 2
Brinkley circuit, at Brinkley, Aug. 8, 9
Downsville circuit, at Downsville, Aug. 15, 16
Indian Village circuit, at Indian Village, Aug. 22, 23
District Conference, at Arendale, Aug. 29, 30
Minden circuit, at Minden, Sept. 5, 6
Vernon circuit, at Vernon, Sept. 12, 13
Tulip circuit, at Tulip, Sept. 19, 20
Haywood circuit, at Haywood, Sept. 26, 27
Battine circuit, at Battine, Oct. 3, 4
Angloville circuit, at Angloville, Oct. 10, 11
Houston circuit, at Houston, Oct. 17, 18

SHREVEPORT DIST.—THIRD ROUND.

South Bossier, at Shreveport, July 10, 11
North Bossier, at Shreveport, July 17, 18
Morgansport, at Mt. Zion, July 24, 25
Shreveport circuit, at Shreveport, Aug. 1, 2
N. W. Caddo, at Daily Bayou, Aug. 8, 9
Grand Cane, at Grand Cane, Aug. 15, 16
Baldwin, at Baldwin, Aug. 22, 23
Mandeville, at Mandeville, Aug. 29, 30
Shreveport circuit, at Shreveport, Sept. 5, 6
Pleasant Hill, at Pleasant Hill, Sept. 12, 13
Addo at Sonnerall, Sept. 19, 20
St. Mary, at St. Mary, Sept. 26, 27
Natchitoches, at Rocky Mount, Oct. 3, 4
Natchitoches, at Rocky Mount, Oct. 10, 11
Natchitoches, at Rocky Mount, Oct. 17, 18

DELRIST DIST.—THIRD ROUND.

Lake Providence, at Pecan Grove, July 3, 4
Morgansport, at Morgansport, July 10, 11
Shreveport circuit, at Shreveport, July 17, 18
Waterproof, at Waterproof, Aug. 1, 2
Floyd, at Floyd, Aug. 8, 9
Bastrop, at Bastrop, Aug. 15, 16
Oak Ridge, at Oak Ridge, Aug. 22, 23
Richland, at Richland, Aug. 29, 30
Winnsboro, at Winnsboro, Sept. 5, 6
Harrisonburg, Sept. 12, 13
Scotland, at Scotland, Sept. 19, 20

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Wesson and Beauregard, at Wesson, July 3, 4
Brookhaven circuit, at Brookhaven, July 10, 11
Terry, at Terry, July 1

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REV. W. P. BARTON.
REV. J. D. CAMERON.

the world's history when Adam
violated the law of his Maker, and
the reverberating evidence of that
outrage his was heard athwart the
universe, and announced the fact his
Heaven. That was a grander day his
his world's history when Heaven
poked out guilty man, and promised
the seed of the woman should
conquer. That was a grand day his
his world's history when Noah and
his ark and his family floated above
the tide of waters, and the last strong
swimmer sunk beneath the flood and
was destroyed forever. That was a
grand day when the burning hills fell
from Sodom and Gomorrah and all the
cities thereof, and destroyed the in-

Now, the question for time and eternity is, Will God accept the sacrifice? On the morning of the third day God summoned an angel to his side and sent him to earth swift as the morning light, and bade him roll away the stone from the mouth of the sepulchre; and the angel touched the stone, and walked down into the grave and took Jesus by the hand and lifted him up, and took the napkin from his head and the grave clothes from his body, and then, as he walked from the sepulchre and grasped the stylos, he wrote: "And it is written, Whosoever believeth on the Son of God shall not perish, but shall have everlasting life." (Glory be to God! the sacrifice has been accepted. When Jesus stood with five hundred angels about him, and the chariot came down from the clouds and Jesus stepped in and went over stars and moon and vaulted over the very throne of God himself, the angel came back in sound of earth, and said: "Why stand ye here? Why seek ye the living among the dead. He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee." That was a grand day in this world—yes, a grander one still in some respects when that company gathered in the upper room at Jerusalem. They were praying for an endowment of power from on high, and they gathered together on the first, second and third and tenth days, and on the morning of the tenth day the Holy Spirit poised his wings and flew right through the wounded side of the Son of God, and came down to earth and filled that clamber like a rushing wind; and Peter preached on the streets of Jerusalem a sermon that gave three thousand souls to Christ. Oh, blessed fact! The Holy Ghost has given, and the Spirit says, Come. Jesus said: "Brethren, it is expedient I should go away." Do you ever think of that assertion of Christ? We can give anything up better than thy presence. Why, thou art brother, friend, counselor. Thou art our everlasting all, and you tell us that you go away, and you say it is expedient for you to go away. We must abide with you, and you with us forever. We will build a tabernacle; Come in, and stay with us forever; but Jesus meant what he said—"It is expedient I should go away.")

I have walked in North Georgia before daylight and looked on the mountains and valleys, but it was but the dim outline of something. I knew not what; there was no beauty in it. I went in my room and went to sleep, and two hours later the sun had risen and bathed the mountains and the valleys in a sea of light, and then I looked on and saw beauty.

I have heard people say, "I can be as good out of the church as I can in." Brethren, I have tried it for thirteen years, and never a day has passed that I have not wanted the church. Her Bibles, prayer meetings, her Sunday-schools—I have followed these things all along, and I have had a hard time of it to do right with all this help. How you fellows can do right out of the church I do not understand. I believe you are lying about it. I have been hunting a good man out of the church for thirteen years and never found him yet, and if you have got a good man in the Seashore Camp Ground out of the church, I want to take him round and show him; and say, I have found one good man not belonging to the church. The very minute a man is converted he wants to join the church. It is as natural for a man who wants to please God to do it in the church as it is for him to breathe. I heard of an old colored man, and when a preacher came round the first time Uncle Toby went up and joined the church; and the next time the preacher came Uncle Toby was the first one to go up and join, and the third time Uncle Toby joined again, and kept on joining every time until finally the brother asked him, saying: "Uncle Toby, you have been a member of the church forty years and you keep on joining. What do you mean?" Well, boss?" says he, "It done me so much good the first time I joined that I want to join over again every time." And I felt that way myself—just for the good it did me the first time. It does Methodists good to join every camp meeting. But I tell you the best thing for every one at this camp meeting would be to get a good aggravated case of "religion." You folks just think you have got it. You have not got it really. The people of this country are just playing religion. They do not mean it. You have

The church! Oh, what a power the church is! But, brother, I want to say to you: Whatever you may say about the church, this thing is true. We have never lost interest in you. We have prayed for you many a time. There is not a day passes we do not pray for you. You can pick out that old sinner who has cursed preachers. Let him come out to-night and only hear if he wants to find out if the church is merciful to him. Let him come right up, and say, "God be merciful to me a sinner," and you will see one thousand eyes suffused with tears. Thank God for the church! It is doing good to-day; it is doing good every day. We never lose interest in you, and God says, "Come thou and do good with us," and the church has never been anything but a blessing to anyone who wanted the blessings of the church, and I never heard a man say yet who tried to 'serve God and do his duty—I never heard one of that sort say, "I am sorry I joined the church.""

I am glad the Methodist Church will take a fellow before he gets religion. I am. God knows that is

The church's business is to go forth and to bring the world to Christ, and say, Come now and go with us; and while we call the world to us, do not let us go about looking like ravens, looking like our father in heaven that has cast us and us out of the world. God helps us from that sort of religion; God gives us a blessed, glorious religion. Religion never was designed to, unmake our pleasures less; that is what we want, going up yonder to church. What do you do with the hungry? the naked? with these in prison? What do you do in trying to dispel the oppressor's liquor traffic to your life? Oh! I never do anything but walk round looking solemn. You say, "You will not go on religion like that?" The church's business is to wear a smile as broad as heaven, and let the world to come to the Savior who gives peace, happiness and contentment. The Lord give us that sort of Christianity all over this land that shows to our children, neighbors and friends that this world is God's world, and that we are his children, and that God's chief aim is that his children shall be happy.

Christian Advocate.

OFFICE OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. C. HUNTSVILLE.

THURSDAY, JULY 22, 1886.

Fidelity Street Church, in this city, is undergoing repairs. The brethren have raised the handsome amount of \$2,500, which they expect to expend in beautifying their house of worship. The church is enjoying a high degree of prosperity under the pastorate of Rev. S. H. Werlein.

Here is a chance for some of our contributors. The American Sunday-school Union, of Philadelphia, offers a prize of \$1,000 for the best book on "The Christian Obligations of Property and Labor." The book must contain between 50,000 and 100,000 words, and manuscripts must be sent in by November 1, 1887.

New Orleans has a population of about 200,000. There are about 175,000 white people and about 65,000 colored people. According to the report of the Board of Health, there were, during the month of June, 318 deaths among the white people and 194 among the colored people. The death rate among the whites being 21 in 1,000 and among the colored 35 in 1,000. The whole number of deaths during June was 512. There is no need to leave New Orleans to find a healthy place; and as for hot weather, our city is much cooler than cities farther North.

There is one brother who keeps a peculiar account with this office. He says to the editor, "Send the Advocate to—number of widows, who will read it and are unable to pay for it, and send the bills to me." That is one of the best ways of doing good. By that wise expenditure of a very little money hundreds of blessings brighten lonely homes and hundreds of times during the year the hearts of bereft women are caused to sing for joy. Who will be the next to open such an account with this office? Remember, that there are many who would appreciate such a gift above gold.

We had a pleasant call last week from the venerable John G. Jones, of Mississippi. What a delightful thing it is to meet with an octogenarian who, instead of railing at the evil of the present and continually whining about the good old days gone forever, says that he thanks God for the privilege of living in these glorious times of gospel triumph and spread. Bro. Jones had an enjoyable time at the Seashore, and goes home with the comforting thought that the Christians of to-day are as zealous and pious as ever they were and a great deal more numerous.

The reports of District Conferences are beginning to come in. We are glad to get these reports, especially when the secretaries give brief summaries of what was said and done. In two of the reports which have reached this office—one from a district in the North Mississippi Conference and one from a district in the Mississippi Conference—no mention whatever is made of this Advocate, and yet in both these reports comes the request, "Please publish in your next issue." Is the Advocate of so little importance among these brethren that its existence is entirely forgotten until they wish their proceedings in Conference published? This utter forgetfulness of even our existence is unaccountable. A resolution of repudiation of the Advocate and its claims upon Methodist people is preferable to such a silence!

Short Baccalaureate.

Rev. Dr. C. C. Stratton, president of the University of the Pacific, is reported to have delivered the shortest address to his graduating class that was ever made in this country. It occupies just five and a half lines of a newspaper column. We trust that our college presidents will not follow this example too closely, and yet in many cases it would be well for them to follow it somewhat. But whether they follow closely or not they will hardly be able to say more than President Stratton. It must have required an energetic concentration of attention and an industrious sifting out of much chaff to have turned out these few golden grains. And that expenditure of time and brain we do most heartily commend. The president's whole address is in these words: "Young ladies and gentlemen of the graduating class, be true—true to your instructors, true to your alma mater, true to your God, and as your past has been honorable, your future shall be assured."

In the Pulpit.

While at the Seashore Camp Meeting we had the privilege of listening to a very successful sermon. It was successful because it was very edifying. The subject was a common one—the subject of prayer. Praying is one of the commonest exercises of the Christian. He prays a great deal oftener than he eats. It is the daily, yea, hourly, exercise of his soul. It is the spiritual atmosphere in which his spiritual nature exists and from which that nature derives its sustenance and growth. He can no more live spiritually without praying than he can live physically without eating. Though the subject is so common, the sermon on this common subject holds its place in the mind still and is continually showing itself in the thoughts. To be able to invest an ordinary subject with an interest that is continually attractive and that demands from the mind its best attention, argues much in favor of the qualifications of the speaker or writer.

Some sermons have a beauty that is of the vaulehing sort. When they are over, the beauty is gone and no power of imagination can bring it into the mind again. Some sermons are very grand while you are following the majestic steps of the preacher, but when he ceases you discover that its grandeur has blocked up the doorway of the mind so that not one edifying or nourishing thought has entered. Now there was an exquisite beauty about the sermon referred to above, but it was a beauty inhering in the sermon and in the surroundings. The hour, the audience and the subject were so well adjusted to each other, and the preacher seemed to have such a nice perception of that adjustment, that there was evolved from his mind a sermon which linked the three together and created a picture of beauty never to be forgotten. There was also a grandeur about the sermon; but it was the grandeur of clear statement of simple thoughts in pure English words.

When the preacher closed, if the vote had been taken, an overwhelming majority of the hearers would have said that it was a successful sermon. We wish to inquire, Why was it a success? We think for several reasons, and these, combining together, form one: 1. There was manifested by the preacher a state of mind which declared plainly to every hearer that his thoughts came welling up out of the fresh fountains of his own experience, and that the words in which they were clothed were chosen at the moment by the Holy Spirit, to whose guidance he had implicitly yielded himself. As we listened we felt, "Here is a preacher who can say with Paul, I believe and therefore speak." His own faith was the foundation upon which he was building his sermon. He had tried praying himself. He had tested the efficacy of prayer in all its manifold forms and had learned by experience the relations it sustained to all the varied phases of the Christian life, and hence he knew how to talk about it. And while he was building his sermon upon the foundations of a faith made strong by his own experiments on this line of Christian practice, that very faith contributed to enhance his earnestness in the endeavor to encourage his hearers to enter upon a line of like experience. He believed so strongly himself in prayer that his whole being became pervaded with an intense earnestness. It gleamed into you from the flash of his eye. You saw it in the movement of his hand. You heard its clear ring in the tone of his voice. His whole manner betokened the grand fact in his soul, "I believe and therefore speak." And the consciousness of his hearers responded to that fact in a way unmistakable. He did not have to call upon them to rise to their feet to prove to him that they thought him in earnest. They knew he was in earnest, and he knew they knew it, and this responsiveness of the consciousness between the parties was not the least factor in the make-up of the success of the sermon. 2. All through the sermon there was exhibited by the preacher a tenderness in the application to the conscience of the points made, which demonstrated that he had felt, at times, the need of what he was giving to others. Perceiving this spirit, the hearer quickly reached the conclusion, "This preacher not only speaks from experience, but he understands my case and is applying himself and drawing upon all his resources that he may help me out of my difficulties, and he is doing this with the sweet tenderness of a love born of the gospel." One of our great surgeons is said to have been so tender in the use of the scalpel that the pain of the operation was forgotten in the manifestation of such a tender-hearted desire to benefit the sufferer. So it was with our preacher. While he uttered truths which cut

their way into our hearts and laid upon the deep corruption of our natures the tender desire manifested that even this severe remedy should lure to our present blessing and eternal well-being caused us even to rejoice in the "sweet pain" of gospel healing. 3. Another very apparent quality of the preacher's soul was his courage. It requires courage to stand up and proclaim the whole truth. A coward can not do that. The preacher said on that occasion, "If you fear man, you can not pray." That applies with an equal force to preaching. The fear of man produces cowardice, and that results in the preaching of half-truths. But our preacher had no fear of man in his soul. His denunciation of the practice of "saying prayers instead of praying" cleared its way through the timidity of the Christian formalist like the ponderous battle-axe of an old crusader through the leathern cuirass of his infidel foe. That exhibition of courage was a sublime sight! The Christian soldier, panoplied in full gospel armor, wielding the bright sword of the Spirit with a trained hand, fearlessly facing every form of opposition and fighting his way step by step into our rebellious hearts and compelling an unconditional surrender was a triumph which demonstrated anew the great fact that the gospel rightly preached is still the power of God. Earnestness and tenderness and courage emerging from the realized experience of the soul in divine things united in the composition and delivery of the sermon and made it a success. And here are qualifications in reach of every man called of God to preach the gospel. And the power lodged in this combination is sufficient for all demands. It pierces the realm of dead spirits with a thrill of life. It kindles upon disunited altars the fires of love. It sweeps up to God and the Divine grace descends to set the sanction of Heaven's approval to a gospel that is preached in earnestness and in tenderness and in courage.

Abundance.

The word, "abundance" is an attractive and suggestive word. There are visions between the letters of sunlight and falling rain, springing corn and waving wheat, boughs laden with blushing fruit and grapes hanging in purple clusters. The word might properly be wreathed about with sheaves of garnered grain or cornucopias emptying before it and after it their varied profusion. I notice we all like the word. It has a good look, possesses a good sound and hints of good things. When we pray it is generally for blessings that will allow the prefix "abundant." We ask for abundant harvests; that peace and prosperity may abound; that health and plenty may crown the land. When we come to spiritual blessings it is the same; the petition is, "Pour out the Spirit abundantly."

All this is right—right in both cases, yet we must remember that one is attended with no danger, while the other is a very perilous blessing. The Savior, in his directions in regard to prayer, puts no check or limit on petitions for spiritual blessings. Here is an abundance concerning which you can make no mistake. "Ask that your joy might be full." "Be filled with the Spirit," writes Paul. But Christ, as well as the church, recognizes other forms of abundance to be dreaded or received with all caution. There is a fullness and plenty that may enslave me, enslave me and even destroy. Not all abundance is to be desired. There was a time when waters prevailed; when the floods lifted up their hands and smote the earth in the fullness of their power. Water abounded—but men died! The abundance of the watery element had its equalizing term in the multitude of perishing human beings. Then I recall an abundance of a peculiar kind that came to the Jews in the wilderness. It consisted of quails. The people loathed angels' food—the bread God sent like the dew; they wanted flesh, and that in plenty. And it came! God swept the quails over them in clouds and poured them down like rain. The birds covered the tents and were in piles and hillocks all over the ground. The curse of abundance was upon them. They sat down to eat, and judgment sat down with them. Lo! the food came out of their nostrils, and they died with the meat between their teeth.

Not all abundance is to be desired. Many have been weighed down and finally sunk into perdition by the fullness of prosperity. Many more have been seriously hindered and injured in the spiritual life for all time. There is such a thing as being rich without and poor within; there is such a thing as obtaining what you crave and losing what you had and really need. David says of his people, "God granted them their

request, but sent leanness into their souls."

There is a danger of waxing fat and kicking as did Jehu. Not a pastor but knows the peculiar difficulty of approaching and dealing with the man who has prospered in his way, whose barns are filled with plenty and whose lands run out to touch the horizon. It is the man who has waxed great who kicks at authority, whether it be of the world, church or heaven.

Material things are blessings, but an abundance may eclipse heaven, engross the mind and finally materialize it altogether. I was talking once with a physician in regard to the overflow in the Yazoo delta. I remarked that I felt sure God would bring a blessing out of it all, meaning a spiritual blessing. "O yes!" he replied, "I have no doubt there will be a deposit of several inches of fine soil brought by the water." He was already materialized. His mind even then was plowing and rooting its way in the mud.

There is danger in any abundance that is of a purely material kind, whether it be accumulating business cares and responsibilities, gathering honors or vast possessions. Especially is there peril in the last-mentioned case. If a plow-head drawn close to the eye will hide the heavens, what may we expect of an earthly abundance? It is true that Abraham and Isaac and David were all men of wealth, and they glorified God in and with their abundance. The world in all ages has been blessed by such men. Our own church can not forget the benefactions of Edward McGeehee, of Mississippi. Yet is there always peril in abundance. And while some remain humble, spiritual, benevolent, others are overwhelmed in the floods of their own prosperity or buried under clouds and flocks of descending material benefits and perish with the meat between their teeth.

With increasing cares, honor and wealth come increased danger, and so is there increased need of prayer, watchfulness and the practice of inward and outward piety.

There is a dying grace given to the departing soul that was never before enjoyed. So is there a special grace or help offered the man who succeeds in life and whose cup of material mercies is full to overflowing.

When we hear of a disappointed man—a life of failures and blighted hopes—we say at once, May God give the man grace!—and God does. This is the thoughtfulness of man, and it stops generally here in cases of sorrow. But God's thoughtfulness goes farther. He remembers the man who has prospered in his way, and who is in great peril through abundance. God has special grace for that man. Let him seek and find it in prayer. The disappointed man is likely to sink into depths of bitterness and despair; the successful man is in danger of falling from great heights. Both are in peril; but God has grace for both. He can uplift and uphold the one; and, as for the other, though on a pinnacle, he will give his angels charge over him. They shall bear him up on their wings and keep him lest at any time he should dash his foot against a stone.

H. CARRADINE.

After the Burning.

Not long since, as was announced in this paper, the dwelling of Rev. L. D. Langford, an aged local preacher of Yazoo county, Miss., was hurried, the family saving but a few of the most necessary articles of household goods. No sooner was the burning made known than a number of neighbors gathered at the spot to build a new house for him and his wife and the little orphan girl who lived with them. "Meantime," says Bro. Langford, "we slept one week in the corn crib among the rats, and I do not know that we ever enjoyed a happier week in all our lives, while our good neighbors put up a snug house, sixteen by eighteen feet, with side room and a gallery in front. We fed our neighbors for one week in oriental style, like Abraham of old, under the oak, not on a calf, tender and young, but on bacon, ham, coffee, butter and crackers, and a happier set of workers you never saw, for I think that they felt that they were working for the good Lord."

Then came from numerous friends contributions of money and other useful things, amounting to nearly two hundred dollars in value. The little family are housed and comforted, grateful for life and loving friends.

Nether prayers nor the utmost bodily efforts could stop the flames nor save the dear old home; but life and love are stronger than destruction and death, and a new house stands where the old one perished. God's servants find in the day of their calamity such demonstrations of his goodness as they could not have learned in any other way.

Elijah was fed by the ravens in a time when men's souls were too dark and dead to feel and fulfill the duty of caring for him. In our day the heavenly sentiment of love to our neighbor constrains all men cheerfully to help the worthy who need. The new house, so quickly succeeding the old, may typify to our aged brother the new and glorious body of the saints, the house not made with hands eternal in the heavens, and the inheritance which is incorruptible and undecayed, and that fadeeth not away.

W. L. C. H.

Letter from Woodville.

MR. EDITOR: This long July day in vacation gives me time for a letter. It is said no one ever has written a sonnet to July, or, on July. Perhaps there is no inspiration in the month; yet I will write. Lord Bacon says, "The best times to live in are the worst times to write about." It is said that during our civil war the intellectuality of the nation was remarkably stimulated. The public mind was excited and concentrated upon themes and events intensely and, generally, personally interesting. Writers were stimulated and readers were keenly appreciative. But it was war and its incidents, and war has always been an inspiration for literary effort. History, poetry, tradition, the fine arts, have all derived their chief interest from the strifes of mankind. That which comes publicly to the front in action becomes prominent in letters. These are different times. The world is changed. Its chief interest no longer lies in bloodshed. The clash of arms and the din of war are more and more disagreeable to the civilized mind. National difficulties, by force of moral sentiment, are to be settled differently. They are soon elbowed off the arena by the claims of commerce and the desire of gain by traffic. Too busy to fight, Mars must yield to Mammon, if not to something better. To fight is brutal. It is true there are standing armies and talk of dimes, and brilliant attitudes of cabinets, and all that sort of thing; but somehow the heart beats more softly, and the world is not so terrible to live in, because the times are more promising of a durable peace. Notwithstanding, then, Lord Bacon's maxim, these may be the best times to live in, and the best to write about, the world ever saw. And so there are writers and writers—good, bad, and indifferent. Why, the very children have caught the contagion for writing, and have a quite natural dread of the waste-basket.

Surely there is more to write about, and it is better known. Of making many books there, indeed, is no end. The greatest, most astounding feature connected with this subject is the current periodical literature, photographing the world every day, and, just for the sake of the picture, admitting everything into it. With a running pen it is not worth while to criticize. There it is, the wonder of the age, arranged with a place for everything—leaders, pithy paragraphs, local items, ditties, novellettes, serials, news from everywhere by land and sea, advertisements of all sorts, chats with the children, anecdotes, essays, sermons—all arranged like a picture, so that you know just where to find anything; a picture with light and shade and perspective.

Then, in connection with this business, there is that wonderful piece of machinery, the ubiquitous reporter, with various implements equipped, formidable to evil-doers. They are the product of the age. Circumstances have made them and demand them. They are a species of correspondent; they are correspondents. Equipped with momentary camera and short-hand methods, aided by the space-defying electricity, though a thousand miles away, to be in time for breakfast with the item, whether it be a murder, a fire, a show, a club match, a horse race, or a camp meeting—it is wonderful. By the way, when you began to preach did you ever think that even your message to dying men might, some day, be caught right out of your mouth, and sent on lightning wing or at railroad speed to the millions? It will be even better than that some day.

Appropos, we are enjoying the Seashore Camp Meeting here very much through the columns of the daily papers. We go fishing or hunting relics or shells with our hard-worked pastor, or our "beloved presiding elder" (do not forget, please, the quotation marks) and some of the flock. We rejoice with them. We almost smack our mouths as they are thought of eating Spanish mackerel or pompano for breakfast. All this through the agency of the said reporters, dear fellows. Their camp meeting reports are especially piquant. It is good to see ourselves as others see us. They are

"not criticizing; just writing history," you know. "Limners they are, and they must catch the proper view, or the view as they see it. There is what is called the 'aerial perspective,' which is very important sometimes to the picture. You will not find much of that, I guess, in some of their reports. The scales need, perhaps, to fall from their eyes first. But, then, they do admirably. Their pen sketches of our new Bishop ops make us see them almost as if face to face. Their partial reports of the sermons of our well-known brethren are quite familiar, at least, as to manner, if not matter. Wheat, strong and nervous; Carradine, sharp, sentimental, chaste; Dr. T. A. S. A., epigrammatic, a little metaphysical, soaring, weighty, glorious. And then Sam Small entrance with his new vision of light and love and beauty—fresh, keen, and bright as a new-made cimeter, cutting and dividing asunder the very joints and marrow, and withal full of poetry, too. I have not yet seen what he said about Sam Jones, but I know it will be true to life and enjoyable. He has just arrived, but already begins to be felt with acute spiritual discernment, seeing the truth and unconcerning it with a bold hand, and preaching it with the unctious from above. Sam Jones is traveling like a meteor through the religious sky. He is not like anybody else, and, doubtless, for a special purpose.

The papers report over a hundred preachers there, and you were there. How glorious to enjoy that company! The inspiration of that occasion will be of infinite blessing to the whole church. Some good people know not what to make of a camp meeting associated with the delights of a watering place; but the enlightened, discriminative Christian culture of this age does. Indeed, shall not the very culmination of Christian life be, when God's people shall inherit the earth, sharing the fulfillment of the promise of this life and that which is to come? But I must stop.

T. W. BROWN.

From Ruston, La.

We are just in from Palmetto Chapel, where a revival is in progress. We left Rev. John A. Miller, the pastor, and Rev. A. A. Cornett deep into the work of saving. There had been some conversions and some additions, and large congregations were in attendance, and the mourners crowded the altar at every service. We are expecting to hear of large results. We have not many in our district who are licensed to exhort; but the brother-exhorter at Palmetto Chapel, rendering very efficient aid in the meeting. His warmth, zeal and plain original style of manner and speech made him a sort of Sam Jones in his way and limited sphere. The church is highly favored that has in its membership an old-fashioned Methodist exhorter, provided, as in this case, he be a man of consistent every-day living of religion. We are glad to know that you are coming to our District Conference.

Life of Bishop Parker.

MR. EDITOR: If your readers wish to peruse an excellent book that will highly entertain and greatly profit them, urge them to buy the "Life of Bishop, Linus Parker, D. D.," by C. B. Galloway, D. D. The author, with one hundred and seventy pages vividly and very interestingly gives a biographical sketch of Bishop Parker. Then three hundred and twenty-two pages are discreetly filled by the Bishop's cream editorials. The work is a valuable one, and will certainly benefit anybody who reads it. It is a book that is admirably suited for a library. Spend a dollar and fifty cents for this elevating reading matter. For productions ought to be in our home, and often held up before old and young to carefully study. We should stir ourselves in spending time and money more freely than we do for genuine Christian literature, and thereby push out the evil and degrading. There are many people of means that seldom purchase a religious work. The majority of the presents should be good books and papers. Conversations ought to frequently occur on the importance of pure penmanship. Buy up and forever refuse the dainties that makes liars, drunkards, murderers, gamblers, adulterers, idlers and scoundrels. Read and have read the lives of godly men and women.

J. M. WYATT.

VERONA, Mississippi.

—A. Wilford Hall, author of "The Problem of Life," has begun the issue of a new periodical called, "Scientific Arena," devoted to the present philosophical teaching as affecting the religious thought of the age.

The English Church Missionary Society reports that its income last year amounted to \$1,157,000.

The Independent says that 225 students were graduated from the schools in New York City on June 30.

Dr. Holland, rector of Trinity Church in this city, has accepted a call to St. George's Church in St. Louis, Mo.

It is said that the membership of Mr. Spurgeon's Church now number 5,214. That is enough for diligent pastors.

An exchange says that Miss Kate Field has set out for the far-off regions of Alaska, and that she is lecturing as she journeys.

Rev. Walter Featherston was in our office a few days ago. He represents his school, Kavanaugh College, as in good condition, and the prospects for the future are quite encouraging.

Rev. P. C. Bryce, formerly of South Carolina, has been appointed by Bishop McVeyre assistant editor of the Evangelist, our church organ in the City of Mexico. Dr. Patterson is editor-in-chief.

In some portions of Texas the thermometer has been ranging from 100 to 110° in the shade. Better come to New Orleans where the mercury stays among the 80's and the breezes blow softly and cool.

Dr. Haygood delivered an address before the Alumni Association of Emory College at the last commencement, which every person interested in the subject of education ought to read. If you will send him your name and address at Oxford, Ga., he will send you a copy free.

A note from Rev. G. W. Bachman, Keweenaw, Miss., says that "prohibition is flourishing in Attala county, and the temperance people expect to carry the county by a large majority." As the power moves it gathers momentum, and when the end is reached there will be a crash, the like of which the earth never heard before.

A private note from Rev. J. P. Porter, P. E., of the Aberdeen district, North Mississippi Conference, informs us the following named brethren have been elected delegates to their next Annual Conference: Capt. F. B. Sykes, Col. R. C. Clark, Mr. John Rowce, Mr. P. W. Shell. The alternates are Mr. John H. Long and Col. John A. Blair.

Six years ago our church had one church building and congregation in Kansas City. Now there are five churches and as many pastors. Those Western people have a good deal of push, and Louisiana has a man go there who can do as much and as good pushing as anybody else, and we surmise that he had something to do with starting of those four new churches.

Rev. R. A. Young, our former missionary secretary, was in New York last week making arrangements for an extended tour abroad. He expects to be gone at least a year, and to visit England, the Continent, the Holy Land, Egypt and Northern Europe. He will be accompanied by his family. We wish him all the pleasure and profit that such a trip can give, and a safe return when he gets through his jaunt.

Dr. Fitzgerald, editor of the Nashville Christian Advocate, has started out to push his subscription list up to fifty thousand, and, from the tenor of the responses to his appeal, we judge that the mark will be reached. Now that he has an able assistant to re-enforce and support his own indefatigable energies, we confidently expect the "great official" to go on the biggest boom a Southern paper ever went on!

The election for local option in Vicksburg and Warren county, Miss., was ordered on the petition of the liquor men. The temperance people made a valiant fight. The contest disclosed their own position as well as that of their opponents. The temper of each side has been tested, and from this on there will be a steady advance on the line of temperance. The next time the temperance people will "deliver battle to the enemy."

It is with great sorrow that we report the death of Rev. R. S. Holcomb, of the Alabama Conference. Bro. Holcomb was the agent of the American Bible Society for Mississippi and Louisiana. He died at the residence of his brother-in-law, Mr. R. S. Austin, in Jackson, La., July 17. We offer sincere condolence to his family and friends. We hope that some one of the Alabama brethren will furnish us with a suitable memoir of our departed brother.

Dr. J. B. Walker, our presiding elder, has received a letter from Rev. W. R. Whitley, one of our preachers in Catahonia parish, giving an account of the distress caused in that portion of our State by a most dis-

tructive rain-storm some time since. He says, "Many people are left entirely destitute of provisions, and we ask you to assist us by calling upon the charitable people of your acquaintance for contributions of provisions." Here is an opportunity for many people to do good. Contributions may be sent to Rev. W. R. Whitley, care St. Minnie, Troyville, La.

Books and Periodicals.

We have received a copy of The South Illustrated, sixteen-page paper, published monthly in this city, and devoted to the development of the South. The conductors are H. H. Baker, of this city, and L. H. Glenn, of Chicago. No. 2 is an excellent number, and is the avant-courier of more excellent ones to follow. Price, \$1 per year. 102 Canal street, New Orleans, La.

Humboldt Library, No. 81, contains The Mystery of Matter, and Two Philosophies of Ignorance. J. Fitzgerald, 303 Pearl street, New York, is publisher.

The Shiloh Messenger, for July. The International Record of Churches and Corrections. Gleanings in Bea Culture. Herald of Health, July. Gospel in all Lands, July.

From the old and reliable music publishers, Oliver Ditson & Co., Boston, we have received a nice selection of vocal music, consisting of "Not now, my child," "Oh, day of rest," "Come, gracious Spirit," "Yesterday," and we expect to have a refreshing time singing them around the family altar.

LITTLE'S LIVING AGE.—The numbers of The Living Age for the week ending July 3 and by editorial Genies and Prudently, and John Webster, Nineteenth Century; Contemporary Life and Thought in France, The Philadelphia Brotherhood; A Fight for Art, and In Osman Pasha's Garden; Contemporary: The Land of Redgarth, and Mystery and Romance, Mountain; A Court of Honor, and Gustave Flaubert, Temple Bar; Boy's Blunders, Corbillion; An Original of the Last Century, Edgar Allan Poe; "May Day," Lesmoussier; Good Friday among the Mexican Penitents, and King Louis of Bavaria, Speculator; A Russian Experiment in Home Rule, St. James's; The U. S. Geological Survey, Nature; A Last Century Letter, Academy; The Currents of the Atlantic Ocean, La Gaceta Civil; with illustrations of "Black Caves," "Dancer's Play," and "A Sicilian Doctor," and Poetry.

The number for July 3 begins a new volume. For five years it has been a large paper, each of more than 200 pages a year, the subscription price \$5. It is low; while for \$10 the publishers offer to send anyone of the American Standard or the Living Age for a year, postpaid. Lettell & Co., Boston, are the publishers.

The Ladies Home Journal, for July, is full of good things for the home. Published monthly in Philadelphia at fifty cents a year.

The Masque Herald is a monthly devoted to music and the musical world. Franklin Square, Boston.

The African Repository, for July, is devoted exclusively to Liberia. Published by the American Colonization Society, Washington, D. C.

We are indebted to the publishers, Thomas Gage & Bro., Galveston, Texas, for a copy of their beautiful song: "I dreamed of you."

Notice.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the Advocate should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

DISTRICT CONFERENCES.

The Holy Springs District Conference will meet at New Salem Church, six miles north of Victoria, on M. & A. railroad on Thursday, at nine A. M., July 22. Preaching on Wednesday night. Bishop Galloway will preside.

The Alexandria District Conference, Louisiana Conference, will convene at Leominster, Wednesday, August 11, at eleven A. M.

The Meridian District Conference will be held at Shubuta, August 26-29. Rev. D. A. Little will preach the opening sermon at 11 A. M., Thursday. Preaching on Wednesday and on the quarterly Conference journals for inspection. The Sunday-school Conference will be held on Saturday the twenty-eighth. All Sunday-school superintendents and other workers are invited to participate in the work of this Conference. We hope to have Bishop Galloway with us. The following sermons will be delivered during the Conference: On Foreign Missions, Rev. W. C. Black, D. D., on Education, Rev. A. D. McVey, on Church Extension, Rev. L. Carly.

The Opelousas District Conference will meet in New Iberia on August 3. Preachers will please bring their quarterly Conference journals and full claim for Bishop's collection.

The Bethel District Conference will convene in the Methodist Church, Waterport, July 28, at 9 A. M. Pastors will please see that quarterly Conference records are brought. Will every member please make every effort possible to be there and make preparation that will add to the interest and success of the Conference? Members of the Conference passing over the V. & A. and P. R. R., to the Conference will pay full fare; but on return, with certificate of the secretary of Conference, will pay only half fare.

The Woodville District Conference will be held in Jackson, La., August 12-15. Opening sermon by Rev. N. H. Harmon, Thursday, August 12, at eleven A. M. Bishop Galloway will preside at the Woodville District Conference at Jackson, La., August 12, at nine o'clock A. M.

The District Conference of the Mobile district, Alabama Conference, convenes at St. Stephens, August 11, at nine A. M. Opening sermon will be preached at eleven A. M. by Rev. T. Y. Abernethy. Pastors will be sure that their quarterly Conference records are presented for examination.

The District Conference of the Homer district, Louisiana Conference, held at St. Amand, La., Wednesday, August 25, 1886, and will be held at Arraville, La. The Rev. J. L. Sheppard will preach the opening sermon. Bishop C. W. Galloway is expected to be present and preside. Members of the Conference passing over the V. & A. and P. R. R., to the Conference will pay full fare; but on return with certificate of the secretary of the Conference, will pay only half fare. Pastors will please see that quarterly Conference records are brought.

The District Conference for the Bethel district, Louisiana Conference, will convene at Waterport, July 23.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

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"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McVeyre, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50.

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Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, changes can not be made.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Business Notices.

QUERO'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and pulmonary consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit to the patient by a single teaspoonful of this Jelly than double the quantity of the Haddock oil, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRUEX, New York.

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Christian Advocate.

VOL. 33.—NO. 30.

NEW ORLEANS, THURSDAY, JULY 29, 1886.

WHOLE NO. 1565.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
CARVER & JAMIESON, Publishers.

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REV. J. D. CAMERON.

Sam Jones' Sermon at Seashore Camp Meeting.

Text—"What shall I do to be saved?"

That is infinitely the most important question that was ever propounded by man and answered by God himself—"What shall I do to be saved?" A man under such a question as this Philippian jailer was at this time is prepared to put a question proposed in the most sensible way. The heart never stops to parse its sentences; but the heart always shapes sentences so that they are best understood. And this sentence comes directly from the jailer's heart. What must I do to be saved? It is preeminently a personal question. It is not, What must the world do or my family do? but, What must I do? "I?" We have agreed deal on the nominative and possessive "my" and "mine," and the objective "me" in everything else; but we do not want it mixed up much with our religion. I will quit lying; I will quit drink; I will quit my meanness; I will follow Jesus. It is easy to say, "Let me quit our meanness. Let us all follow Jesus." That is easy to say. That means "Boys, pitch in. I will do you at the tank if you do." But I want everybody to do good and right; but when you narrow this whole business down at last, you and are responsible for but one fellow. I have but one man to look at in the terribly important matter. That is myself. What must I do to be saved? I want you to notice it is I. What must thou do—oh thou, dear God, in order that I must be saved?

Do you know that that is practically the attitude this world stands in towards God and asks, What is the latter going to do? What will he do? I am waiting for the Lord to do. Well, now, I want to say right here that there is a human side to the great question as truly as there is a Divine side. The religion of this world has two sides as truly and as practically as farming has two sides. What is the human side of farming? Sowing, planting, cultivating, reaping. Is not that so? What is the Divine side of farming? Raining, shining, seed time and harvest; that is the Divine side. Look here, there is many an old fellow in this country would like mighty well to be asides with God and let God do the plowing and hoeing, and let him do the raining and sowing. Do you know that? Just whole regiments of that sort of farmers, saying, "Lord, if you will come down and plow and hoe for me, and let me go there and rain and shine, we will make the biggest crops ever seen." Is not that about the shape we get in that practically? Now, here is the human side of salvation is repentance and faith. Now, it is all after foolishness for a man to sit down and wait for God to repent for him and believe for him. That is our side, and you attend to your business and let the Lord attend to his. That is the gospel. And I will say another thing about preachers. A preacher is successful in his ministry just in proportion as he reaches the human side to human things. Now, if I was in heaven preaching, I would preach on the Divine side all the time; but, while I am down here in Mississippi, I am going to preach on the Mississippi

side of the question. Do you get the idea? Here is where we get this. Most of our songs are on the Divine side of the question. We go round here all the time singing "Oh to be nothing, nothing, nothing." I tell you it is the God's truth. You are nothing. That is so; you are played out. Well, if you want to be nothing, you are lower down than I ever was when I was a sinner. When I was a sinner I wanted to be first-class sinner. I did not want any one in town to beat me on anything that was got up. Men will run round singing, "In the sweet by-and-by." Brother, let you and I spend the balance of our lives singing "the sweet now-and-now." By-and-by, I need heaven more here than ever I will when I am in heaven. That is the truth about it.

That old idea that has kept so many preachers busy preaching on heavenly recognition: Will we know every one in heaven? I would not give a flip of my finger for any such ideas. In Mississippi when you see me I want you to recognize me. Down here I am full of cares and troubles, and I am weak and poor and I want you to help and sympathize with me all you can. Pray for me and help me and give me all the help it is possible for one Christian man to give another; but when I go to heaven and sit under the shade of the tree of life, and have my golden harp in my hand, and put my crown on my head, if you don't want to recognize me, then you need not do it. I am fixed for all worlds. There will be no trouble there. What does a fellow care about heavenly recognition anyhow? It is earthly recognition that he wants. Now, it is true on this side of the question of salvation; there is a human side to this great question, brother. There is an earthly side to it. We are human beings, and we are here on this earth—understand that.

Now, What must I do to be saved? Well, when a man asks me that question, I am obliged to answer that question so that a man can go and do what I tell him to do, and die doing it, and die saved. Now, if a man want to come to me, and say, "What must I do to be saved?" I would say, "Go and read good books;" and yet I can see how a man could read good books all his life and die unsaved. I might advise a man to keep good company, and yet I can see how a man could do that all his life and die unsaved. I might advise joining the church. I wish every one in the world join it. I tell you another thing about joining the church. If we could get you old sinners in there, we would soon clean the church and get it in good shape. It is like a farmer who says, "Now, boys, let us put this field in good shape;" and the boys go to work. This one takes a field of cotton; this one a field of wheat; this one a field of corn, and the other a field of oats, and along in March the eldest says, "Come on, Bill, father told us what to do, and two of them went to work; and the other two said: 'Oh, well, we don't believe in working at all. If we start, we will have to keep on;' and along about the first of June there is the grass in the cotton, and Bill and John are doing their best working in the cotton, and Henry and Tom are sitting in the shade and on the fence, and John says, 'Boys, if you will come down off the fence and go to work like you ought to do, we can soon clean out this grass.' That is so. I never see a fat, rusty, mean old sinner hanging back on the outside and making fun of us making our crop but what I feel like saying, 'You old coon, get down off that fence and come and help us, and we will soon clean out this grass. There never would have been no grass anyhow if you had done your duty.' That is so.

I say I might advise a man to join the church, and a man might join the church, and live in the church and die in the church, and yet go from the heights of professions to the depths of damnation. I might advise a man to be baptized in the name of the Trinity. I know this is good advice, and yet I see how a man can be baptized and go to hell

at last. I might advise him to commemorate the death and sufferings of Christ by gathering round the communion table, and yet I see how a man might commune frequently, and yet go to hell at last. These are all a crowned instrumentality: Family prayer, private prayer, giving to the sick, giving to the poor, joining the church, praying secretly, reading good books, reading your Bible. These are all grand instrumentalities in the hands of God to help men to Jesus; but they are simply crowned instrumentalities. There is but one blessed sufficiency in this whole business. Listen—"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." That is it.

Now, my life and my strength is Christ Jesus, my Lord; my Christian duties are so many wheels for one to roll on, and the difference between a Christian doing his duty and one not doing his duty is the difference between a locomotive engine and a stationary engine in the piney woods cutting lumber. You show me a Christian doing his duty, and I will show you a man on wheels, and he is rolling grandly. Some of us have not many wheels to roll on. A great many Christians in this country are what we call old fashioned. When they first made an engine it had three wheels, and it made schedule time; but the schedule time was three miles an hour, and it would come down the road "jiggety-jig, jiggety-jig," and they said, "Well, if that is the best you can do, we will stick to our buggy." What did they do? Why, they went ahead improving and improving, and now what do you get? They put on eight wheels, and now you get a mile a minute instead of three miles an hour. Now, you Christians who say your little prayers and read your little Bibles, you have just two wheels, and you have been running the Christian race forty years, and have not yet got more than three miles an hour. God give that sort of Christian eight wheels. Visit the sick and the poor; do your duty. God give this man eight wheels; then he can do his duty. But it is these little two-wheeled fellows. The devil can give you two hours' start, and then catch you before breakfast. He is cleaning you up, you little three-mile-an-hour fellows. There are too many of them anyhow.

I say there are all but crowned instrumentalities. God give us all these, and help us to enjoy them all; but the one sufficiency is faith in our Lord Jesus Christ. It is not faith in a creed. A creed when you analyze it is nothing but the skin of truth set up and stuffed with sawdust and sand. That is all. No life in it. The dearest preacher I ever saw was the one stuffiest of creeds. He could split a hair a mile long right in the middle. I will tell you where he learned to be so full of creed. It was at a theological seminary. Do you know what a theological seminary is? It is a dry kiln where you put a man, where they hang him up and season him so much in three years that you can take him down and he will never shrink any more in a hundred years or more. If I had a consecrated boy called to preach the gospel, and a man persuaded him to go to a theological seminary, I would prosecute that man for malicious mischief. Theology! I have said many a time that I do despise theology and botany; but I do love religion and flowers. There is something charming about the latter that I love every flower. But listen. It is not faith in a creed. God does not say if anyone believes the Methodist creed, he shall be saved. I do not know where we got it, and I have no more respect for the Nicene creed than I have for that sort of creed they were trying to get up in Chicago a short while ago. I do not run on creeds. I will tell you what I believe on: my blessed Bible. Believe on the Lord Jesus Christ, and, if you believe on that, be sure to keep his commandments. Let "whoever will believe on this or that or the other creed. It is not faith in a creed or a dogma; but it is faith in a Person that saves the soul. That is it. Well, then, another thing. Do you know that all these bloody wars in the past centuries were fought for creeds. Do you recollect that—fight-

ing over creeds and dogmas? There is no life in a creed or in a dogma. Do not understand me to say that theology is not healthful, but understand me to say that the science of theology can be understood without ever having seen it at all. I have seen an old colored man that could not read a single letter in a book, and yet he had as clear views of God and mercy and pardon and happy life as any man I ever talked with. God is the best theologian. Let the world come to Christ and learn of him; not faith in a creed—understand that. That is what gets up the wars in this country; that very thing. Here is a Methodist preacher everlastingly going on about baptism as hard as he can go, and all the grown people going to hell as fast as they can, and the babies going to sleep all the time. Here, old fellow, you had better tackle the old sinners, and let the babies be put in their cradles and give them a hottle of soothing syrup. Here is a Presbyterian who is going on on perseverance, and half his crew had nothing to start with; so how will they hold out? And here is the Episcopalian minister going on on apostolic succession. You never heard it beat, and the poor fellow's crew is going to hell by hundreds. He had better tell them where they are going to instead of where they come from. And here is a Baptist preacher yelling, "Water! water!" and half his crew going where they can get a drop. That is the way the thing runs. Good Lord, bring us to the blessed fact that if you want to be saved, faith in Christ will save you.

What must I do to be saved? Now, brother, turn your back on everything in the universe and look and look in the face of Jesus Christ, and say, "My Lord and my God, I cannot myself to thee." Well, I want to say that faith in Christ is the one essential thing. You can run Confessionism with Confessions in his grace. You are running Mormonism with Joe Smith and Brigham Young dead; but you must have a risen, an ascended, and ever-living and abiding Christ to run Christianity. That is the difficulty, and I fear we are making mistakes by making Christ a historical character. I fear that is a mistake. Christ, my Christ, is not the Christ of eighteen hundred years ago. He is the Christ of the present. He is the Christ of the hour. Not the one who said, "I am with you always," but the one who says, "I am with you now." "His presence makes me feel indeed secure below." It matters not what church you belong to, whether you are preacher or steward; but it is whether you know Christ personally and do you believe in him. Now, faith in Christ is everything; but faith has its conditions. You hear men say, I can not believe; I can not believe. Well, again you hear men pray for faith. Now, I would be understood. One of our Bishops told me to my face. He said, "Jones, you ridicule the most sacred doctrines of Methodism." He said, "I have heard you ridicule faith." I said, "Well, I am sorry—come and straighten them out." I said, "Come and tell the people your views." He said, "They won't hear me, I suppose, after they have heard you." If you call this ridiculing faith, (you preachers, I want you to hear me) I am a heterodox preacher and ought to be silenced to-morrow—aye, to-day. Those sort of preachers who go round, saying, "Give me something; give me something"—I have a contempt for the whole business—"Lord, give me something." "Well, what do you want?" "Do not know just what I want, but give me something; I want something." "You want board for the helps. That is what you want." "Here God, give me faith; give me faith." I would rather pray for molasses than pray for faith. Suppose I put my arm in a sling, and say, "Lord, give me muscle; I want it so bad; I do not know what to do." Why, any little boy, ten years old, will tell me, "You go to that blacksmith's shop and wield that hammer for six months, and you will have plenty of muscle." Here are people going round saying, "Lord, give me faith." Praying for faith is an insult to God.

What! Jones, you are wrong about

that. Do not you know the apostles prayed for faith? No, they did not. One of the apostles said, "Lord, increase thou my faith." Jesus Christ answered—and what did he say? "Use what you have got, and you already have enough to move this world." I get faith like I get bread. I say, "Lord, give me bread," and then I go and hoe the corn. When I prayed for corn, I did not expect it to drop on me as I prayed. Faith! faith! What says the book? "Faith is the gift of God." Yes, eyesight is the gift of God; but what would you think if I put my hands up this way, and say, "Lord, please sir, help me to see that lamp." Why, my little boy even would say: "Papa, take your hands down, and you can see. You do not need God." Eyesight is the gift of God, but seeing is my job. Do you catch the idea? Faith is the gift of God; believing is my job. Dust is the gift of God, but dusting the bedding is my job, and I am glad it is. Now, here, when I put my hands up here this way before my eyes I do not comply with the conditions of eyesight. When I take my hands down I do that. When I hold my hands up I can not see that lamp, to save my life; but when I take my hands down I can not help seeing. Once I do not comply with the conditions of sight; again I do. When I do not I can not see, to save my life; but when I do I can not help seeing. Right along the road is an apple in an orchard, and I say I wish I could taste that apple, and a little boy says to me, "Well, mister, if you get over in that orchard and pick that apple and bite it, you can not help testing it." "Now, Lord, help us to believe." What do you mean? If you will comply with the conditions of faith, you can not help believing. It will believe itself. If you do not fulfill the conditions, you can not believe. No power on earth can make you do so.

What is the condition of faith? Repentance. Repentance! Listen! "Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him." There is something practical about that. If we confess our sins and forsake our sins, we shall find mercy. Something practical about that, I tell you, and I will tell you another thing: The whole gospel on the human side of the question is represented by that one single sentence or word—"Quit." Quit your meanness. That is it, and a fellow can understand that, can't he? I hear these fellows saying there are so many mysteries in the Bible. There are only two mysteries in the Bible. There are only two mysteries in the Bible that have ever troubled me, and they are the Ten Commandments and the sermon on the mount. They knock the bark off. They are mighty hard to live up to, ain't they? But to walk on the Ten Commandments, ain't it grand? And arm in arm with the sermon on the mount, ain't it grand? And if you will just keep me in harmony with these, you can run on the balance of the Bible if you want to. Faith! What is it? Bishop Marvin gave the best definition of repentance that I have ever heard. He said repentance was laying down all the sins of your life and turning your back on them and walking off from them; and, if you go now and pick up your sins, you go this way and that way, and you can go to hell; but if you throw off all your sins and leave them, every step is heavenward. He said repentance is walking off from your sins, and when you walk up close enough to God for his burning presence to effect you, the presence of God has its Divine effect on the human heart, and as you walk up the heart of man flies open and faith is nothing more than opening the door and letting God enter in. I will tell you another thing. The condition on which God enters the soul is that you turn the devil out, and all his belongings; and the condition of faith is to run the devil out, and as soon as you run the devil out the vacuum becomes the sanctuary of Christ, and in he comes.

Some of us empty partially. What would you think of a fellow who sold you a house of ten rooms and took the money and made you a

deed, and when you went to move in he said: "Here are all the keys but two. I am going to keep these keys; I am going to reserve these rooms for myself." And you say, "Well, you never said anything about any reservation when I bought the house." And he says: "I know I did not. I did not know it then, but I am going to keep possession of these rooms." "Have you not moved out?" "Yes; but I have lions and hyenas and snakes in them, and I am going to keep them in there." You say: "You want me to live here with those rooms occupied by hyenas and snakes?" "Yes," says he. You say: "Well, give me my money back. I would not have your house as a gift." Sometimes we keep the keys of two of our rooms. In one room we have hissing serpents, and in another room hyenas, and we say to the Lord: "Oh, well, we make some reservations." But God will not stay in a heart that is filled with these reptiles. The condition of faith is this: Lord, I give up my sins; and the giving up of the devil and turning him out forms the vacuum into which Christ comes. You say, Explain that. When Philip went down and struck up with Nathaniel, and told him about Christ, Nathaniel said, "Why, can anything good come out of Nazareth?" Philip said, "Come and see," and Philip walked in the presence of Christ, and when he told Christ he beheld "an Israelite indeed in whom there is no guile." The door of Nathaniel's heart flew right open, and he said, "My Lord and my God"—the quickest and divinest conviction Christ ever had. And if you want religion now, run the devil and sin out of your heart.

Oh, you say, I am going to quit sin as soon as I get religion. Yes, that is the sort—going to bed after I get my naps, going to eat after I get full. What do you talk so much nonsense as that for? Let me tell you, I was seeking religion a whole week and going along praying and mourning and scattering my sins along for a whole week, I tell you, and finally at the end of a week I saw I had not made an inch of progress toward the cross, and in utter despair I gathered my sins in one bundle, and said, Down with them forever, and I dropped my bundle over there for fear I would halt on the bridge of indecision. Then I turned round, and said, "For heaven or nothing," and I had not walked fifteen steps from the bank of that river until I was in the arms of that, and a saved man. If you want religion, bid the devil an eternal and affectionate farewell this morning. You need not talk about religion or anything else until you come to a point where you say, "I will quit my meanness." That is repentance. The whole thing is in a nutshell. I have got but one boy, and I will say I am worth half a million dollars. Well, here is my boy. Look at him. He is the only one I have got. I have got \$100,000 in government bonds I want to give him when he is twenty-one years old; but he is dissipated and prodigal and mean and weak. Just look at him. But I want to give him that money so that I do not know what to do; but if I do, it will ruin him finally. Well, every night the boy comes home drunk and cries and cries, and says he is so sorry he got drunk, and I feel I want to knock him ten feet, and the drunker he gets the more he cries. And one day he comes home as straight as a shingle, and he says, "I have drunk my last drink, and I have quit my meanness and I am going to live just as you wish me to do;" and now the father does the crying, and the father says: "Son, I am so glad you have done so I do not know what to do. Here is the money I have been saving up for you for years. God bless you the balance of your life!" Look here, our Father wants to make us joint-heirs with Christ, and is just waiting for us to quit our meanness; and if you will just come up, and say—"Father, I have quit my meanness; I am going to do what you want me to do;"—the Father will say, smiling on you: "Here is eternal life; here it is. Be a joint-heir with my son, Jesus Christ."

(To be continued.)

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THURSDAY, JULY 29, 1886.

European Matters.

BY REV. J. D. A. ATKINS, D. D.

Many years ago I expressed myself surprised to Dr. J. M. Follansbee, now of the Baltimore Conference, then professor of ancient languages of South University, Texas, that comparatively very few Americans are familiar with foreign languages. In Europe a man is not deemed educated unless he can converse in two, three languages besides his mother tongue. The learned Doctor rightly answered, that the contiguity of different nationalities in Europe, speaking different languages, rendered the acquisition of several languages necessary. Here there is no such necessity. But, though ignorant of foreign languages, we need, and should not be ignorant of foreign affairs.

Frequently, I suppose for rhetorical bombast, public speakers in pulpits and other places cap their dry-drot climaxes with, "The tyranny of Bismarck." Now, Prince Bismarck is no more a tyrant than Cavour and Thiers have been—men of whom this world was not worthy. Prince Bismarck is an humble Protestant Christian, a devoted husband, affectionate father, a patriot, a statesman, who enjoys the confidence, love and admiration of all intelligent and unprejudiced people. As chancellor he moves in constitutional bounds. He and also the reverend emperor, William I., are not above, but subject to the judiciary. He is no weak, pliable figure-head. It is his acknowledged superior ability which made him the huge central figure in the lustrous galaxy of European celebrities.

I hold that the law of fitness of things regulates governments like anything else. There may be temporary subversion, but soon the wrong will be righted. If another form of government would suit the Germans, Austrians, or Russians better than the one which they now have, they would certainly secure it. The fact is, criminals are more readily apprehended and more severely punished in Europe than here. It must not be supposed that the many thousand German emigrants leave their native home because of oppression. Over-population seeks room and opportunity for expansion. That, and nothing more.

There is, however, one class of Germans who hate Prince Bismarck with unadulterated hatred. It is the anarchists. They are quite numerous in Europe. European anarchists are on the order of American ward hummers and gutter politicians, shiftless and thriftless sponges, chronic critics and opposers of whatever exists. But whenever in their papers or on the platform they transgress the vigilant law, the government soon puts them out of harm's way. Since the Americans have been so frequently horrified at the "tyranny" of Bismarck toward these agitators, he has not opposed their immigration to this country. Now a change is coming over the spirit of our dreams. A decade ago Americans almost cried because of the "tyranny" of Bismarck, expatriating Herr Most and colleagues; and now, *mirabile dictu*, a New York judge "tyrannically" sends that same vile *ignis fatuus* for the term of twelve months to the penitentiary, and expresses himself dissatisfied because the penal code does not warrant a longer term. No, Bismarck is not slinking against society by his heroic treatment of this cancer of society, communism, but rather the "humble" Gen. Boulanger, of the French government, by his leniency.

It was the joint action of Cavour and Bismarck in 1856 which enabled Victor Emmanuel to take possession of Rome. Since then, in the effort of the Germans to emancipate all the German States from unline Ultramontane influence, known as the *kulturkampf*, Bismarck always had to bear the brunt of battle. Yet, so well did the Iron Chancellor maintain his personal Christian character, that the present Pope, Leo XII., recently conferred upon him the highest honor at his disposal. Certainly, we may be supposed as to matters and things, and yet be personal friends.

—A tractate on "Money and Duty," by Rev. J. B. Bush, of the Denver Conference, presents the subject of Christian liberality in a very readable manner. How to get our people to "abound in this grace also" is the problem, the solution of which will revolutionize the church and renovate the world.

After Camp Meeting—Thoughts.

After the dust has settled and the smoke of the battle has lifted itself from the field and been driven away, we may begin to estimate, with some degree of approximation to certainty, the results of the contest. The Seashore Camp Meeting this year was, in many respects, the most remarkable meeting that has been held at that place.

1. The attendance was larger than ever before. People came from every section of our land. There were people from the country, from the villages, from the towns, from the cities and even from the seas. The crowd on Sunday was just immense. The strangers—that is, persons who had never visited us before—were completely charmed by the quiet beauty of our camp ground by the sea. One from far-away Missouri said to us, "I had no idea you had such a lovely place. It is the most beautiful place for a camp ground I have ever seen." This was the sentiment of many; and, no doubt, the beauty of the situation and the balminess of the breezes and the sweet tones of the gospel will linger in the memories and be an attraction to draw many back again to our next annual convocation. The great crowd that visited us on this occasion is the best advertisement the Seashore Camp Meeting could have.

2. The preaching at our camp meeting has always been of a high order. With but few exceptions the gospel has been preached in its purity. This year, according to the best judges, the preaching was of a little higher order, taking it altogether. One brother said to us that he had heard more real gospel than in all his life before. If that was an extravagant statement, still it is evidence on the right side. Everything conspired to bring out of the preacher the best that was in him. The audiences were large and attentive, and the Holy Spirit was helpful and the church prayerful, and success was the result. Under such circumstances, when such men preach as Bishops McTear, Hargrove, Hendrix, Duncan and Key, and Drs. Marshall, Adams, Wheat and Black and B. Carradine and Sam Jones and Sam Small, the expectation is raised that good will be done. And so it was. According to the best information we can get, we conclude that there were about one hundred conversions. That is simply tremendous! But that was only a part of the work done. The revival of cold church members, the arousing of lethargic souls, the quickening of dead consciences, the tearing away the framework of formality—these will start influences all through the Southwest that will widen and gather power, which will render the final results of this camp meeting incalculable.

3. The improvement to the grounds has been wise. The enlargement of the tabernacle to a seating capacity of 2,000, and at the same time making a decided improvement in its acoustic properties, was a happy thought well executed. The gate fee, though objected to by some, is the best scheme yet lighted upon by the management to raise money to defray the expenses. The justness of this scheme ought to commend it to everybody. It equalizes things. Every one who enters pays a little, and no one is hardened. Our presiding elder puts it this way: "The water of life is free, but some one must pay for the pitcher." This is the simple problem in all church finances: How to get everybody to contribute something? The man or woman who solves it will do the greatest thing that has ever been done for the church since Christ died to redeem it.

4. This camp meeting has been doing a grand work all these years, but we believe it has just made a beginning. It seems to us that there are promises and possibilities stretching out into the future which, if properly developed, will make this camp ground one of the grandest evangelical agencies in all the land. The place itself can be made a paradise of beauty. The sea breeze is an assurance of healthfulness to nearly every one. It is located on one of the great railroad lines which traverses the entire length of the land from the gulf to the great lakes of the North. The expense of reaching it is comparatively small. All these things are very hopeful of greater success in the future.

In conclusion, we offer two suggestions: Let those who have the control of the tabernacle services act with a little more independence in appointing men to preach. To appoint a man to preach simply because he is on the ground is not a good reason. Let those preach who have the art of getting the gospel to the hearts of the people. Let the management resolve to hold a longer meeting. To close just when we have fairly begun is to cut off the very best results.

We hope that our readers will take

this camp meeting into their minds and hearts; that they will think about it and talk about it and pray for it and make a whole year's preparation to attend it; that every one of them, as far as possible, may be able to come next year and see and enjoy with us this great feast of tabernacles.

Bitter Pills.

Memory is very faithful here. In fact, the image of the past appears as vivid as though sketched by electricity, and then carved into living stone by finest steel. There had been some boyish indiscretion, some concatenation of cannes. There had been received into the system somehow an army of vivacious animalcules, who clung to the sides of blood vessels, venous and arterial, and produced a result known by a high-sounding title in scientific nomenclature, but in common phrase is called chills. They were violent and long-lasting. Insomuch that, wearied with the chattering of teeth, and shivering of bones and muscles, and the general perturbation of the physical man, in a fleeting moment of quiet I brought a member of the family weighing 180 pounds to sit down upon me and give me rest. It was not done, and so I strook on to the end.

But now the second day has come. Nature is gathering itself for another earthquake. Pale, weak, dispirited, I look forth on the world from the depths of a pillow and discover a form—I forget now whether white or black, male or female—a formity the bedside with a glass of water in one hand and a shallow red box in the other, filled with little spheres the size of a pea, standing ankle deep in a yellowish powder. They were pills; bitter pills at that! We shuddered, even to this day we shudder at the recollection, and feel a peculiar knot or rising in the throat, attended with symptoms of nausea. By and by a voice came from the form by the bedside, "Here are your pills." As if I did not know that they were there, as if they had not rolled up like dark bodies eclipsing my gaiety and filling life with shadow. And then to call them *my* pills, as though I took joy in such a possession.

No sign from the pillar or bed-clothes. Perfect abstraction was counterfeited. Again the voice, as solemn and sepulchral as the ebbing up from the catacombs, "Will you take your pills?"

Abstraction grew. Knot in throat larger. Nausea. General wretchedness on the increase. Again the voice, "Will you get up and take your pills? (accent on 'your') or shall I call your 'ma'?" (accent this time on the word 'ma'.)

I arose, and sat up instantly. "Where are the pills?" I asked, as though suddenly interested or conscious for the first time of their nearness. "Here they are," said the sphinx by my side, thrusting the pills right under my nose.

I shuddered, hid my face, begged for one minute's respite by the clock, and the hand was withdrawn. Then came a musing fit which lasted five minutes; then a fixed gazing out of the window—more abstraction.

The hand of the form began to move toward me. The voice began, "Will you take—" "Please remove," I interrupted, "the two I am to take from the rest. Don't bring an army against me, but kill me by platoons." All this in bitter irony.

Here thirty seconds were gained; but here at the end was the form, the hand, the voice again at my side. And here was the glass of water and the two pills that seemed to have the sweep and celerity of two cart wheels, the yellow powder looking like dust favoring the idea.

And now I became suddenly interested in other things. What was that noise outside of the window? Who was that talking in the other room? Where was my hat? Had my brother gone to school?

The answers were only too quickly given. There was no one outside the window; it was my mother in the other room; my brother was at school; and "would I take my pills or must she?"

"Where is the water?" "Here it is. Where is the ham, the foot-tub? etc. All are there, everything ready indeed except the boy."

Then came a look at the pills, and then a hurried look away. They seemed to be growing larger all the while. But what need to dwell on the long hour spent in advancing towards and retreating from the pills, the arousing, sudden sinking and coming short of the act itself, the clenching and unclenching of teeth, the taking up the pills in the hand, and—the laying them down again? What need to dwell on the periodic utterance by my side from the form, "Here are your pills?" How describe the last

struggle. The piece of ham is before me, the spoon of jelly in reach; a lump of sugar hard by, a towel, two foot-tubs? etc. What need to say how I hit one pill in two? How another all covered with jelly came out of the jelly, the jelly going down all right and the pill remaining in the month all wrong? How at last, after being exhorted, entreated, commanded, I, with one great gulp and effort, swallowed two? How one of the two remained clinging with its hands to the side of my throat beyond the reach of the finger? And as for the other, its locality was as well known as any piece of furniture in the room. Are not all these things written in the chronicles of the family?

Well, the pills were swallowed and their health-restoring property immediately realized. The bitter became sweet; sickness gave way to better conditions, and I arose from the bed and live to-day because of the aforesaid bitter pills.

Oh! the bitter pills of this life, who has not had to take them? Are there not diseases of the soul as well as body? Is there no unhealthiness of spirit? Does the conscience, heart and character ever get wrong?

At such a time, so far as religious usefulness is concerned, you are profitless. You are one of the many invalids in the church. Virtually, you are in bed. Light has gone from your eye and bloom from your cheek. You are sick; no question about that.

Do you remember that right then and there certain bitter pills were offered you? They were just as palpable, tangible, unavoidable as though a dark form stood by you and, with relentless hand, pressed them upon you. Look at the pills, their name and nature—apologies that a Christian law and spirit demanded that you should make, acts of restitution and reparation for deeds and words of yours that have harmed one of your fellow-creatures; or maybe it is a public confession of wrong-doing to the church or to some individual, or it is a humiliating position under God's providence that you have to occupy, some defeat or failure to accept and disappointment to bear.

You know the pills well. You ought to have known equally well that their bitterness was the best medicine for your pride-engorged heart.

Can you ever forget how you quailed, so to speak, with those pills; how you looked and refused to look; how you advanced towards and retreated from them; how at last you hid your face and said you could never take them—that it was impossible? Do you remember that all this while there seemed to be within you or near you a dark, sorrowful presence—in whose eyes shone a light of calm judgment—who kept whispering, "This is your medicine; will you take it?" Do you remember how long you refused to hear that voice; how you counterfeited abstraction with your conscience; how you tried to become absorbed in other things, and thought and asked and lived a thousand foolish things; how you tried to become interested in other and outside affairs, and how you failed on account of that immovable hand that presented the bitter, nauseous potion?

You noticed that you got no better. The conviction grew that you had to take the pills to be well with man and God. Then came the thought of dividing the pill; then the idea of making it more palatable by coating it with jelly, or, to speak literally, by obtaining concessions from the other side. It was all in vain; the hand was never withdrawn, the conviction was like an anathema. These are *your* pills, will you take them?

One more feeble effort and one more failure. You opened your lips to make the confession, started to beg forgiveness; made a movement toward righting some wrong of the past, but it ended right there. In a word you look up the pill, but it looked so large and was evidently so bitter, you quietly laid it down again. And you remained sick.

But the day came, can you ever forget it, when, by the grace of God, you made up your mind to do the right, just and Christ-like thing? You heard the call of duty, and answered, Here am I. You took up your cross; you squared shoulder, life and heart for the peculiar burden; you accepted the situation; you made confession and reparation. In a word, you took the bitter pill!

Now what? An instantaneous sense of health diffused through the entire spirit. Disease and heaviness fled, and light and gladness filled you. There was no bitter left. Nothing but sweetness within and without. You took the little book and ate it, and at last it was bitter to the taste, but afterward it became sweeter than honey.

And since then what strength and thrilling experiences of spiritual life have been your portion, while you have thanked God a thousand times

for the medicine that came to your soul under his Providence—a medicine bitter indeed, but at the same time full of curative power.

Believe me, my brother, the thing you need most to do now in your religious life is to take the bitter pill that is before you to-day and that has been presented a long while. You know what it is, and have been knowing for months and years. As certainly as law and order rule the universe under God, and as surely as cause and effect will forever exist, you will never be spiritually sound and well until you do that which, however bitter and distasteful, yet is your imperative duty. You are rehearsing against God's will in some circumstance of your life—you have got to accept that will. You have wrought some man or woman in purse or character by tongue or hand or influence—you must undo that wrong. You have spoken harshly, bitterly, unjustly of or to some person—you will have not only to confess the wrong and ask forgiveness of God, but also of the individual. You have sinned publicly against Christ and the church—you must repent and confess publicly. These are some of the pills that are now presented you because of spiritual indolence and folly. Will you take them or not? Will you be well or not?

You say it is hard to do. So was that pill hard to swallow in the days of my boyhood; but I took it, and the sweetness of perfect health became mine at once. Lay me any for your comfort that Samson had a hard and bitter struggle with the lion, but he slew him at last, and afterwards obtained honey from his carcass—the history of the pills over again. Fear not, the little book will become sweet to you as it did to the prophet, and remember this—that the bitterness of repentance and proper self-humiliation is always transmuted by the blessing of God into spiritual life and character.

B. CHANDLER.

Bishop Granbery en Voyage.

What we saw of St. Thomas was a ring of low mountains, with an opening for vessels, and the town, Charlotte Amalia, glittered on the inner or concave side. It is completely built, beginning at the water's edge and rising some distance up the slope of the mountain; a few houses of stone, but mostly of brick, stuccoed and colored yellow, with red roof, picturesque and clean. On the business street the first story had no windows, but only large doors. Many of the residences had no panes of glass, but only blinds. It was Whit Monday, a holiday; the schools were closed, labor ceased, the population, young and old, almost altogether negroes, filled the streets, in neat attire, and with merry faces. The pastimes with champagne about 3 P. M., said a polite middle-aged youth to me. The *Advocate* stopped at a wharf, some distance from the city. The scene there was lively and busy; a crowd of blacks, the women tucking up the outer dress around the waist, were loading the steamer with coal, carried in baskets or hampers on the head, receiving a cent for each basketful; some running, some laughing, some quarrelling in high tones, and, to us, a foreign tongue. Rowboats begged for passengers, or offered for sale coral, shells, and fruit. Two youths, stripped to the waist, swam near, and dived after diners which were tossed to them, each scrambling to get the coin, and the successful one showing it between his teeth, and though his mouth was well filled, chattering for more. I was glad that Champagne Charlie, the tall negro who doled his white hat and said, "Welcome back!" got a load of passengers. My party, at the invitation of the genial young consul, Mr. Turner, went with him in the boat kindly sent by the Brazilian consul, Mr. Moron. We walked first to the postoffice, to mail our letters, and, after resting in a small, but pretty park, to Blue Beard's Castle, a height commanding a fine view of the bay and town. The vegetation is tropical—palm, banana, lime, cocconut, oleander, red-flowering giant trees, and cactuses. We passed a Lutheran and a Moravian Church; did not see the Methodist Church. The town is decreasing. It is so in population and commerce. "It is so," said Miss H., after our walk. "Hot," replied Mr. Moron. "In New York I saw a horse drop dead with heat, and other horses had nimbrelas to screen their heads from the sun; men suffered sunstroke, and dogs were killed through fear of hydrophobia. We have none of these things in St. Thomas."

Tuesday, June 15, we passed mountainous Dominica and Martinique, some of the peaks very high. In Martinique we could see sugar cane growing, the town St. Pierre, and the monument of the Empress Josephine, who was a native of this island. That evening and night there was quite a swell of the sea, breaking off two floors, and a wave rushing through the port-hole swept a sailor out of his bunk, but not overboard.

Wednesday, we had a still breeze, and the Caribbean Sea was more than wrinkled; the waves mounted up, though not high. I saw many that darts out of the wave, lies near the surface apparently about twenty or thirty feet, and plunges beneath another billow. Our steamer anchored off Bridgetown of Barbados, and we had a two hours' visit to that flourishing town of Queen Victoria. Many ships were in the harbor. The

white streets are painful to the eye. They were never laid out; there is no plan. We enjoyed a stroll through "the grounds of the Queen's house," asked one of the party. "Not yet," replied the colored attendant, "but we keep the house ready for her." There we saw the ink-tree, the baybub (I do not know whether that is the spelling; it looked, with its gigantic, gnarled trunk, like a yucca), and a tree which, like the banyan, drops down branches that go into the ground, and become roots. The little donkey, with his rider's feet almost touching the ground, or drawing a cart which seemed too heavily laden for him, was a feature of this place as of all the islands. We found whites in the stores and blacks on the streets. The island is not mountainous, but consists of gentle hills, and is said to be more thickly populated than any part of the earth, cities, of course, excepted. It looked from the boat like one village. Population, 180,000.

Monday, June 21. Mouth of the Amazon. It has been near five days since we saw land. We have been slightly tinged with the hue of the sea—not quite the same as cerulean blue. The novelty of ship life wore off; curiosity concerning one another was satisfied; books lay shut in hard or lap; walking the deck, much chatting and pitching quails, to get up the time. Any change goes a long way. Saturday there was a rushing fore to watch a large school of porpoises; it was playtime, and they seemed to enjoy keenly the sport of leaping out of the water and into it again, and with mingled kindness and vanity, showing how fast they could swim and how far they could jump. At night the heavens were alit with stars, some well known, and others, among them the Southern Cross, strangers to us; the cool breeze fanned us deliciously; and I thought what would the friends at Nashville and St. Louis give for such an evening as this—a refuge from the heat of June.

Sunday morning a heavy shower drove the passengers into the cabin, but some of us put on our water-proofs, and rode the rain for the sake of the breeze. Rev. Mr. Hoyle gave a practical, wholesome sermon on "Whose is the image and superscription?" He was born in Kentucky; his wife in Virginia. I met her well by father, Isaac Hoyle, who was a dry goods merchant and Presbyterian deacon, of Farmville, in 1850, when I was stationed there. I know that I am not old, and yet this lady, mother of four children, the oldest nearly eleven, does not remember her father as young was she at his death. That would appear to disprove my youth. I can only do like the Presbyterians—maintain both facts without trying to reconcile them. Mr. Hoyle went to Brazil in 1873, spent two years in Pernambuco, four at Campinas, where he taught in the college, and since 1879 has been at Moray-Mirim, to which he is returning, after a year's furlough, his first. "Will the Portuguese brethren be glad to see you?" I asked. "Every one of them will claim a hug," was his reply. He is a decided advocate of preaching as superior to teaching in mission work, and of not staying in one city, but itinerating, carrying the gospel to many places. With him goes his son, Mr. Thompson, a young man, of Tennessee, educated at Clarksville and at Columbia, S. C. He will study Portuguese a year, and the two, leaving Moray-Mirim under the care of a native preacher, will seek to plant churches in the regions beyond.

Captain B., an outsider, whose wife is a Methodist, lays great stress on the school as a means of spreading true religion, and has little confidence in professed converts who do not give to the support of the gospel among themselves, but rely on foreign funds. After the rain the day was calm, except a most refreshing breeze. And what a sunset! I dare not attempt a description. Neither poet nor painter would attempt to copy it, and I am not an artist. I have often seen the sun rise on this way, but not that sleep late, but his ministry has stayed behind the curtains of his chamber. This morning the sea is discolored. We go some distance up the Para, which has its source and mouth in the Amazon; in other words, the great river is divided by the islands. In its mouth, the northern part preserving the name Amazon, and the southern called Para. Some hour to-day we arrive at the city Para, or rather St. Maria do Belém do Gram Para, the great India rubber port. Population, 120,000.

Bro. Tucker delays to communicate anything to our papers until he shall see the mission field. He has nothing to write, and therefore does not write. I have nothing to write, and write it. Other correspondents can furnish you matter; it is enough for me that I scribble on seas which you and your readers have not traveled.

J. C. CHANDLER.
—Nashville Christian Advocate.

Omissions.

In my report of the proceedings of the Columbus District Conference, published in your last week's issue, I neglected to give the names of the delegates to the next Annual Conference. Please publish this note as a supplement to that report. The delegates elect are: G. W. Vangha, H. W. Foote, S. B. Critz and G. Y. Woodward; alternates—Dabney L. Spence and R. M. Smith.

I would further add, the *Advocate* under the new management was the subject of many complimentary remarks; and almost every preacher reported that he was laboring to increase its circulation in his charge. They feel that it is doing great good, and are anxious to extend its field of usefulness.

DABNEY L. SPENCE, Sec.

Bishop Granbery arrived at his destination, Brazil, about the last of June. He was in fine health and spirits. These episcopal visitations to our foreign missions will accomplish a great good to the work in these fields. We copy from the Nashville Christian Advocate Bishop Granbery's last letter and call the reader's attention to it.

Bishop Keener was in our office during the past week. His residence on the seashore is telling for good upon his health. He spoke of the camp meeting as one of the best in his results, and as being an agency for the spread of the gospel in the Southwest unequalled by any other. He expects to start West to attend his Conferences about the middle of August.

The prohibitionists of Mississippi have no cause for despondency. Their vote in the late elections demonstrates that their cause is steadily gaining ground. Such a revolution as they are aiming at was never accomplished in a short time. There are many defeats yet to come; but let them be firm and stand together. This is as good a cause to die fighting in as any other.

The Texas Advocate, of July 22, gives a distressing account of the results of the drought in the western portions of Texas. In some places less than an inch of rain has fallen in fourteen months. Crops are an entire failure, stock perishing from hunger, and people by scores moving away. Relief committees are being formed in various sections and appeals are being made to Gov. Ireland and to Congress. Many human lives seem to be in imminent peril.

Jackson District Conference.

The Conference was held at Benton, Yazoo county, Miss., July 15-17. Rev. John A. Ellis, P. E., presided with perfect satisfaction to all present. Bro. Moore, of Jackson station, by delegate, was chosen secretary. The attendance of members was good, but not full. Rev. A. D. McVay, president of East Mississippi Female College, and Rev. T. A. S. Adams, D. D., president of Centenary College, were present representing the interests of those institutions.

The various interests of the several churches in the district were reported on and carefully considered. The work within our bounds seems to be in a healthy condition. (Would it not be well for these reports to be made in writing, covering all the points indicated in the Discipline for such reports? This would facilitate business and leave more time to discuss other matters of interest.)

The Conference commended the mission work in West Jackson to the consideration of our Annual Conference Mission Board and Church Extension Board for appropriations. It is believed that a self-sustaining charge might be soon developed in that growing part of Jackson under proper conditions.

The Committee on Temperance made a report favoring the cause of prohibition. Pending its adoption, telling speeches were made by Dr. Adams and Dr. Andrews. Dr. Adams gave us "the blooming prospects," and Dr. Andrews, "the sorrows by the way." Reverse the order and put them together, and we had a complete statement of the case elected to fast and pray on Saturday, the day of the election in Warren county, and held a sunrise prayer meeting in the interest of the cause in that county, but, alas!

The cause of Christian education received liberal attention. Rev. A. D. McVay and Dr. T. A. S. Adams addressed the Conference and a large audience on the subject with good effect. The trustees of the Benton High School made a tender of this school property to the Conference for a district high school. The Conference accepted the trust, and recommended the appointment of Rev. J. W. Chambers, of the Camden circuit, as principal. The presiding elder made the appointments as requested.

It was recommended that next year the District Conference be held not later than May, so as not to conflict with arrangements for protracted meetings, and to secure a better attendance of local preachers and lay delegates. Edwards was chosen as the place.

R. G. Kemp, of Canton; Bro. Moore, of Jackson, and D. Bunch and Prentiss Swazie, of the Benton circuit, were elected delegates to the ensuing Annual Conference. The four alternates were Bros. Ewing, Nugent, Ratcliff and King.

The preaching during the Conference was lucid and forceful. Many penitents presented themselves at the altar for prayers at different times. The religious interest in the congregation was deep; and the occasion was joyous to many consecrated hearts.

The generous hospitality of the people of Benton and the kind and

thoughtful attentions of Bro. Adams, the pastor, made our stay among them pleasant, and received the grateful acknowledgements of the Conference.

W. H. LEWIS,

CANTON, MISS., July 23, 1886.

Church Discipline.

The thoughtful and timely communication of Rev. J. F. Scirlock, in the ADVOCATE of the fifteenth instant, presents a subject of great interest and importance. The writer of this article has for many years lamented the great and growing evils to which Bro. Scirlock refers, and, although he is not prepared to suggest the remedy, he hopes, now that attention is called to the subject, that it will be thoroughly discussed in the periodicals of our church. Write again, Bro. Scirlock.

A LAYMAN.

Books and Periodicals.

The English Pulpit of To-Day, for July, contains the late Hugh Stowell Brown's last discourse, and sermons by Archdeacon Farrar, R. W. Dale, Alex. McLaren, Dr. Joseph Parker, Dr. Cullross and Mr. Spurgeon. The Prayer Meeting Service is by Archibald G. Brown, and the Foreword by Stephen Gladstone, son of the "Grand Old Man." Yearly subscription, \$1.50. Clergymen, \$1. Single number, fifteen cents. A. E. Rose, publisher, Westfield, N. Y.

The Quiver, for August, contains some capital reading with which to while away the long summer hours. This is a good magazine, and it is one of the cheapest, \$1.50 per year. Cassell & Co., 733, 741 Broadway N. Y.

From the same company we have received No. 25 of National Library, containing Nature and Art by Mrs. Inchbald. Price, ten cents.

From the same company we have the August number of The Mages of Art. This superb monthly drives along on its bright career with an increasing influence for art that is felt wherever it goes. The illustrations in this number are especially good. Price, \$1.50 per year. Thirty-five cents per number.

We have received the Proceedings of the Fourth Annual Convention of the Woman's Christian Temperance Union of Louisiana. The convention was held in Baton Rouge, April last. This organization is doing a good work in Louisiana, and a work whose fullness is continually extending; and it ought to have the hearty sympathy and active co-operation of every man, woman and child in the land.

Cassell's Family Magazine, for August, has a fine list of subjects, consisting of humor, poetry, hygiene, travel, manufacture, music and romance. Published by Cassell & Co., \$1.50 per year, 733, 741 Broadway, N. Y.

J. P. Phillips, Mexico, Texas, has sent us copies of his "The condition of the now divided family of Adam, involved in the accomplished ruin in the land of the Jews and Gentiles." This subject was known very little about. The pamphlet is gotten up in such a style that it is the property of the printer that has made it not be found in it anywhere.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON,

MAY 13, 1886.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

DISTRICT CONFERENCES.

The Alexandria District Conference, Louisiana Conference, will convene at Leominster, Wednesday, August 11, at eleven A. M.

The Meridian District Conference will be held at Shulista, August 20-22. Rev. D. A. Little will preach the opening sermon at 11 a. m., Thursday. Recording stewards, please bring out the quarterly Conference journals for inspection. The Sunday-school Conference will be held on Saturday the twenty-eighth. All Sunday-school superintendents and other workers are invited to participate in the work of this Conference. We hope to have Bishop Galloway with us. The following sermons will be delivered during the Conference: In Foreign Missions, Rev. W. C. Black, D. D., on Education, Rev. A. D. McVay, on Church Extension, Rev. L. Chry.

The Opelousas District Conference will meet in New Iberia on August 5. Preachers will please bring their quarterly Conference journals and full claims for Bishop's collection.

The Woodville District Conference will be held in August 12-15. Opening sermon by Rev. N. H. Harmon, Thursday, August 12, at eleven A. M. Bishop Galloway will preside at the Woodville District Conference at Jackson, La., August 15. All the members of the Woodville District Conference who expect to attend its next session, please to Dr. T. A. S. Adams or to G. H. Wiley season as possible, that the necessary arrangements may be made for their accommodation.

The District Conference of the Mobile district, Alabama Conference, convenes at 801 Stephens, August 5-8. Opening sermon will be preached at eleven A. M. by Rev. T. Y. Abernethy. Pastors will see that their quarterly Conference records are presented for examination. Bishop records are presented for examination. Bishop records will be presented. Preachers will bring the full amount used for Bishop's fund to the Conference.

The District Conference of the Home of District Louisiana Conference, is held for A. M., Wednesday, August 26, 1886, and will be held at Arcadia, La. The Rev. J. L. P. Shepard will preach the opening sermon. Bishop C. B. Galloway is expected to be present and preside. Members of the Conference passing over the V. S. and R. R. to the Conference will pay full fare, but on return with certificate of the will pay half fare. The Conference will pay only half fare for the return. Please see that quarterly Conference records are brought.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,

Publishers.

Since ladies have been accustomed to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Why is a bald-headed man like a greyhound? Because he makes a little hair go a great way.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

What the country needs now is, fewer lays of the poet, and more lays of the lion.

A good memory should always be cultivated, when ordering stationery to remember to include some of Waterbury's Steel Pens.

"The God comes in," remarked the hotel clerk, as the two newly married couples came blithely forward and registered under the full glare of the Brazilian diamond.

Before renewing your subscription look over our clipping list for 1886.

"Two the scoundrel in your face," exclaimed the judge to the prisoner. "I reckon, judge," was the response, "that that's a personal reflection, ain't it?"

A GREAT ATTRACTION. At Philip Webster's great piano house, 133 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and true pianos. These instruments are used in almost all the prominent churches in the city and in country, and those who are high in their praise. These instruments have been tried for years and not found wanting in any particular, and have acquired a world-wide reputation.

Not long since Mr. Burton, a well-known citizen of Philadelphia, purchased of Mr. Webster a magnificent upright piano which has been the theme and admiration of his friends in that parish. One day, after the piano had been in use many of the best and leading people of the State have these superb instruments in their homes.

Mr. Webster has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other makes of the highest grade will be found at Webster's great piano house. A special inducement is offered for its courtesy and fair dealing, and those who favor Mr. Webster with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

Press the ADVOCATE circulation now.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. Most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single spoonful of the Jelly than by double the quantity of the liquid oil. For sale by all druggists, and E. H. TREXEL, New York.

ADVICE TO MOTHERS.

Mrs. Winkler's Scurvy Syrup should always be used for children's scurvy. It soothes the child, cures the gums, always all pain, cures wind colic, and is the best remedy for diarrhoea. 35c a bottle.

FIVE All His Slaves freed by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Nervous cure. Treatise and 25 trial bottles free to all cases. Send to Dr. Kline, 393 Arch St., Phila., Pa.

Glenn's Sulphur Soap heals and beautifies. 25c.

German Corn Remover kills Corns, Bunions, 25c.

Hill's Hair and Whisker Dye kills Dandruff, 25c.

Pike's Toothache Drops cure in 1 minute, 25c.

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MANFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments one-half in advance. Balance at the end of session, or in similar proportion. If the entire bill for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils occupying a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisville Conference shall receive board at the regular rates, and tuition in both literary and music department, free of charge. Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for \$175.25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to a home for \$200.

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Is a Private School for Boys and Girls, located at Arcadia, La., midway between the Ouachita and Red Rivers, on the V. S. and P. Railroad.

The course of study is simple and specially practical. The fees are moderate and board cheap.

The Fourth Session begins the 6th of September, 1886.

Correspond with the Principal for circulars.

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—AT—

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This is a select Family Boarding-school for BOYS, limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of the pupils. The health record of the school is unimpaired.

For particulars and circular apply to W. H. N. MONTGOMERY, Principal, or J. B. MONTGOMERY, A. M., Assistant.

Alabama Conference

Female College.

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This school opens the 1st Monday in September, and continues nine months.

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MISCELLANEOUS.

THE SCIENCE OF LIFE.

Something Everybody Ought to Know.

It is a common notion, keep the stomach and the liver clear, and the system will be healthy. But the science of life is not so simple. The liver and stomach are not the only organs that need attention. The blood is the life-giving fluid, and it is the duty of the physician to keep it pure and healthy. The science of life is a vast field, and it is the duty of the physician to keep it pure and healthy.

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For several years I suffered from the torturing pains of Sciatica. At last I discovered a remedy in Ayer's Pills, which cured me of a severe attack of this disease, and has since kept me free from it. Mrs. Jane Benson, Sand Hill, Mich.

Ayer's Cathartic Pills are the only medicine used in my

Family

They keep the liver, stomach, and bowels in perfect condition, and are the best medicine I know of. J. B. Kirkpatrick, Richmond, S. C.

Until recently I have been troubled with Rheumatism during every rainy season since I came to California. Last fall, when the rain came on, I began taking Ayer's Pills, and continued using them for a month. I am happy to say that I have been perfectly free from Rheumatism ever since. David Cook, Pleasanton, Cal.

A sufferer from Liver Complaint, Dyspepsia, and Neuralgia, for the last twenty years, I have spent dollars after dollars in medicine, with very little benefit. I am now, however, with very little benefit. I am now, however, with very little benefit.

Medicine

I have never taken, - P. R. Rogers, New-Haven, Ind.

Ayer's Cathartic Pills are the most thorough remedy I know of for Rheumatism. I suffered for months with this painful affection, and, after trying many remedies, without finding relief, began taking Ayer's Pills. I felt better in less than twenty-four hours after taking them, and in less than a month, was completely cured. R. E. Middleton, Leigh, Pa.

For the purpose of a cathartic, and as a stimulant to the stomach, liver, and bowels, the safest and mildest remedy is

Ayer's Pills.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢, six bottles, \$5.

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THE LIVER. Dyspepsia. Variable appetite; faint, gnawing feeling at pit of the stomach; heartburn, wind in the stomach; bad breath, bad taste in the mouth; low spirits; general prostration. There is no fever; disease more prevalent than Dyspepsia, and it can in all cases be traced to the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

THE KIDNEYS. The great secretory organs of the body. Into and through them the waste of the system is eliminated. If the kidneys do not properly perform their duty, the blood is impure, and the system is diseased. BULL'S SARSAPARILLA acts as a diuretic on the kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions and health is at once restored.

THE BLOOD. Is a peculiar morbid condition of the system, caused directly by impurities in the blood, or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sores, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

SCROFULA. In John Bull. It is my opinion that your preparation of SARSAPARILLA is doubtless the best for any other case in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and skin. B. B. Allen, M. D., Bradford, Ky.

PRINCIPAL OFFICE: 831 West Main Street, Louisville, Ky.

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THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, so that they are perfectly clear, and when first you use them, they have been carefully examined and analyzed by American and European oculists, who claim that the MEDICAL GLASSES have no equal, and can, in some cases, restore the sight, if used in time, but in no case can the eye be restored to its original condition after it has been once affected by the disease.

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Our Young People.

WHAT GRANDMOTHER SAYS.

BY SIDNEY DAVIS.

Perhaps you'll hardly believe it at all - But everyone must know That when my grandmother says a thing Of course it's exactly so.

She says to all the great, great world - "The never has seen a place Where things are sweet and lovely grown As in a wee little face."

She says there's never a diamond Under the shining skies That sparkles half so bright as these She sees in bright little eyes.

She never has seen in all her life Such white little dainty pearls As peep from out the rosy lips Of dear little laughing girls.

She says she has never never found, In a garden full of flowers, A rose so rosy and sweet and fresh As these little cheeks of ours.

And then she says these diamonds And roses and pearls will grow 'Til they end dim and dim (it's true) How dreadful to see them so!

Unless with loving words and smiles We keep them shining bright, I think we'd better remember this, For grandmother's always right.

-Golden Days.

Mr. Editor: I saw your invitation in the Advocate. I read the story about "Fritz and the Purse of Gold."

Something was the matter with him. I can tell you what. It was a disease called laziness. I know all the little folks have it sometimes. If I were a boy, maybe I could find a bag of gold.

Poor little Fritz. I am a little like him, but I work right hard sometimes. While my sister and cousin were gone to the Seaboard Camp Meeting, I had to work so hard that I did not have time to get Fritz's disease. I told mamma I was going to sit down when they came home. I had to help do everything but cook. I can dig and hoe, but I do not like to very much; but if there were a purse of gold to find, I would dig for it. Fritz found the gold digging. I think he got more than if he had found the purse. He not only found the bag of gold, but something better than gold-good health. I think it is a very good story. I wish I had some of his nice fruit.

His poor mother did not know he would be strong and have a good crop of fruit. The old schoolmaster taught him how to read, and I reckon how to hoe. He thought he had not found the money, because he had not dug it up in the purse. I have not told you all I think about it, for this paper would not hold it. I will close with many good wishes to the little cousins and yourself.

IDA C. SABLE, HALLO, P. O., Louisiana.

Mr. Editor: This is my first attempt to write a letter to a journal or paper, so if I make mistakes you must correct them. I have no pots except one little dog, but his name is not Fritz. Our neighbor has a Fido, but my dog is named Dallas. We play every day. I am starting to school now, and poor Dallas will have to stay with mamma at home. My papa takes your valuable paper. We live four miles from the postoffice. Papa reads your paper (that you print Thursday) Friday night nearly through, and he says he is lifetime subscriber to the dear old Advocate, which is a weekly ministerial visitor to our house. Papa says he wish he knew what Bro. Galloway's book on prohibition was worth, and where it could be bought at. I will answer the question of Idumea C. Walker: The verba reads thus, "Jesus wept." Now, I will ask a question: Where in the Bible is it where it says, "The wise man's heart is in his right hand; but the fool's is in his left hand?" For four of the waste-basket I bid you and the dear old Advocate God-speed.

CATO, Mississippi.

Mr. Editor: I think that you are so kind to give the little folks a showing in your nice paper. I like the little folks' letters so well that I concluded to write one myself. Our presiding elder preached for us to-day, and he is going to preach again to-night. We have a very good Sunday-school here with about seventy scholars. I study the Intermediate Quarterly. I will tell you what Elder Keener's text was to-day: Judges xvi, 20-21. We will not have preaching for a month, as our pastor is going to have a month's vacation. Papa has been a subscriber to your paper for a long time; but this is my first attempt to write to your paper, and I hope that it will find its way into the waste-basket. I will answer John P. Cranfield's question: Paul wrote the Act. Can our little cousins explain how it was that the oldest man that ever lived died before his father? Your little friend,

OSCAR E. DAVIS, SUMMERFIELD, ALABAMA.

Mr. Editor: I read the story of little Fritz in the Advocate, and hope there are not many little boys afflicted as he was. I think-bla disease might be called slothfulness, and it might have killed him if the good old schoolmaster had not told him of the purse of gold buried in the garden. Please permit me to answer John P. Thornton's question: It was Jacob who wrestled with the angel. It is found in Genesis xxxii, 21. Will some of the little cousins tell me where to find in the Bible: "But he saith unto them, it is I, be not afraid?"

BENJAMIN T. KERN, CENTRE, Mississippi.

Mr. Editor: Will you publish a letter for a little girl eight years old?

I want my little nephew, Dannie, to read a letter from me in the Advocate. I love to read the letters from the cousins very much. I go to Sunday-school and study the "Little People." Good-by. Your little friend,

ELMINA C. DAVIS, SUMMERFIELD, ALABAMA.

Dimple's Dinner Company.

The class in Familiar Science was on the recitation bench at Miss Purviance's school, and it was Dimple Diner's question:

"Explain the formation of dew on the outside of a pitcher of ice-water."

Where had Dimple's thoughts been while she read over and over those four pages of Familiar Science last night? Not much on her book, I am afraid, or else she had slept away the memory of her lesson; for, to answer her little life, she did not know what made the pretty frost-work on her glass of ice-water at dinner.

Fortunate for her there was a sudden knock at the school-room door, a loud rat-tat, as of some one in a hurry.

"Come in," said Miss Purviance; and the door was thrown open with a bang that jarred a whole benchful of little girls.

It was Dave Finley, a great, strong, rough-voiced, kindly tempered fellow, who hauled wood to the little town for sale.

"See here, Miss Viance," he said, drawing forward a little girl in a red calico dress and sun-bonnet. "I've brought you a letter from your cousin Molly. Molly is a powerful hand at books herself, Molly is, and spite of Bill Smoot's goin' and dyin' last spring, and spite of there being four younger than Fan here, Molly's got on givin' her children learnin' too."

Well, Molly, says I, kin for you to do it, for you're a powerful hand at books yourself. Molly is, and spite of Bill Smoot's goin' and dyin' last spring, and spite of there being four younger than Fan here, Molly's got on givin' her children learnin' too."

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Weekly Market Review.

(For Week Ending July 27, 1886.)

COTTON.		
Low ordinary	41	@
Ordinary	42	—
Good ordinary	43	—
Low middling	44	—
Middling	45	—
Good middling	46	—
Middling fair	47	—
Fair	48	—
Good fair	49	—
Mobile middling	41	—
St. Louis middling	42	—
SUGAR.		
Inferior	31	—
Common	32	—
Good common	33	—
Fair	34	—
Good fair	35	—
Strictly fair	36	—
Prime	37	—
Strictly Prime	38	—
Choice	39	—
Seconds	40	—
Yellow clarified	41	—
Gray clarified	42	—
Choice whites	43	—
Granulated	44	—
MOLASSES.		
Syrup	15	—
Strictly Prime	16	—
Choice	17	—
Fancy	18	—
RICE.		
Fancy	41	—
Choice	42	—
Prime	43	—
Good	44	—
Fair	45	—
Ordinary	46	—
Common	47	—
No. 1	48	—
Rough	49	—
FLOUR.		
Minnesota bakers	4.50	—
Minnesota patents	5.12 1/2	—
Extra fancy	4.87 1/2	—
Win or wheat patents	5.25 1/2	—
Choice	4.25	—
Extra Fancy	4.25	—
CORN PRODUCTS.		
Cream meal	3.25	—
Corn meal	2.65	—
Grits	3.15	—
Hominy	3.15	—
GRAIN, ETC.		
Oats:		
White	43	—
Yellow	35	—
Mixed	51	—
OATS:		
Western	41	—
Texas rust-proof	47	—
BRAN:		
By cwt	70	—
CLAY:		
Prime	16.50	17.50
Prime	11.00	15.50
PROVISIONS.		
PORK:		
Mess.	10.75	—
Prime mess.	10.00	9.50
Lard:		
Fancy breakfast	9	—
Shoulders	7	—
Sides, clear	7 1/2	—
Sides, clear rib	7 1/2	—
HAMS:		
Sugar-cured	13	—
DRY SALT MEAT:		
Shoulders	6 1/2	—
Sides, clear	6 1/2	—
Sides, clear rib	6 1/2	—
FISH.		
MACKEREL:		
Extra No. 1, in bbls.	—	—
Half bbls.	—	—
Full bbls.	—	—
No. 2, in bbls.	—	—
Half bbls.	—	—
GROCERIES.		
COFFEE:		
Rob. choice	10 1/2	—
Ordinary	10	—
Java, choice	10	—
Java, ordinary	11	—
COCONUTS:		
Western	21	—
Country	12	—
LARD:		
Choice	62	63
TEA:		
Choice	1	80
Fair	1	35
OLIVE:		
Can. cases	15	—
Can. bbls	19	—
Can. seed	31	33
Lard	55	58
VEGETABLES.		
CABBAGES:		
Western, per crate	2.00	—
Chicago, per 100	—	—
Louisiana, per crate	—	—
POTATOES:		
Louisiana	—	—
Western	2.00	—
KROUT:		
1 bbl.	9.00	—
ONIONS:		
Louisiana	—	—
Western	1.75	2.00
BALING STUFFS.		
BAGGING:		
12 lb.	8	84
2 lb.	—	—
BALING TWINE:		
1 lb.	12 1/2	—
1 bundle	1.05	—
SUNDRIES.		
POULTRY:		
Chickens, Western	3.25	3.75
Young	1.25	2.00
Chickens, South'n	2.50	2.75
Young	1.25	1.75
Turkeys, Southern	9.00	12.00
Eggs:		
Western	10	11
Southern	12	13
Wool:		
Lake	23	24
Louisiana	22	23
Barry	9	15
HIDES:		
Green salted	7	—
Dry salted	7	—
STAVES:		
Oak, kegs	—	—
Oak, barrels	75.00	—
Oak, clogs	100.00	110.00
Oak, hoghead	180.00	185.00
HOOP POLES:		
Hoghead	25	—
Barrels	1.10	—
Half barrels	—	75
FERTILIZERS:		
Cotton seed	7.00	—
Meal	16.75	17.00
Pure ground bone	36.00	—
Muriatic acid	8	—
Sulphuric acid	23	—
Bine black	—	—

News Summary.

The Episcopal Church of the Advent, in Hialeah, Ala., was robbed a few days ago of all its valuables and decorations. The only movable thing left was a brass cross on the altar.

The Mexican authorities at Paso Del Norte refuse to give up the American, Cuttling, upon the demand of Secretary Bayard. Cuttling is languishing in jail, and is said to be undergoing brutal treatment.

The imports of merchandise during the past year were \$37,726,277 more than last year. The exports of merchandise amounted to \$62,763,783 more than last year.

The trial of the Anarchists at Chicago is dragging along with little interest. The courtroom is crowded from day to day.

The Gladstone Ministry resigned on the twenty-first. The rumor is that the Queen will summon Lord Salisbury to form a new Cabinet.

The French Navy is said to be in a condition of such efficiency as to warrant Admiral Laforet in saying that he would sail without anxiety even against the fleet of England.

The citizens of Lima, Peru, at a recent meeting resolved to petition the government to expel the Jesuits from their country.

The Vermont Prohibitionist State Convention has nominated a full State ticket with Prof. H. M. Seely at its head for governor.

The United States Commissioner Eaton reports a greater number of graduates this year from the business colleges of the country than from the colleges of law, medicine and theology all combined. There were about 30,000 students attending them during the past session.

At a meeting of the Board of Managers of the Alabama Conference Female College, June 21, 1886, it was unanimously resolved that the Board take great pleasure in expressing their entire satisfaction at the management of the College by Dr. John Massey for the past collegiate year, and at his re-election for the next five years.

Southern Methodist Review.

The late General Conference instructed the book agent to publish a Review adapted to the wants of the church and the necessity of the times. This publication is to be edited by our general book editor, and published as the property of the Southern Methodist Church. Dr. Hinton, the late proprietor of the Southern Quarterly Review, turned his list of subscribers over to the Southern Methodist Publishing House. The agent is to furnish the subscribers to Dr. Hinton's Review with the numbers for July and October. At an interview between the editor, the book agent, and the Book Committee, it was resolved to publish a bi-monthly, to be styled Southern Methodist Review, price two dollars per annum, or fifty cents per number, each number to contain 128 pages, printed on good paper and in attractive style.

All persons wishing to subscribe to this periodical will please forward their names to the Southern Methodist Publishing House, each one specifying with which number he wishes to begin.

We hope this enterprise will meet with a generous support by the church and by the friends of sound Christian literature. The July and October numbers will not appear until September and November, on account of the change of editors and place of publication.

After the first of January, 1887, it will appear regularly every two months.

Let all the friends of the enterprise take note and send us their names with the amount of the subscription at an early day.

J. D. McVernon, Agent.

MISCELLANEOUS.

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Canion Monitor Engines, Buckeye Mowers, Reapers and Binders at low figures.

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tainous region of the Gulf.

Altitude, 350 feet.

Dry, Pure, Non-malarial Atmosphere.

PURE SPRING WATER.

BEST OF NEW ORLEANS REFERENCE.

Write for summer terms.

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:

Central Mexico	\$ 31,450
China	22,943
Japan	5,350
Brazil	18,750
Mexican Border Conference	30,000
Indian Mission	8,000
Germans in Louisiana	1,200
Germans in Texas	2,000
Florida Conference	2,300
Western Conference	2,300
Denver Conference	8,000
Columbia Conference	2,000
Montana Conference	1,000
Pacific Conference	3,250
Northwest and West Texas Con-	
ferences	3,500
Traveling expenses of Bishops	
to the West	500
Salaries and office	8,500
Total	\$159,543

CAMP MEETINGS.

The Beech Springs Camp Meeting will begin on Friday before the second Sunday in September. Ministers of the gospel, both traveling and local, are invited to "come over and help us."

The Topisaw Camp Meeting will commence on Friday night before the second Sunday in August. A general invitation is extended to all ministers of the gospel, and conveyance will be furnished free from Summit and return.

MURRAY G. FLETCHER, Secretary.

The Cypress Camp Meeting will commence on Thursday before the second Sunday in August, and will continue about two weeks. There is large boarding tent on the grounds, where those not otherwise provided for can get their meals and lodging very cheap. This camp ground is located on the New Orleans and Pacific railroad, fifteen miles from Shreveport. Persons coming on this road will get off at Stoneville; those coming on the Houston and Shreveport road will get off at Kellville. There will be vehicles at both places to carry persons to the camp ground. Fresh provisions will be come and stay with us during the meeting.

J. R. CANNON, P. C.

The Havila Springs Camp Meeting begins on Friday preceding the fourth Sunday in August. Ministers and laymen generally are cordially invited to assist in the work of the meeting.

J. J. BAYNES, P. C.

The Topisaw Camp Meeting will embrace the second Sunday in August, commencing the Friday before.

J. W. HARRISON, P. C.

The Sam Jones Camp Meeting will commence on Friday before the first Sunday in August. It is delightfully located near Glenshire City, Antioch county, Miss., on the Mississippi Valley railroad. Ample hotel accommodations will be made. A cordial invitation is extended to the public.

J. N. WHITEHEAD, Secretary.

The Lake Camp Meeting will commence on Friday night before the third Sunday in August. The aid of ministers of the gospel is earnestly desired, and all are invited to attend.

J. W. RANDALL, P. C.

The Downsville Camp Meeting, Louisiana Conference, will begin Friday night before the third Sunday in August. We are expecting a glorious time.

R. S. COLLIER, P. C.

The Trenton Camp Meeting, five miles north of Trenton, South county, Miss., will commence Friday night before the first Sunday in September. We earnestly desire the aid of ministers of the gospel, traveling and local. Will gladly send conveyance to Meridian, on Vicksburg and Meridian railroad, for any that will come on railroad, if informed by postal. Please help.

A. B. MILLER, P. C.

The Henington Camp Meeting, near Crystal Springs, Miss., will begin on Thursday, August 12. The ticket system will be preserved. A special invitation to all ministers friendly to camp meetings is given, with the public, to attend.

J. W. NUTT, Secretary.

FIRE INSURANCE.

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Walter C. Klover, Jos. Vigne,

A. J. Hall, Chas. Holloway,

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Christian Advocate.

THURSDAY, AUGUST 5, 1886.

"THE BURDEN."

BY MARGARET L. MCKINNON.

To every one on earth
 God gives a burden to be carried down.
 The road that lies between the cross and crown
 No lot is wholly free
 He giveth one to thee.

Some carry it short,
 Some a while to any time,
 And all may see its form, and weight, and size,
 Some hide it in their breast
 And deem it thus unguessed.

The burden is God's gift,
 And it will make the heart calm and strong.
 Yet, lest it press too heavily and long,
 He says, "O thou one,
 And it shall pass by thee."

And those who heed his voice,
 And seek to give it back in trustful prayer,
 Have quiet hearts that never can despair;
 And hope lights up the way
 From the darkest day.

Take thou thy burden then
 Into thy hands, and lay it at his feet,
 And, whether it be sorrow or defeat,
 Or pain, or sin, or care,
 Leave it calmly there.

It is the lovely load
 That crushes out the life and light of heaven,
 But, born with him, the soul restored, forgiven,
 Sings out through all the day
 His joy, and God's high praise.

"The Faith of Our Father."

MR. EDITOR: There was given to me a short time since by a learned jurist a book to read—"The Faith of Our Father." I wish to say there is just enough of truth, tradition and error in it to make a very readable book. The book is calculated to do a great deal of harm. To unwary Protestants it is absolutely dangerous. The fact that Romanists are waking up to the importance of circulating religious literature, and now that the present Pope has consented for an American company to publish his autobiography, and as it is suggested that the life of Pius IX. be written, we can not be too wide awake as to the influence these books will have upon our people who read them. I wish to call attention to some points in this book. Of course in so doing I do not wish to be understood as attempting to answer them in full. The author quotes the Athanasian Creed, "He (Christ) is God of the substance of the Father, begotten before time; and he is Man of the substance of his Mother, born in time." "Begotten before time," as quoted, we think conveys a wrong impression. Christ was not begotten in any sense, except as "Man of the substance of his Mother, born in time." It is true that he is spoken of as the only "begotten Son of the Father," but not before time, (not begotten) but "begotten and born in time." Christ is God, and as God has existed from all eternity, "The Word was God." St. John and the Athanasian Creed do not agree. Of the church, he says, "The church is the spouse of Christ, and the Christian law admits only of one wife." He does not distinguish between the outward body and the spiritual church of Christ. It is true that the church is the bride of Christ, but not merely the outward body, but the spiritual, visible and invisible church of God. He is now speaking of the unity of the church. "This unity of doctrine and government is not to be found in the Protestant sects, taken collectively or separately." "It is to be found only in the Catholic Church." Such egotism! "No new dogma unknown to the apostles, not contained in the primitive Christian revelation, can be admitted." (Page 30.) Into what? Of course the Roman Catholic Church. Again: "In the doctrine of the supreme power of Peter as the visible foundation of the church, we have the implied assertion of many rights and duties which belong to the center of unity. In the revelation of the supernatural dignity and purity of the Blessed Virgin, there is implied her exemption from original sin." (Page 32.) See where this dogma leads—Mary free from original sin, Mary's mother must be free from original sin, Mary's grandmother must be free from original sin, and so on back to untold generations. Admit his premise, and his conclusions might be true. Again, this book teaches that the church is superior to the Bible. (Page 17.) "That God never intended the Bible to be the Christian's rule of faith, independently of the living authority of the church, will be the subject of this chapter." "The church is the only divinely constituted teacher of revelation." "The church is infallible; therefore she alone has the right to teach." The author has a peculiar fondness of comparing the constitution of the Catholic Church to that of our government. (Page 119.) "In a word, the Pope is to the church—though in a more eminent degree—what the chief justice is to the United States." From his standpoint the government is greater than the constitution; the church is greater than the Bible. It is true, the government can override the constitution, but not according to law; so the Catholic Church can override the Bible, but not according to truth. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Of course every well-informed Protestant knows that Christ established no new church, and especially upon Peter. Yet this author says, "Indeed, all respectable Protestant commentators have now abandoned and even ridicule the absurdity of applying the word 'rock' to any one but Peter." (Page 123.)

The church of God founded upon Peter, fallible, changeable, impulsive Peter! "Thou art Peter, and upon this rock I will build my church"—the rock of "faithfulness of confession" as referring to himself by Peter, and all his disciples hereafter.

Religious liberty. His chapter on this subject will catch many an unwary person. "A man enjoys religious liberty when he possesses the free right of worshipping God to the dictates of a right conscience." (Page 204.) It is a "right conscience" a conscience in accord with the Roman See. Nothing else will do. Listen (page 208): "The church is, indeed, intolerant, in this sense, that she can never confound truth with error nor can she admit that any man is conscientiously free to reject the truth when its claims are convincingly brought home to the mind." Just so. Religious truth and unity of doctrine are to be found alone in the Roman Catholic Church. Bosh! "It is true, indeed, that the Catholic Church spares no pains and stops at no sacrifice in order to induce mankind to embrace her faith." But she scorns to exercise any undue influence in her efforts to convert souls." (Page 207.) Then follows a most remarkable statement in regard to Catholic schools, which nearly every right-minded Protestant that has perused them has learned to his sorrow, is false.

The priesthood (page 410): "The apostles were clothed with the powers of Jesus Christ. The priest, as the successor of the apostles, is clothed with their power." That is the conclusion; therefore the priests are clothed with the powers of Jesus Christ. Christ forgave sins, cast out devils, raised the dead; therefore the priest can forgive sins, and if he can forgive sins, he ought to be able to perform the others. The salvation and eternal destiny of men in man's hands!

Horrible! Celibacy (page 153): "The church requires her priests to be pure in body as well as in soul, and to present their bodies a living victim, holy, well pleasing to God." For a priest to marry is to defile his body. What is it in the unmarried state? (See an account of which is in Edgar's Variations of Popery.) Chapter on the Celibacy of the Clergy. Belt far from us to say that all Catholic priests are corrupt and impure in their private lives; but when they tussle that all ministers who marry defile their bodies is a graver charge than Protestant ministers make against them. I undertook this notice with the hope of engaging some able pen to write an answer to this book. There is an answer written by an Episcopal clergyman; but I understand from a competent judge the author gives too many references from learned authors to make it a readable book to the general reader, besides not many Protestants of other denominations will ever see the book referred to. Since writing the above, the answer to this book, "The Faith of Our Forefathers," has fallen into our hands. After reading it, I must say that it is the "kettle calling the pot black." The learned Doctor pleads as strongly for apostolical succession in the Anglican Church as the Archbishop argues for the infallibility of the Roman Church. It is not the answer we want.

P. A. JOHNSTON.

Mother.

MR. EDITOR: There are few words in any language around which cluster so many sweet memories that call up to the memory so many verdant oases along the varied pathway of life. Sweet word to the child; for its best friend, its most loving, gentle, patient guardian angel. How vigilant that mother to watch our childish meanderings! How careful in selecting associates and how quick to detect anything hurtful to us! Ah, memory turns back the pages of life's volume to-day; and on these pages the writer reads, in living characters, the following: Among the first things that stamped themselves, not on, but into my very being are recollections of the dearest, sweetest woman I ever knew. I look back adown life's pathway almost to its beginning when I was an ignorant, trusting child, and I see the form and face of mother as I lay against her knee while she gently stroked my head and planted in the soil of my childish heart the pure, good seed, which was to spring up and grow in after years. Again I see her, worn and weary with the cares and trials of life, faithfully warning, counseling and teaching the wayward boy. Thus cultivating the seeds planted which had germinated and springing up in the young life of her boy; thus these principles were cultivated, until life was developed into manhood: Oh! how vividly I remember when, surrounded by evils attendant upon youth, and when it seemed the world, flesh and devil had combined to overthrow my young faith, there appeared to my vision a form almost angelic in purity and sweetness with uplifted face and moving lips. Though silent, I could hear the utterances of that heart, as it said, "God bless and strengthen and save my boy," and then her words of counsel would come to mind and I could then say, with stronger faith, "Get thee hence, Satan," and by the grace of mother's God I could discharge my duty whatever that duty was. All along the path of life she has guided and strengthened and helped me to be a better child, boy and man. Oh! how

can I go without her? I will not, for the book tells us that "the angels of the Lord encamp about them that fear him." Why not the angelic spirits of our loved ones?

"Psewell, mother, for a while. Whether long or short we know not. We will meet again. They say, Mother is dead! But she is only sleeping, resting, waiting, rejoicing with those gone on before. Many of those to whom she gave a cup of cold water in this life have met her on the other shore, together with dear father, who had gone on just before. After having spent a life in the ministry, together they lived, prayed, sang in this life and together they are "waiting and watching" to-day for their children, whom they untidily labored to bring up in the way they should go. Their bodies sleep side by side at Zion Church (Lutheran), while their spirits, reunited never to be separated, sing around the throne. Then while I must give you up, mother, your life throws a halo of light upon my pathway.

M. J. MILLER.

Attention, Methodists of Mississippi!

The North Mississippi Conference, at its last session, adopted the following: "Whereas, The Parent Board of Church Extension has undertaken to raise one hundred thousand dollars as a loan fund; and, whereas, certain Conferences have resolved to raise five thousand dollars each for this purpose, to be called the Kavanaugh Loan Fund, and others are raising a similar sum to be called the Marvin Loan Fund; therefore, be it

Resolved, That this Conference will endeavor to raise five thousand dollars for this purpose, to be called the Paine Loan Fund.

Resolved, That we ask the Mississippi Conference to unite with us and raise the same amount for this purpose, and that T. Y. Ramsey be appointed to present this matter to the Mississippi Conference.

And the Mississippi Conference adopted this:

Resolved, That this Conference is highly gratified with the presence of Rev. T. Y. Ramsey, of the North Mississippi Conference, who comes among us as the messenger from that Conference soliciting our co-operation in raising a fund for church extension to be called the Paine Loan Fund, and that we will heartily co-operate with the North Mississippi Conference in this undertaking.

The Kavanaugh Loan Fund of \$1,500, raised by the Louisville, Kentucky and Western Virginia Conferences, is all subscribed and nearly all paid. The Marvin of \$5,000, raised by the Missouri Conference, is paid in except \$200, which we hope to have before September 1. The Morrison, from Mrs. A. A. Morrison, of Denver Conference, is in ground, worth now, as competent judges say, \$3,000. Two others of \$5,000 each are provided for by papers already drawn. Another of \$5,000 will be completed as soon as certain legal formalities can be complied with. Thus the work goes on.

We trust you will take up the story and tell it in all your habitations and churches till the Paine Fund shall be at least \$10,000. Five dollars sent by an old colored man, a genuine admirer and true friend of Bishop Paine, is the first money to reach our treasury for this fund.

We trust Bishop Galloway will have somewhat to say through the paper on the subject, and we are planning a personal canvass with him of some of your towns and cities, during which both of us will be heard from pulpit and platform and in private. In the meantime let contributions in any amount, large or small, be sent to North Mississippi Conference to R. C. Clark, treasurer, Verona, Miss.; to Mississippi Conference to J. A. Ellis, treasurer, Jackson, Miss.

DAVID HORTON,

Cor. Sec. Bd. Ch. Ex.

LOUISVILLE, KY., July 24, 1886.

Seashore District High School.

The Seashore District High School, located in the town of Hattiesburg, Miss., is an assured success. We thus argue for the following reasons:

1. The previous session has been the best school that we have ever known, considering the circumstances.

2. We have a sufficient number of educable children in this town, and whose parents are determined to educate them, to make it a fine school.

3. There is an immense area surrounding Hattiesburg, thinly populated, in which there are no schools or few ones, of short duration, making it necessary to send the children away from home to educate them.

4. Educational interests in this part of the country have increased five hundred per cent. in the last ten years.

5. Other surrounding schools, under less favorable circumstances, have succeeded. We mention Salem, Enon, Zion's Seminary and Columbia.

6. Church schools have been the most successful.

In addition to the foregoing we have a moral and religious community, a healthful location, railroad advantages, no liquor is allowed to be sold within seventy-five miles of the town; churches, Sabbath-schools, prayer meetings, etc. New buildings will be ready for the opening of the next session—first Monday in September next. We expect the hearty co-operation of our brethren and friends in this district. Each church will be asked to contribute a specified amount to meet expenses of buildings. This school is under the auspices of the Methodist Episcopal Church, South, simply to make it a better school, and not for the purpose of making it a sectarian school. No religious doctrines will be taught

in it. It will be a moral school; not sectarian. Patronage from the surrounding country is solicited. Houses for families can be rented at low figures. Students can secure board, including washing, lights and fuel, at from eight to ten dollars per month. A competent religious principal is in demand. For information correspond with R. J. Collins, secretary, Hattiesburg, Miss.

Papers in Seashore district please copy.
 R. S. HAYNER, P. E.

A Good Book. Get It.

Mr. J. B. Gorman, of Tallolton, Ga., sent me, through his agent in North Mississippi, Rev. G. W. Bachman, of Kosciusko, Miss., a copy of his book, "Around the World in 1884," and I have been forced to read it in snatches and at odd times, because my children were so taken with it they would not let me have it, only when they were engaged in other work. I consider this no small commendation. A book that attracts and holds children spell-bound has something in it; and it is a book worthy of the highest commendation when it chances to be a good book like this.

There is not a dry or dull page in "Around the World." Mr. Gorman carried a good pair of eyes and a warm heart with him on this trip, and he knew how to present what he saw in attractive, glowing sentences. This book will be read and reread because it is fresh and readable. The author gives the outlines of pictures, scenes, incidents and places and leaves them to be filled in by the reader. This keeps the imagination and fancy of the reader at work and gives zest to the work of reading. A book that leaves nothing for the reader to do—that says all that can be said or thought—is always dull and uninteresting. Children and young people will soon sicken and tire of a book of this kind.

Part of the proceeds of "Around the World" is to be, sacredly, devoted to missionary and educational work in China. When people buy this book they benefit and bless themselves and help a good and great cause.

If you want a good book, one that will be read and do you and your family good, send to Rev. G. W. Bachman, Kosciusko, Miss., and get "Around the World in 1884." This book is published by the Southern Methodist Publishing House at Nashville, Tenn.

GILDEROY.

From Ruston, La.

We report a glorious meeting at Douglas Church, Rev. John L. Williams, pastor. We stayed with the brethren there until this morning, leaving them with regret. Duty called us further on, and we can not linger long at a place. A number have been converted, and scores of people in that community are under deep conviction. Dr. T. B. White, having returned to-day full of the two Sams and Seashore power, will go to the help of Bro. Williams to-morrow.

The Quarterly Conference was well attended, and a collection taken on Sunday at eleven o'clock covering the amount of the six Conference collections and the assessment on that church for the district parsonage. Sixty cents was handed us from Providence Church for expenses of General Conference delegates. We herewith enclose it to the chairman of the Louisiana delegation. As it will cost somewhat in ink, paper and postage to send ten cents to each of our six, and as Judge Tucker has called for all the dimes to go for the payment of the missionary debt, we propose that Dr. Carter forward the said sixty cents to Dr. Kelley, to be applied towards paying said debt. We hear no objection, and it is so ordered.

JULY 23, 1886.

From the Work.

CANTON, MISS.

MR. EDITOR: After sending off a very imperfect account of our District Conference at Benton, Yazoo County, Miss., my eyes fell upon a paragraph in your issue of July 22, criticizing reports from two District Conferences in which "no mention whatever is made of this ADVOCATE." My report may be subject to the same criticism. If so, I hasten to say the fault is with me and not with the Conference. We had a Committee on Church Periodicals, and that committee made a report, and, of course, commended the ADVOCATE and its editor. I may have mentioned the fact, but fear it was omitted. As stated in the report, I wrote from memory, and could not be accurate in all of my statements.

My visit to Yazoo county was a real pleasure to me. Nineteen years ago I was the pastor of that circuit. Two years afterwards I returned there to assist in a protracted meeting. Since then I had not been among them.

While it was a pleasure to meet old friends and make new ones, the absence of many "who have gone before" gave a tinge of sadness to the occasion. And yet why should we be sad?

On Sunday it was my privilege to visit Midway Church, eight miles northeast of Benton. The pastor, Bro. Adams, had arranged for me to preach there, morning and afternoon. They came from far and near, with dinner, and spent the day on the ground. Nineteen years ago, assisted by Rev. G. D. Wade, now of the North Mississippi Conference, we had a gracious re-

vival at this church. The membership was doubled during that meeting. The conversions were numerous and clear. Bro. Luse and wife, now of Yazoo City, were among the number. Several of the foremost and strongest men of the Benton circuit, as it is now, were converted at that meeting. What a privilege to mingle once more on earth with the good people of that neighborhood!

Another feast awaited me on my return. I had been absent two weeks, attending the Seashore Camp Meeting and the District Conference. My religious periodicals had accumulated. To get into my office and read the papers! How can a man, calling himself a Methodist, do without these church papers? I was hungry; and when I had read through them I felt as a man feels after eating a good dinner. It was a feast of fat things to my soul. Here a cheering news from different parts of our Zion, and here are the best thoughts of our wisest men. More and more do I appreciate the periodical literature of our church.

But there was another feast for me. I have in my church here an invalid who has not walked for nineteen years. She is a great sufferer, but she is a marvel of patience and cheerfulness. She exhibits the most remarkable triumph of grace over physical infirmity I ever witnessed. I visited her the day I started to the Seashore Camp Meeting. After giving me a message to her old friend and former pastor, Dr. J. B. Walker, she charged me to bring as much of the camp meeting back with me as possible, and give her the benefit of it. As soon as I could, I went to see her and gave her an account of the meeting. It was, perhaps, two hours before I could leave her, and only her former pastors can appreciate the interview between us during that time. A gifted, cultured lady, consecrated and filled with the Holy Spirit, possessing her soul in perfect patience under long confinement and excruciating suffering, her face always radiant with a smile of heavenly peace, her heart in full sympathy with all the interests of the church of God, it is a means of grace to visit her at any time.

But whether an I drifting? I started to write to my father to mention the report of the Committee on Church Periodicals, and my letter has strung out to such a length as to consign it to the waste-basket, I fear, or perhaps I should say, I hope.

W. R. LEWIS.

JULY 26, 1886.

KOSCIUSKO, MISS.

On Wednesday, June 30, I left home to do colporteur work in the eastern part of the Conference. At Starkville I found the Woman's Missionary Society of the North Mississippi Conference in session, and was gratified with what I there heard and saw of woman's work in the church. Surely those noble women ought to be encouraged and helped by all possible means. Bishop Galloway was present and delivered an able and inspiring address. Rev. J. P. Mitchell preached the annual sermon after I left. I heard it well spoken of.

Friday, July 2, I traveled to Baldwin, where the Corinth District Conference was in session. Presiding Elder Kendall, all of the pastors and a goodly number of laymen were present, all seeming to conspire together in the work of the Lord to build up the church and to save souls.

Monday, July 5, I dropped down to Tupelo, thence to Verona, spending a night and a day at each place. On Wednesday afternoon, July 7, in company with Revs. R. G. Porter, J. B. Stone and others, I went to Shannon, where the Sunday-school and District Conferences for the Aberdeen district were held the four following days. It was a delightful occasion. All things were done to the use of edifying. The presiding elder, "Gilderoy," magnified his office. The word was preached with the Holy Ghost inspiring and accompanying it, and the revival flame glowed in all the exercises. Rev. J. A. Bowen, our college agent and "revival worker," was present and, as ever, did effective service for the Master.

Wednesday, July 14, I went to Aberdeen and remained until Saturday evening, when I ran down to Paine Chapel and aided Bro. Vaughn three days. I left a good meeting in progress.

At West Point, Tuesday evening, I found Bros. Bowen and Kilgore absorbed, wrapped up and pressed down in a revival meeting. A goodly number of persons had been converted and added to the church, and still the work was going on when I left on Thursday. En route home I stopped off at Weir and found Bro. Hodge engaged in a meeting, aided by Bros. Cacy and Augustus. The revival spirit was in the church and a few had professed conversion.

My associations with the brethren and friends during this itinerancy have been pleasant to me, and I trust that my poor endeavors to do good have not been in vain. Whether preaching, singing, praying, selling books or distributing papers and tracts, I do all for the glory of God and the good of humanity. Whatever my hands find to do I will do with all of my might, God helping me. I invoke the Divine blessing upon every one in whose hands I have left a good book or paper (and I have circulated nothing but what is good), and upon every one who has in any way assisted in the work committed to me.

Book sales have not been as good as desired; but, considering the financial pressure, I report them satisfactory to

this date. I do expect better success from now until Conference. I am at home to rest a few days.

G. W. BACHMAN,
 Colporteur for N. M. Conf.

MOSS POINT STATION.

The third Quarterly Conference at Moss Point station, Mississippi Conference, ordered the following extension from the report on the state of the church to be sent to the ADVOCATE for publication:

"It is gratifying to report that in the recent contest in this county for the prohibition of the liquor traffic, some of our members were on the side of whisky. All who had the privilege voted and worked for its defeat, and some were the very leaders in the contest, and contributed largely to the attainment of the success achieved. The women, too, with unanimous heart and heart, worked for the triumph of temperance, so that the whole community, men, women and children, without opposition or one indifferent, took stand and made its record on last day, solidly and unanimously against the whisky traffic and its great evils."

It is gratifying to have this upon the pages of our history, and thank God for it and take courage. Respectfully submitted,

JULY 24, 1886.

H. J. JONES, P. E.

Temperance.

Prohibition in Yazoo.

I have just returned from a preliminary temperance meeting in Yazoo City. The meeting was not large; interesting for business and consultation. About fifty or sixty were present, but were strictly representative men and women from nearly all parts of the county. Delegates were appointed to the Prohibition Convention on the twentieth. A central club and women's clubs in the county were organized and forces pretty well equipped.

The most important open question was on the expediency of bringing a county election under the option law. On this question there was at first some difference of opinion. Some thought it might be best to wait until next spring and see if the women might not be disposed to take initiative, as they have not the part done elsewhere. But the young men and older ones, too, expressed eagerness for the fight. They said they can carry their several districts and that the people are ready. So was finally determined to petition once for an election. It is expected some of the last week in August when it will likely thunder all over Yazoo. We think the colored people are mostly with us, and we look for an easy, but for a large victory. The cities of Cincinnati and St. Louis have ruled Yazoo about long enough. Hereafter we propose to use our own earnings ourselves.

YAZOO CITY, MISSISSIPPI.

H. ABEL.

Thoughts.

Of the many evils with which our fair land is cursed, none compare in magnitude with that of the manufacture, sale and use of intoxicating liquors. This, more than all other evils, has diffused itself into every part of our life, from the domestic to the highest political and cultural circles of this and other lands, like the leprosy hid in the meat till the whole is leavened. This monster evil has invaded and permeated every family circle and invaded every heart. No one is absolutely free from the sorrow, anguish and deep-seated misery wrought and is still producing in the world. Who is it that has not seen father, husband, son, brother or friend go down beneath the weight of this monster evil? Who can estimate the number of children annually born into the world with the virus of this hydra-headed monster coursing through their veins—the innocent sufferers of guilty parentage—and all this suffering and anguish entailed upon at such a cost?

There are two hundred thousand licensed saloons in the United States daily dealing out death and destruction, at an annual cost of over one hundred million dollars. There are more saloon keepers than school teachers in the United States, and the revenue to this government, from manufacture and sale of intoxicating liquors, is more than sixty million dollars—over twenty times as much as yearly contributions of all the churches for the spread of the gospel and the salvation of our race.

No wonder that Christianity has terminated to wage eternal war against this, the most potent agent of mortal souls; nor is it a matter of astonishment that denunciations of this should be forgotten, and Christianity should unite in organized force to rid the land of this monster curse.

The event long prayed and hoped for is approaching nearer and nearer. We have already caught the song of triumph and heard the shouts of praise as they went up from a thousand hearts from our sister States, telling of Louisiana what may be achieved, emancipated, united and persistent efforts, and an appeal to the God of hosts. And shall we of Louisiana, in our midst, or shrink from duty in the struggle for God, home and land? No, no. We can not afford to falter nor think of retreat, and shame and eternal disgrace to ourselves.

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Christian Advocate.

OFFICE OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HUNNUTT.

THE MONDAY, AUGUST 5, 1886.

The Church Bereaved.

We have received the following note which causes great sadness of heart: We knew Bro. Barton from boyhood, and we were of his congregation in Yazoo City years ago. The silver chord is loosed and the golden bowl broken at the fountain. Bro. Barton was one of the first promoters of this paper, and has been one of the Publishing Committee for years. The church has lost a true man. May God's mercy visit an afflicted family and church!

MR. EDITOR: Our beloved brother, the Rev. William P. Barton, a member of the North Mississippi Conference, has fallen asleep in Jesus. He died, at his home, eight miles east of Memphis, Tenn., at two o'clock, P. M., of Tuesday, July 27. He was sick a month, slowly yielding to the secret progress of a disease which culminated in apoplexy. The utmost care of a physician, of a tender, devoted wife and of loving children was given to the patient's needs. All the children were with him at the last hour but Charlie, who is in New Mexico. He was interred in Elmwood Cemetery Memphis, Tenn., the Rev. D. D. Moore, officiating.

A full notice will be given.
Your brother,
W. T. J. SULLIVAN,
Colum, Mississippi.

If you want to do a good thing, to be instrumental in putting sunshine into a human heart and to receive a great blessing into your own soul that will make you sleep soundly tonight, induce some one to subscribe for the ADVOCATE before the sun goes down.

Our women, who are working with such zeal in the cause of missions, have, no doubt, been very much encouraged by this beautiful and hearty tribute which was paid them by Dr. Potter in his report to the General Conference about their successful work. Read it again in this week's ADVOCATE, Christian sisters, and go forth in the Lord's work feeling that you have the commendation of the whole church and, better than that, the approval of the Master himself. We are glad to notice in the reports sent us that the Woman's Missionary Society is advancing all along the line. Their Missionary Advocate is doing work that no other paper can do, and paying its way as it goes. In the great army that is on the march to the conquest of the world to Christ, the woman's brigade is doing valiant service.

A report of one of our schools, after stating that it is "under the auspices of the Methodist Episcopal Church, South," goes on to record the fact that "no religious doctrines will be taught in it." We wish to make these inquiries: If a church school is to be conducted upon that plan, what is the difference between it and any other school? Why have a church school at all? Or why call it a church school? Just at this time there is some very earnest writing and speaking by some of the foremost men and women in the nation in hearty favor of teaching religion in the public schools. The churches have their schools all over the land, and they are educating a great many young people of both sexes. Does this cry for the introduction of religious instruction into our common schools and into our State schools mean that the churches are failing to impart religious instruction to those whom it educates? Whether it means that or not, one thing is certain, and that is our education of our people has been defective. The object of education is to develop good and true citizens. It is utterly impossible to do this apart from religion. The doctrines of the Bible lie at the foundation of right character. We have always thought that a church school should give that sort of education which would most assist in the development of Christian character and contribute to make men, true men, and women, true women. Expose the doctrines of religion from the curriculum and, though you live as long as Methuselah, you can never develop a true character. It makes us blush for the honor of Methodism and her loyalty to Christ to read of any of her schools that "no religious doctrines are taught." In the name of all the children of Methodism we protest against it.

A Country Jaunt.

An opportunity presenting itself, we took a short trip to the country last week. We left the city with its interminable noise and unceasing rattle and were whirled away on one of the fine coaches of the Mississippi Valley road to the quiet and green of the country. Along the road, how pleasant to look out upon the waving cane and rice fields! What magnificent farms, with their neat-looking and white farm-houses! Lower Louisiana is certainly one of the "beauty spots" of this earth. Pleasant villages are passed in quick succession, and then the State capital, with its marvelous-looking Statehouse, that reminds you of a medieval castle, comes into view, but the garrulous retainers had dispersed and the whole State is drawing a long breath. On we sped to Ethel, and we leave the J. N. O. & T. R. R. for the hoary and staid C. & P. R. R., the objective point being Clinton. This road is one of the marvels of the nineteenth century. The good-looking conductor looked at us with a look of agonizing pity when we told him that was the first railroad we ever saw. He caught the idea, however, when we asked him if those were not the same rails that the cars ran on forty years ago, and answered solemnly, "They are the very same." It is worth a trip to Ethel just to take the eight miles ride out to Clinton. The slowness and roughness and eurenness are positively refreshing. Skimming along at the rate of forty miles an hour becomes monotonous. You can't see anything and you can't hear anything but the intolerable roar of the rushing train. And so when you step on a train that moves along steadily at the rate of eight miles an hour, for which privilege you have paid the moderate sum of fifty-five cents, you feel that you have reached a sphere where everything is not in a gallop. You have time to study the landscapes and to watch the fishes sporting in the clear streams. And then the conductor's kind heart prompted him to tell us that he had been thirteen years on the road and nobody had ever been hurt yet. So we felt comfortable and enjoyed the scenery.

We arrived in Clinton on time, of course, for things that are never in a hurry are almost invariably on time. Met at the depot by Sibley Johnston, son of Rev. P. A. Johnston, we were conducted by him to his father's residence, where a warm welcome awaited us. Some genius, whose name has escaped immortality, has said that "the unexpected is the thing that always happens." So it was. There was to be a temperance meeting, and we were in for it. How we did wish for "something to turn up," but it would not. We did the best we could, and the members of the Woman's Christian Temperance Union had a large measure of listening grace, and the affair passed off from sheer length of time. What a blessed thing time is! If you will just be patient, anything will pass away!

Off next morning to Bro. Johnston's meeting on Sandy Creek. The clouds lowered and sprinkled the earth, but the preacher in charge had great faith that it would not rain enough to wash out the meeting, and so it happened. Nothing like faith in dry weather when you are going to hold a meeting in the woods in a rainy season. The congregation was good for Saturday, the sermon was on the duty of the preachers to comfort the people of God, the occasion was a comfortable one to many and the dinner was such as one preacher's eyes has not seen since his presiding elder days. After dinner, hand-shaking with friends whom we had not seen for forty years. Ah, the changes of forty years! Boys and coy maidens had become gray-haired men and stately matrons. Time had left his mark upon many brows and robbed rosy cheeks of the bloom of youth. But the handshake was as firm and hearty as ever. The true heart never grows old.

The congregation on Sunday was large, but the preaching had to be done between showers—a kind of broken dose business which does not work well in the art of spiritual healing. Fearing rain in the afternoon, the preacher dismissed the audience and moved the meeting a few miles southward for the next day. We thought this a doubtful experiment, but the preacher was wise, and on Monday the good work commenced in earnest. There were several penitents and accessions during the day, and other help having arrived, the meeting was announced to continue through the week.

Our time had expired, and Bro. Johnston kindly consented to take us back by way of the old homestead. What a rush of emotions crowded into the soul as we stood upon the place where our eyes first saw the light! Father and mother

began life here together, and for two and a half years life was as happy as a dream of heaven. Then father was laid to rest by loving hands in the Old Union Churchyard, where he has been quietly reposing for fifty-one years. Mother fought as brave a fight as was ever made and under circumstances that would have conquered less determined women, and she won the victory, and twenty years ago her sainted spirit ascended to God from the Brazos bottom in Texas. As we passed along through the old homestead everything was so changed that nothing was recognized but the beautiful memories that still linger about the place. Sadness crept into the heart. A solemn feeling of loneliness came over the spirit. The specter of the past was pointing its cold finger to the beautiful and holy visions that have passed from earth forever. How vivid was the memory of "the beginnings of things"! The impress of religion was gently laid upon the heart by a mother's tender hand under the shadow of that roof just over the hill. The boy was taught to read in God's holy word sitting by mother's side on that porch that faces the east. The old school-house was just beyond that field, and in the surrounding oaks to-day there are a thousand clusters of the remembrances of boyhood's wondrous days. That silvery creek that meandered gracefully through the farm, whose sparkling waters had been lashed to foam by a joyous barefoot boy, has long been babbling its liquid melodies to other ears. These memories, awakened by this visit, produced a strange—yes, the strangest, feeling that ever filled the heart.

In the evening, in the first church the writer ever saw, and where, in the Sunday-school and at preaching, mother's lessons were re-enforced and established, we had the privilege of detailing briefly the religious experience from that day to the present. After a pleasant night spent with Pastor Jones, the editor returned home, glad for some things, sad for others, and more firmly fixed in the faith in which father and mother both lived and died.

A Church Dedicated, and Other Matters.

About twelve miles north of Natchez, in Adams county, Miss., a new church was dedicated on July 14. It was a quarterly meeting occasion, and the people turned out well on two successive days in the midst of the week, notwithstanding the fact that recent rains had caused many crops to be almost lost in the grass. They seemed determined to seek first the kingdom of God and his righteousness, though the grass in the crops might grow somewhat in the meantime. The attendance was good the first day, and more than the house could hold on the second day. An ample dinner for all present was spread under a large locust tree each day. The presiding elder preached in the morning, and Rev. E. A. Flowers, the father of the faithful young pastor, in the afternoon.

The church is a model of neatness, simplicity and inexpensiveness, seating comfortably about one hundred and twenty-five persons. It has been built during the present year by the efforts of the pastor, Rev. A. C. Flowers, and a small and not wealthy congregation, liberally aided by a friend, not a member of any church, who gave the land and otherwise generously helped the enterprise.

The congregations were serious, and nearly fifty persons partook of the Lord's Supper after the sermon of dedication. Six applied for membership and were received at the opening of the afternoon service—one by baptism and five by ratification of the baptismal vow.

Washington circuit has now three good churches, and seems to be in an improving condition all around.

After leaving the church I called to see a couple whom I married twelve years ago. I found them living in plain style, yet progressively thrifty. At the time of their marriage they had together one mare, one cow and calf, one ewe and lamb and one hive of bees. Now they have five horses, forty-eight head of cattle, forty-seven sheep and one hundred and fifty colonies of bees, and have sold a considerable part of the increase of each. They have five children living and one no longer numbered here. The smallest child, about two years old, was wearing what was to me a new style of breast-plate when I entered the house. I had noticed for some years past the popular fancy among ladies for ornaments of feathers; but great was my surprise to see that little girl wearing a living woodpecker for a breast-plate. Right under this child's chin, clinging with strong clasp of its claws to the little spotted muslin dress, pecking now and then at the spots, the woodpecker stuck with persistent delight to the bosom of its little friend, turning its head from side to side and looking into the child's

face and chattering with evident affection. The child would now and then lay its hand tenderly upon the bird while the bird received its caresses with the utmost satisfaction. The guileless child, carrying the innocent bird upon her bosom in loving companionship made a delightful and lasting impression upon my mind.

The father of this family I found to be an adept in the art of bee culture. His apiary is worth going to see. A beautiful mound upon the first elevated land as you ascend from the flat which borders the Mississippi river, all studded with hives of bees, constructed and handled after the most approved methods of modern bee culture, affords both entertainment and instruction. To see him transferring or exchanging queens or brood-combs or honey from hive to hive, or extracting honey from the comb which is to be restored to the bees to be filled again, would astonish an old-time bee-keeper. But to see him roll out from a most cunning and scientific machine the foundation comb whole, as he says, is so exact in its structure as to make the bees themselves ashamed of their ingenuity in mechanism, would intensely interest anybody who likes either science or honey. I confess a liking for both, and could have studied his apiary and its appliances a week with pleasure. Logarithms had to be invented and the highest theorems of mathematics perfected before it was discovered and demonstrated that bees actually use the greatest economy of material and space consistent with strength and capacity in the construction of their cells, placing their bottoms not opposite to each other, but each upon the triple junction of the bases and walls of the opposite cells. The foundation machine above mentioned admirably imitates this divine mechanism of the bee and saves the bee the most exhausting part of his labor—that of comb making. Bees gather honey, but secrete comb from their bodies by a life-exhausting process. When thick foundation comb is given them they simply lengthen the cells, making the walls thinner as they extend them, and thus is saved the necessity of comb making. Nothing but wax made by bees will answer for foundation material. All other substances are too soft or too hard. But quarterly meetings keep a presiding elder as busy as honey making does the bees. So, adieu! to such recreations as this.

W. L. C. H.

Bishop Granbery en Voyage.

I have mailed letters for the Christian Advocate at Newport News, Va. Thomas, Barbados and Para. I expect to drop this letter to-morrow (June 24) at Maranhão. I cannot judge when, or in what order, they will be received. Let me correct a mistake into which I fell about the population of Para, or Belém, which is the true name. Belém (I gave the full name in a former number) is the capital of the province Para, but is usually called Para by foreigners. Mr. Sousa, who returned to his home in this city on this trip, delighted to name it Paradise, we had to infer with how much irony. I understood him to say that it had 120,000 inhabitants; but as he spoke English imperfectly, and I Portuguese not at all, I do not hold him responsible for the overstatement. The population is variously estimated from 30,000 to 50,000; the small number is probably correct. We were in eight of land nearly all Monday. It was flat, and covered with unbroken forests. They are said to be magnificent, but at our distance appeared low and very thick and tangled, a jungle where wild beasts and snakes were numerous. As we approached the city, we saw neat cottages and a few brickyard near the water. The commandant of a fort bawled out certain words, and our captain shouted back inarticulately; the gun was fired; and we anchored in the harbor. Soon the customhouse officer and others came aboard, and there was a genuine Brazilian hugging of their friends, the officers of the Advance included, with a gentle tapping of the back. We had been forewarned of excessive heat and a plague of mosquitoes, but the night was cool (some said cold), and not an insect sung or stung.

The next morning, Mr. Sears, a rubber merchant, with whom we regretted to part, kindly sent a tugboat to carry us ashore. The day was exceptionally pleasant for Para: clouds, a shower, and a breeze relieved the heat. The streets were narrow, paved with granite. The fronts of many houses displayed tiles of various patterns and colors, to us a novel and pleasing sight. Africa was still conspicuous, but not predominant; jet-black faces and woolly heads were home-like to us of the South. Indians, Portuguese, whites of different lands, were seen. We rode in open street-cars through the town, and admired the villas and gardens of the suburbs. One street was distinguished by its noble avenue of palm trees. We saw the palace of the President of the province, and a handsome monument to a warrior whose name we did not learn. We entered the domed, towered cathedral; the exterior has a noidly look, common to whitewashed houses in this climate; within there was confusion, as it was undergoing extensive repairs, but we saw the beautiful altar of Italian marble, the gift of Pius IX.

We spent half an hour in the market; a fountain played in the center; the stalls were neat, and displayed to advantage the meats, herbs, and fruits; dried beef, black beans, bananas, coconuts, pine-apples, oranges, turtles eggs, abundance; I tasted the bread-fruit, and other fruits straws to me, but did not like them. Bazzards walk the streets, and are respected as scavengers.

I was sorry not to meet Rev. Mr. Nelson, of the Methodist Episcopal Church, who is the only Protestant minister of the place; indeed, he and an English missionary are the only Protestant preachers. I am told, in the vast valley of the Amazon, Mr. Nelson has a small organized church, and supports himself by teaching; a preacher who came out with him, and some lady teachers, if I am correctly informed, died of yellow fever. What a mighty river the Amazon is! European ocean steamers make regular trips to Manaus, one thousand geographical miles from Para. Manaus is on the Negro, about ten miles from the Amazon, into which that river empties. But the Amazon is navigable three thousand miles.

To-day has been warm. We are again on the "deep and dark-blue sea," and nausea has again seized some of our company. I sit on deck, and muse on the man who is like a wave of the sea, driven of the wind and tossed, and muse of other things. We have a commodious, though not fast, steamer, intelligent, courteous and accommodating officers, social and affable passengers, good service. Our voyage has been smooth and pleasant. We have abundant cause of gratitude to the Father of mercies.

J. C. GRANBERY.
MARANHÃO, June 24, 1886.
—Nashville Christian Advocate.

—Twenty-two States and Territories have adopted laws making scientific temperance instruction compulsory in their schools. That is one of the best lines the temperance people have started out on, and will yield magnificent fruits in the next generation.

—Rev. W. E. Cameron died at his home in Atlanta, Ala., July 13. He located at the last session of the North Alabama Conference. He is spoken of as a good and faithful man, and an able minister of the gospel. "And the Lord took him."

—The secular papers publish all the bad things that are done, and but few of the good things. If our numerous readers will send us brief notices of good things done, we will be glad to publish them. The world is certainly not so bad as the secular press would lead us to believe. Send on good news.

—Rev. J. J. Wheat, D. D., has been elected to the chair of metaphysics in the University of Mississippi at Oxford. Dr. Wheat is considered by many persons as one of the ablest men in the South.

—We understand that Rev. John W. Chambers, of the Mississippi Conference, has been elected to the presidency of a school in Benton, Miss. Why are so many of our itinerants leaving the regular work? Can they do more for the cause of Christ in the school-room than in the pastorate? Has the lack of support in the regular ministry anything to do in this matter?

—In Virginia the local option elections have resulted thus far in the prohibitionists carrying eleven counties, seventeen districts and four townships. The liquor cause has carried two counties, fourteen districts and five townships. The good cause is gaining everywhere.

—Some brother in Kansas City, Mo., has given \$5,000 for the mission in China. His name is not published. The Master sits over against the treasury and beholds how the people cast money into the treasury.

—We believe our announcement that Rev. J. A. Parker had been elected to the presidency of Minden Female College was premature. This report which came to this office has not been confirmed. So much the better for the illiteracy.

—We have received from the Publishing House at Nashville a copy of the new Discipline. Of course, all the changes ordered by the General Conference appear in this edition. A copious and well-arranged index is a new and valuable feature. Let every Methodist family order the new Discipline. Price, twenty-five cents.

—Dr. A. G. Haygood in a note, to the Nashville Advocate, declines to serve on the committee to revise the hymn book. The Doctor says "for reasons that do not concern the public, but that control my judgment and conscience, I respectfully decline to serve." The note is addressed to Bishop Hargrove, the secretary of the college of Bishops.

—Hon. George Thornburg, a prominent layman among the Arkansas Methodists, has become the editor of the Telephone, a weekly journal, published at Walnut Ridge, Ark.

—We are pained to chronicle the death in this city of Fred. Mitchell, son of our brother, Rev. D. L. Mitchell. A long illness, in which the grace of God was perfecting his salvation, was succeeded by a quiet entrance upon the enjoyment of the "rest that remaineth to the people of God."

Our Schools.

By referring to our advertisement columns the reader will observe quite a number of Southern schools are advertised. There are schools for boys and schools for girls, and we believe them all to be good schools. What we mean by a good school is one where a boy or girl, who has proper appreciation of opportunity, can lay the foundation for a character which will be a blessing to the world. The life that does not drop blessing somewhere is a waste of life.

First we advertise Centenary College, at Jackson, La. A half century's work that to-day challenges any Southern college to show a better record ought surely to be an incentive to induce Methodist students to send their sons. Dr. Adams is the peer of any of his predecessors, and his large mind and earnest soul and strong body has all been laid upon that altar.

Next is Whitworth Female College, at Brookhaven, Miss. Dr. Johnson and his co-workers have brought this college up from its beginnings to its present immense proportions. It has done a great work for the women of the South, west, and the outlook is broader than ever and the promise for the future is that the daughters of each generation will shake the thirst for knowledge at the fountains that are opened at Whitworth.

Then we have Collegiate Institute at Baton Rouge, La., at whose head is that veteran in the cause of education, Prof. W. H. N. Magruder, I. L. D., ably assisted by his son, Prof. J. B. Magruder. This is a select family boarding-school, where boys not only have instruction in matters educational, but where they live in a family in which the old-time courtesy and gentlemanliness still bear away. As an educator, Prof. Magruder has few equals in experience and success, and nobody ever said he had a superior.

Next comes Mansfield Female College, located at Mansfield, La., and owned by the Louisiana Conference. President Grace has conducted this school through two successful sessions, and will be ready at the time appointed to begin the third. This is the school for East Texas and North Louisiana. You will not regret sending your daughters to Mansfield College.

The E. A. Seminary is a private school for boys and girls at Arcadia, La. The principal is R. A. Smith. A. M. Prof. Smith is well known to this editor, and he is one of the best teachers, as far as he professes to go, that we have ever seen. He begins his fourth session the sixth of September.

Then we advertise the Alabama Conference Female College. Dr. John Massey is in charge, assisted by a full corps of experienced teachers. It has already a large patronage from the best class of people, and is worthy of a larger one. Dr. Massey is personally known and commended heartily. The Alabama Conference is doing wisely to keep him at Tuskegee.

The M. C. Female Institute, Jackson, Tenn., begins its forty-second session September 6. There have been additions to the buildings which will increase the advantage and thus make the school a more desirable one to its patrons. Dr. A. W. Jones is president, and looks confidently for enthusiastic support from West Tennessee and North Mississippi, and deserves it, too.

Hiwassee College is nestled quietly among the mountains, near Sweet water, on the East Tennessee railroad. We have had several young friends at that school, and they come-out demonstrators that it is a good place for a boy. The moral and religious influence has been very fine in the past. Address Rev. J. E. Brunner, president.

We next call attention to Millington Institute, Jackson, La., conducted by Miss M. McCalmont. The course of study is good, expenses not more than \$150 per session, and easily reached by the Louisville, New Orleans and Texas railroad, to Ethel, La.

Webb School, at Bell Buckle, Tenn., is also among our advertisements. The Webbs have built up such a reputation as teachers that we do not know what to say about them. They have got to that position where they simply beckon, and say, "Come and see."

If you will send your girls away from Louisiana and Mississippi, you can take your choice between Hargrove College, Ala., and Wesleyan Female College, Macon, Ga. These are schools of a high grade. The Wesleyan is said to be the oldest female school in the South, and the Hargrove begins its thirty-seventh session September 1. Dr. Bass presides at Macon, and Dr. A. B. Jones at Huntsville.

We call your attention to the extended advertisement of the

leoka Academy, at Colleoka, Tenn. The principals are Messrs. Wall and W. D. Mooney. This is a real training-school. Besides the usual academic studies, there is a first-class commercial department.

Judson Institute, Marion, Ala. Robert Fraser, LL.D., is president of this school for young ladies. The course is thorough and patronage large.

Athens Female College, Athens, Ala., begins its forty-third session September 1. This is said to be not only one of the best, but one of the cheapest schools in the South. Send to Rev. M. G. Williams, president, for a catalogue.

Washington and Lee University, Lexington, Va., has all its various schools in successful operation, and a boy can learn anything he wants to learn.

Millersburg Female College, at Millersburg, Ky., is under the direction of Rev. C. Pope and Mrs. S. C. Trueheart, and offers superior advantages to its patrons.

Last, but not least, the great Vanderbilt offers to our readers its unsurpassed facilities in the matter of education. The biblical department faculty has been reorganized and the great college, with all its different departments, is moving out upon the plane of higher education for the people of the South.

Our Southwest is rich in schools and is growing richer in them every year. Our people need not send their sons and daughters away to be educated. They have the schools and colleges in their midst, and these only need a liberal patronage to make them the best schools and colleges in the whole world.

The last news from Dr. H. F. Johnson, of Whitworth College, is saddening in the extreme. He is reported as very low, with little hope of recovery. We tender our sincerest sympathy to the suffering and bleeding hearts of his household.

The Nashville Christian Advocate, of July 31, says: "We are authorized to publish C. W. Carter, D. D., of Louisiana, as a member of the second session of the Committee on Revision of the Hymn Book, in place of A. G. Haygood D. D., resigned." (We have received no official notice of the above as yet.—Ed.)

A STRAW.—According to a table of statistics which we have just examined more than one-half of the converted people were converted before the age of 20. Just one-third between the ages of 20 and 30. One-twelfth between the ages of 30 and 40. One-fortieth between the ages of 40 and 50. Less than one-third-hundredth between the ages of 50 and 60. One one-thousandth between the ages of 60 and 70. This is another proof of the wisdom of that injunction, "Remember thy Creator in the days of thy youth."

WHERE OUR BISHOPS LIVE.—Bishop McTearl resides in Nashville, Tenn.; Bishop J. C. Kewer, in New Orleans, La.; Bishop A. W. Wilson, in Baltimore, Md.; Bishop J. C. Granberry, in St. Louis, Mo.; Bishop Hargrove, no settled residence; Bishop W. W. Duncan, in Spartanburg, S. C.; Bishop C. B. Galloway, in Brookhaven, Miss.; Bishop E. R. Hendrix, in Fayette, Mo.; Bishop J. S. Key, in Macon, Ga.

To preachers and delegates attending the District Conference at Jackson, La., via Ethel (on the Mississippi Valley Road), arrangements have been made with Mr. G. D. Simpson, at Ethel, at seventy-five cents for the round trip from Ethel to Jackson and return. On reaching Ethel, enquire for Simpson's hacks. P. A. RICHARDSON.

JACKSON, La., July 21, 1886.

Notice.

Rev. R. B. Downer will represent the ADVOCATE, as agent, at the Heunington Camp Meeting.

CARVER & JAMIESON, Publishers.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON, Publishers.

MAY 12, 1886.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

Books and Periodicals.

—St. Nicholas, for August, comes in on time, bearing a full load of the very choicest viands prepared with skill for the appetites of the young people.

Wide Awake, for August, may be called the "flower number." The portions will delight the old as well as the young. These two magazines for the young people are wonderful. If our children are not well read in history, geography, natural history, travel, biography, etc., it will not be the fault of the conductors of St. Nicholas and Wide Awake. How much we would have given for these when a boy!

—The Homiletic Magazine has its usual full and edifying program, consisting of sermons, expositions, reviews, etc. E. B. Treat, 771 Broadway, N. Y.

—The Pulpit Treasury, from the same publisher, is a valuable monthly for any Christian worker. It is noted for its great variety of topics discussed, and its well worth its price, \$2.50.

—The Forum, for August, has a full table of good contents. This monthly is rapidly coming into favor with our reading public. It is published by the Forum Publishing Co., 97 Fifth avenue, N. Y. Price, \$5 a year.

—Popular Science Monthly, for this month, has articles from David A. Wells, Prof. Huxley, James Sully, Dr. Conant and other distinguished writers. Published by D. Appleton & Co., at \$5 a year.

—The Eclectic Magazine gives the cream of foreign literature, and its readers are enriched as far as they are able to assimilate it. E. R. Pelton, 25 Bond street, N. Y. \$5 a year.

—From Cranston & Stone, Cincinnati, we have received specimens of a series of Sunday-school record books called "The Record." The series seems to be simple and efficient, and, no doubt, they will come into general use. They are decidedly the best we have ever examined.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickinson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McTearl, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50. CARVER & JAMIESON, 112 Camp Street.

GRAPHIC NEWS.—The publishers of the Graphic News, of Cincinnati, are determined to keep up with the leading topics and persons of the day in illustrated form. Handsomely executed, the daily numbers have been extensively rich in these particulars, besides being well filled with articles from leading authors. Beginning with the first number of August, will be given a lithographic supplement of Mrs. G. F. Parker, of Ohio, the first of a series of portraits of prominent people.

DISTRICT CONFERENCES.

The Alexandria District Conference is closed. The Alexandria District Conference is closed. The Alexandria District Conference is closed.

The Memphis District Conference will be held at Subana, August 26-29. Rev. D. A. Little will preach the opening sermon on Thursday. Resolving to come, please to give the quarterly Conference journals for inspection. The Sunday-school Conference will be held on Saturday the twenty-eighth. All Sunday-school superintendents and other workers are invited to participate in the work of this Conference. We hope to have Bishop Galloway with us. The following resolutions will be delivered during the Conference on Foreign Missions, Rev. W. G. Black, D. D., on Education, Rev. A. D. McVey on Church Extension, Rev. L. Carly.

The Woodville District Conference will be held at Jackson, La., August 12-15. Opening sermon, Rev. N. B. Harmon, Thursday, August 12, at eleven A. M. Bishop Galloway will preside at the Woodville District Conference at Jackson, La., August 12. All the members of the Woodville District Conference who expect to attend the next session at Jackson, La., August 12, will please send their names to Dr. A. S. Adams or to G. H. Wiley as soon as possible, that the necessary arrangements may be made for their accommodation.

The District Conference of the Home District Louisiana Conference, held for A. M. Wednesday, August 25, 1886, and will be held at Arcadia, La. The Rev. J. L. P. Sheppard will preach the opening sermon. Bishop J. B. Galloway is expected to be present and preside. Members of the Conference will pay full fare, but on return with certificate of the secretary of the Conference, will pay only half fare. Pastors will please see that quarterly Conference records are brought.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for consumption, bronchitis and tubercular consumption, scrofula and general debility. The most infallible and nutritious form in which Cod Liver Oil can be used, and with none inferior to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists and R. H. TRUXE, New York.

ADVICE TO MOTHERS.

Mrs. Winslow's SORBITOL SYRUP should always be used for children's colic. It soothes the child, soothes the gums, allays the pain, cures whooping cough and is the best remedy for diarrhoea. 25c. a bottle. FIFTY: All Fifts supplied free by Dr. Kline's Great Nerve Restorer. No Fifts after five days' use. Mailed free of charge. Treatise and Fifts sent free to Fifts. Send to Dr. Kline, 611 Arch St., Phila., Pa. OLIVE'S Sulphur Soap heals and beautifies. 25c. Germine Corn Remover kills Corns, Bunions, 50c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 10 minutes, 25c.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

When the post song of something that was "wrong without hands" is probably referred to better.

A SOFT, VELVET TIE is imparted to the skin by the use of the sulphur soap. For the disease it should be used freely. Never take a bath without it. It is especially useful when taken both with and without soap, cotton and linen fabrics.

An unknown man, ruins the story, once stepped up to Rev. Mr. Talmage, and said: "Well, sir, I am an evolutionist, and I want to discuss the question with you. I am also a devil, I believe that when I die that will be the end of me." "Thank God for that!" devoutly ejaculated Mr. Talmage, as he walked off, and left the man perfectly dazed.

Relief is immediate, and a sure cure. Pike's Remedy for Catarrh.

A good memory should always be cultivated when ordering stationery, to remember to include some of Esterbrook's steel pens.

Before renewing your subscription look over our catalog list for 1886.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 135 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphant Mathushek pianos occupy a prominent place. These instruments are used in almost all the prominent churches both in the city and in country, and those using them are high in their praise. These instruments have been tried by those not found with in one particular but have acquired a world-wide reputation.

Not long since Mr. Warren, a well-known citizen of Philadelphia, purchased of Mr. Werlein a magnificent upright Mathushek piano, which has been the theme and admiration of his hosts of friends in that parish. Mr. Werlein has also a Mathushek, and many of the best and best sounding of the kind have these expert instruments in their homes.

Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other articles of the highest grade will be found at a musical emporium.

A table has been set for its courtesy and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—In the favorite all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

Press the ADVOCATE circulation now.

Ask your neighbors to subscribe for the ADVOCATE.

NEW ADVERTISEMENTS.

MEDICAL DEPARTMENT.

TULANE UNIVERSITY OF LOUISIANA. (Incorporated, 1847.—1884, the University of Louisiana.) Its advantages for practical instruction in diseases of the Southwest are not equalled, as the law requires abundant material from the great C. and O. Hospital with its 1,000 beds and 800 patients annually. Students have in hospital fees to pay, and special instruction in the study of the diseases of the South, as in no other institution. For catalogue or information, address: Prof. S. E. CHAILLE, M. D., Dean, 112 Camp Street, New Orleans, La.

MARTHA WASHINGTON COLLEGE.

AEINGDON, VA.

With its "model building" in eleven acres of "paradise," is the most delightful school-girl's home in the South. Unsurpassed advantages in the Departments of Science, Literature, Music and Art. Comfort, health and religious care of pupils made a specialty. Twenty-seventh session will begin September 1, 1886.

For Catalogue address: REV. D. S. HEARON, A. M., President, ARLINGTON, VA.

Centenary College, of Louisiana.

SIXTY-SECOND SESSION

Opens Monday, Sept. 6, 1886.

Faculty, 7. Property, \$100,000. Alumni, 230. Location unsurpassed in point of healthfulness and morality. Accessible by rail from all points. Scholarships for four years, \$125. Board \$10 per month. For Catalogue and full information address: REV. T. A. S. ADAMS, D. D., President, JACKSON, LA.

M. C. FEMALE INSTITUTE.

Jackson, Tenn.

The Forty-second Collegiate Year begins September 6th, 1886, with additional buildings and increased advantages. For full information address: Prof. G. O. Jones, M. A., or the President, A. W. JONES, O. D.

ATHENS FEMALE COLLEGE.

Athens, Ala.

Forty-third year begins September 1st, 1886. Full Collegiate course, Music and Art. Location beautiful and healthful. One of the cheapest and best schools.

Send for Catalogue.

Rev. M. G. WILLIAMS, Pres.

JUDSON INSTITUTE.

MAKON, ALA.

Robt. Fraser, LL.D., Pres. For the thorough education and independence of young ladies. Special advantage for Teachers of Music and Art. Special advantages for Teachers of Music and Art. Special advantages for Teachers of Music and Art.

WEBB SCHOOL.

RELGUCKLE, TENN.

W. H. WEBB, A. M., J. M. WEBB, A. M., Principals. An English, Classical and Mathematical School of high grade. Correspondence for Fall Term solicited. Address for circulars, during summer, JNO. M. WEBB, MONROE, TENN.

EDUCATIONAL.

MANSLIPED FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The fall term will begin on Wednesday, September 1st, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments one-half in advance, balance at the end of session, or in similar proportion. If the entire bill for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent. Members of the Louisiana Conference shall receive board, tuition and one course in music for \$75.00 a discount of twenty-five per cent. from catalogue price; or by paying one-half in advance, they will be entitled to the same for \$200.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for \$75.00 a discount of twenty-five per cent. from catalogue price; or by paying one-half in advance, they will be entitled to the same for \$200.

For particulars apply to W. H. N. McCORMICK, Principal, or J. B. MONTGOMERY, A. M., Assistant.

THE E. A. SEMINARY.

R. A. SMITH, A. M., Principal.

Is a Private School for Boys and Girls, located at Arcadia, La., midway between the Gulf and Red Rivers, on the V. & S. and P. Railroad.

The Course of Study is ample and specially practical. The fees are moderate and board cheap.

The Fourth Session begins the 6th of September, 1886.

Correspond with the Principal for circulars.

Collegiate Institute

AT—

BATON ROUGE, LA.

32nd SESSION, BEGINNING OCTOBER 18, 1886.

This is a select Family Boarding-school for boys, limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the student is given to the health, morals and manners of his pupils. The health record of the school is unrivaled.

For particulars and circulars apply to W. H. N. McCORMICK, Principal, or J. B. MONTGOMERY, A. M., Assistant.

Alabama Conference

Female College.

The next session will open on the twentieth of September. Full corps of experienced teachers. Large patronage from the best class of people. Rooms well furnished and equipped. Bad Springs, Alabama, and every home comfort. Rates as low as any school of the same grade. Send for catalogue.

JOHN MASSIEY, President, TUSCALOOSA, ALA.

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WHITWORTH FEMALE COLLEGE.

Christian Advocate.

Marriages.

SADLER GARDEN—At the residence of J. R. Sadler, Esq., July 8, 1886, by Rev. J. A. Parker, R. Sadler, M. D., and Miss Jessie Canon, all of Baton Rouge, La.

ANDERSON-THOMAS—At the residence of W. Anderson, Esq., by Rev. J. A. Parker, Mr. James M. Anderson and Miss Hattie Thomas, of Desair, La. Parties all of Baton Rouge, La.

Obituaries.

WILLIAMS—Died at his residence, near Fort. Hinds county, Miss., on June 25, 1886. **SAMUEL E. F. BYRD**. He was born February 14, 1810.

His Methodist father and mother both soon succumbed to the severe conditions of pioneer life, and left him an orphan without means or the opportunity of education, or ought save the aroma of their Christian life, and the germ of conscientious rectitude. About 1830 or '31, his only wealth his staff, his aspirations and his honor, he came to the "New Purchase," and found an employer in the person of Daniel Thomas, on Baker's Creek. On February 14, 1831, he was married to Sarah Ford, who preceded him to the better world on March 21, 1881, after walking by his side nearly half a century. The influence of her Christian character was so great as to enable her, through him, to establish the household, to establish the family altar, whereon was offered repentance, prayer and praise, for a number of years before he was converted. She had given him five children, four of whom had gone before, leaving only Mrs. J. H. Ench, to devote to the wealth of her father's heart in his declining years and tottering footsteps. And of his Christian character. As a neighbor, true and obliging. As a companion in the chase, in the camp, on fishing lake, joyful, full of life, yet throwing the halo of God's grace over the odor of purity, not weak men's; yet so fully associated with his life, and the grace of his spirit as to beget a reverence to God and conscientiousness of his presence. As an exhorter and class leader in the family circle, in the church, in the class, in the great congregation alike, there was a holy joy, an earnest sympathy, a strength of faith and of appeal, a power of prayer, a melody of song and joy of hope that were all founded in the expression of his character as a man and a Christian.

His last days were peaceful. He was clear to the last, but he was so weak and it gave him so much pain to speak that it was difficult for even his nurses to know his wants. Two or three days before he was taken ill, he informed him that the end was near, and asked that if he had messages or admonitions for anyone, to give them to his wife before he was weaker. Slowly and painfully he said: "I can't talk, if I could, I could not add one word to what I have already said and done. My work is done; I am safe. It is all right with me. Two or three days before he died he called a little strength, and said to his daughter: "Daughter, you have done all you could. You have kept me here on the border (feebly lifting his hands toward heaven) with an expression of hungry anticipation and joy on his face for the whole week now." These were his last words, but we have that that is infinitely better than last words—a life full of good works.

BARRIER—Died at her home in Yazoo county, Miss., July 14, 1886. **Mrs. FRANCES E. BARRIER**, who of Mr. Forester Barrier, in the fifty-first year of her age. Sister Barrier was born in Alabama, March 25, 1835, and moved to Neshoba county, Miss., while quite young. She was the daughter of Mr. Albert Kelly, a member of the Baptist Church, and was reared in that communion and faith, and while quite young she united with that church by profession. Her husband, Mr. Forester Barrier, died October 21, 1858, after which she severed her connection with the Baptist Church, and united with the Methodist Church at Ebenezer Church, in Neshoba county, Miss., of which her husband was a member, and her husband and family to Yazoo county about six years ago, where her pilgrimage ended, and she was called to mansions in the skies. We laid her body to rest in the cemetery at Dover to await the resurrection of the just.

She was a beautiful Christian life. She lived Christianity. She loved the church her dear Redeemer bought. She loved the ambassadors of Christ, and esteemed them very highly for their works' sake. She taught her children the way they should go both by precept and example. The high esteem in which she was held by those who knew her was manifested by the large crowd in attendance to pay the last tribute of respect to her remains. She was afflicted, and was a great sufferer for years before her death; but not a murmur, not a word of complaint escaped her lips. God's will was hers. After such a life, is it any wonder that she died a happy death? She died in the holy triumphs of a living faith, yes, better, in her last moments faith was almost buried into sleep, and she was enabled to gaze with rapturous delight almost into the city of God. She was visited by the writer a few weeks before her death, when she expressed her readiness to go at any time.

BYRD—Resolutions of Quarterly Conference, Terry church, Brookhaven district, Mississippi Conference. **SAMUEL E. F. BYRD** died June 25, 1886, aged about eighty years. As in all the years maturing the memory of any member of this Quarterly Conference, we call the name of the venerable S. E. F. BYRD. The fatherly counsel, the words of faith, freighted with the odors of good works, attested by the love of Jesus, and sealed by the sure promises of the Father. "He rests from his labors;" therefore, he is.

Resolved, That while we grieve that he no longer joins us with words of cheer and songs of joy, our gratitude is due to God that he has so long left him with us as an exemplification of the transforming power of the religion of Jesus; of the high possibilities to be reached in Divine life; of the wonderful success with which Jesus works himself into the very soul and spiritual being of those consecrated to his work.

Resolved, That our recording stewards be directed to devote a page of our records to these our expressions of appreciation of his character, and to furnish the NEW ORLEANS ADVOCATE a copy for publication.

J. M. WELLS, P. R.

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TIDBURY—Resolutions adopted by the Quarterly Conference of the St. Helena charge, Woodville district, Mississippi Conference, on the death of Bro. W. H. Tidbury, who calmly passed from time to eternity on January 27, 1886, at his home in St. Helena parish, La.

Resolved, That in the death of Bro. W. H. Tidbury this Quarterly Conference has lost one of its most efficient members; one who has given entire satisfaction to pastors and people whom he served in an official capacity for many years; always zealous and faithful in his official duties; upholding the gospel of Christ by sustaining with commendable zeal his financial necessities, and proclaiming his truths by an honest, truthful, faithful and steadfast walk in all the activities of life. A good neighbor and true friend, a kind parent and tender husband. We miss his familiar face and voice in our meetings, and note with sadness his vacant seat; and while we deplore the loss to our Conference, to the church, to his neighbors, and most of all, to his family, especially to his bereaved widow, yet we would bow in humble submission to him who doeth all things well, believing as we confidently do that our loss is his eternal gain.

Resolved, That we will emulate his zeal; and we will cherish his memory as one of our most conscientious brothers and friends.

Resolved, That a copy of these resolutions be sent to the family of the deceased; that they be spread on the minutes of this Conference, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE with a request to publish them.

J. M. WATSON, Secretary.

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Christian Advocate.

THURSDAY, AUGUST 12, 1886.

MIDNIGHT.

BY ADRIAN J. JONES.

I should the flood-tide of the year,
The eldritch midnight hour,
When a strange light and hush are here
And earth is in its prime.

In fresh green woods the laurel leaves
Her budding waxen bloom
And pink anemones by the brook
Breathe a sweet, faint perfume.

Will roses by the fragrant road
Bud, blossom and decay,
Content to be, for all its life,
The perfume of a day.

This lovely world, how strangely sweet
This hour of midnight hour,
The (sister) dawn of my life!
How fresh the summer air!

They bring a new dawn to me,
With tender meadow trails,
The loveliest flower on earth has made
A new summer thought.

And each midsummer blossom-time
I learn to love the more,
Till love of earth and flower, and vine,
And love of God the more.

—Good Housekeeping.

Woman's Missionary Society, Louisiana Conference.

The third annual convention of the Woman's Missionary Society, of the Louisiana Conference, met in Mansfield, La., July 21. (Owing to some misunderstanding in reference to the time, some of the important officers were not present, and the number of delegates in attendance were comparatively few. However, the president, Mrs. E. J. Fullilove, in the chair, and her efficient recording secretary, Miss Lizzie Paxson, at her side, the business progressed without a hitch. They held two sessions a day on Friday and Saturday. On Sabbath, the eleven A. M., the writer preached on missions, and at four P. M. they had a convocation, consisting of interesting exercises by the juveniles, interspersed with music and conducted by the vice-president, Miss Eliza Logan, after which the president delivered her annual address to a large and an appreciative audience, which was appropriate, strong and stirring.

There has been quite an apparent improvement in the administration of the business pertaining to the society among the executive officers in the last two years. The society, in the main, did its own work—the reading, singing and praying. The president presided and conducted the business with an ease and dignity which showed that she had given attention to parliamentary rules and usage. The secretary kept up with her work; was always ready, and never detained or hindered the progress of business. The secretary reported collections during the year amounting to some six hundred dollars and a handsome increase in the number of auxiliaries and members. There were many regrets expressed that so many of the auxiliaries did not only fail to send delegates, but went up no report of any sort. I can not see myself why a number of Christian ladies should organize themselves into a missionary society and appoint officers and never afterwards report a dime collected or an inch of progress made. Can anybody, with good health and the grace of God in the soul, with a laudable zeal for Christ, be too poor to give a dime a month for that cause which they profess to be dearer to them than life? The deep poverty of the Macedonian Church abounded unto the riches of their liberality. Is your poverty worse than deep? But they gave till they thought Paul was tired hearing of it. Sir up, sisters. The convention voted me thanks for being with them, and by resolution invited me to stay with them; then to cap the climax they made me life member of their society. Do you not think that gives me the right to talk for them?

The following officers were elected for the ensuing year, viz: President, Mrs. E. J. Fullilove; corresponding secretary, Mrs. C. J. Foster; recording secretary, Miss Lizzie Paxson; treasurer, Mrs. S. B. McCutchen. For district secretaries: Shreveport district, Miss Eliza Logan; Homer district, Mrs. Eliza Logan; Delhi district, Mrs. Robert Randle; Alexandria district, Mrs. Eliza Tate; New Orleans district, Mrs. Hatch; Opelousas district, Mrs. Pharr.

Following in the wake of the General Conference they appointed a committee to select the place of their next meeting. Just before adjournment they heard that a gentleman from Kansas City, Mo., had contributed \$5,000 for the China mission, whereupon the convention returned thanks by singing "Praise God from whom all blessings flow."

MANSFIELD, LA., July 25, 1886.

Woman's Work.

The Woman's Missionary Society of Louisiana met to convention at Mansfield, Friday, July 23, and the session was both pleasant and profitable. The far-famed hospitality of the beautiful city on the added luster to her already bright scene, and the ladies in attendance never will forget the happy occasion. It was with regret that we found out that there was a misunderstanding about the time of meeting, in consequence of which the delegation was small. The announcement of the time was inserted in the New Orleans Advocate, and read somewhat thus: "The Woman's Missionary Society will meet to convention on Friday

before the fourth Sunday in July." We can not see room for a mistake; but I presume the impression with many was that the Friday and Sunday mentioned were the last in the month, and finally it centered on the last Friday, which was the thirtieth instead of the twenty-third. Be that as it may, the mistake was made, and I mention it as a prelude to the following: In consequence of the small delegation the selection of a place for our next annual meeting was postponed until further consultation with the auxiliaries. According to the judgment of the executive officers it is thought to be the best policy of our society to alternate its sessions from one part of the State to another. The convention carries interest in missions to any community; and we have been assured that blessings have already followed in its wake; therefore, we have been appointed a committee to receive communications from auxiliaries on this question of where shall the next session of the Woman's Missionary Convention of Louisiana be held.

We hope to hear from you soon.
Truly,
MRS. E. J. FULLILOVE,
KATY, LOUISIANA.

MRS. E. J. FULLILOVE,
KATY, LOUISIANA.

Shreveport District Conference.

The Shreveport District Conference convened in the basement of the new church at Shreveport, La., July 29, 1886. Presiding Elder B. F. Alexander took the chair and proceeded with the regular business of the body. The reports from most of the stations and circuits were encouraging. Owing to the intensely warm weather the attendance of delegates was only fair. Various questions of vital interest to the church were introduced before this body and vigorously discussed. Miss Eliza Logan, district secretary of the Woman's Missionary Society, read an interesting paper to the Conference, invoking the assistance of that body in forwarding this blessed work, also giving them a synopsis of some good already accomplished. The following resolutions were passed, and the secretary instructed to forward same to the NEW ORLEANS CHRISTIAN ADVOCATE for publication:

Resolved, That the election of Rev. C. W. Carter, D. D., as editor of the NEW ORLEANS CHRISTIAN ADVOCATE, gives eminent satisfaction to our people, and that we recognize in him a worthy successor to the brilliant and versatile Dr. C. B. Galloway, promoted to the episcopal college, and we pledge the Advocate and its publishers our renewed diligence in enlarging its circulation.

Resolved, That we request the Publishing Committee of the Advocate to elect Rev. C. W. Carter, D. D., as the permanent editor of the Advocate.

Resolved, That we again endorse with pleasure our Publishing House and its publications, and urge upon our people the necessity of purchasing and reading our own literature.

Resolved, That we commend to our people Rev. G. M. Liverman as agent for our Publishing House for purpose of selling our literature.

Resolved, That we do most heartily condemn the truculent subserviency of our State Legislature to a corrupt and debauching whiskey influence as evinced by their unwillingness to grant the sober and thrifty citizens of this State any relief from the liquor traffic.

Resolved, That we deem it no longer wise to rely upon political organizations for deliverance from the domination of alcohol, and that we call upon moral and religious voters everywhere to give the question a determining voice on all occasions of the ballot.

Resolved, That we determine for the future, God helping us, to more zealously and persistently counsel our people to patronize our own institutions of learning and these colleges in preference to all others of similar grade.

Resolved, That we will discountenance the idea so prevalent among some of our people that in order to educate our sons and daughters we must send them a great distance from home.

Resolved, That we pledge ourselves to use our best efforts to lift the collections apportioned our several churches for educational purposes, to send at least one pupil to these colleges at their full term and in every legitimate way to influence patronage to them.

The genial disposition and faithful labors of our presiding elder has evidently gained a warm place in the hearts of his brethren, as evinced by the following:

Resolved, That this District Conference, representing the official membership of the entire district, does highly appreciate the efficient and faithful labors of our worthy presiding elder, Rev. B. F. Alexander, in the chair of this Conference and in all our Quarterly Conferences, and that while the law of the church peremptorily closes his presidency we part with him reluctantly and commend him to the church of his next charge and to the grace of God with many devout prayers.

Grand Cane was unanimously chosen, after some balloting, as the seat of the next District Conference. Rev. T. W. Scott, F. C. Hodges, C. J. Foster, S. B. McCutchen were elected delegates to the next Annual Conference. A resolution of thanks to the good people of Shreveport for their generous hospitality commanded the universal vote of the Conference. The preaching was plain, direct and personal, with little attempt at display, and elicited the commendation of those who for a long while have been sowers and reapers in the harvest fields of life.

SECRETARY.

Brandon District Conference.

The twentieth session of the Brandon District, Mississippi Conference, convened at Fannin, July 15, 1886, and closed on the evening of the seventeenth. Bishop Galloway was the presiding officer, presiding with that dignity which has ever characterized and distinguished him. There was not a full attendance of delegates, but enough to represent the district. The Conference was well attended by the people of Fannin and vicinity; also quite a number of visitors from Brandon were present.

Each session was opened with a lesson of Scripture, song and prayer. We had two sermons each day—at eleven A. M. and eight P. M. Two of the number were by Bishop Galloway; deep, eloquent and instructive. We had a time of fasting and rejoicing both temporally and spiritually. The hospitable people of Fannin opened their stores and furnished us with many bountiful repasts. While we had the pleasure of enjoying the good things pertaining to our temporal welfare, we also had the pleasure of feasting upon many rich treasures contained in the Scriptures. It was our first visit to Fannin, but we hope it will not be the last, and we pray God's blessings may rest on those good people who made us feel so comfortable and pleasant. Dr. Featherston, of Brandon, did much to give life and interest to the Conference during the deliberations.

Brandon was chosen for the next meeting of the District Conference. The following were elected delegates to the Annual Conference: W. T. Stephens, T. C. Clark, J. H. Warren and W. M. Thornton. Alternates: D. T. Myers and T. N. Nerl.

The following report was made by the Committee on Temperance and ordered, by vote of Conference, to be published in the NEW ORLEANS CHRISTIAN ADVOCATE and the sword and shield:

"We have great cause to rejoice and thank God for the prospects of a speedy banishment of rum from our country. Not Mississippi only, but we fully believe that the day is not far distant when the United States will be freed from this great evil. This is a great moral question, and the people are sick at heart and are resolved by the help of God to put this monster down. This question must be settled, and settled right, for no question is settled until it is rightly done. A free people will resist oppression of any kind, and we know that there is no monarch so cruel as Bacchus. Moreover, when cruelty and wrong have been imposed on a few people, and their hearts made sore and sad, they will never forget injuries, and will ever be ready to put them down whenever they appear again. This was the case with our forefathers. The Parliament of Great Britain and King George imposed a tax on the colonies while we had no representation in Parliament, and notwithstanding Great Britain removed the tax, the hearts of our forefathers could not get over the attempted injury, and they demanded freedom and obtained it after a long struggle. And so it is with us. Bacchus has imposed a tax of a thousandfold more on us, and we demand freedom. If all the tax of Bacchus were paid in money, we could bear it easier, but he wants part in rage, tears, sorrows, blood and souls. This we can not allow any longer. We must, we will be free. Allow us to say we have no patience with ministers of the gospel or lay members of the church who are neutral on this great question. 'He that is not for us is against us.'"

Resolved, That this District Conference will bear to no compromise of this question, but demand that it be settled, and settled right.

Resolved, That we hold it to be the duty of all ministers of the gospel to use their influence to push forward the cause of temperance.

Resolved, That we appreciate the work of the Woman's Christian Temperance Union in their efforts to suppress intemperance throughout our country.

W. B. MASSEY, Sec.

Grenada District Conference.

Mr. Editor: The District Conference for the Grenada district, North Mississippi Conference, met at Toccoola, July 16, 1886, the presiding elder, Rev. S. M. Thamee, presiding. This is a very large district, and some of the brethren had to travel a long distance to reach the Conference. A large per cent. of the charges were represented. The Methodist people of Toccoola had made a considerable effort to have their new church ready, and were expecting a good meeting, and, I think, none were disappointed. We had a very harmonious, pleasant and profitable session. As we have observed the condition of this district closely for several years, we draw the following conclusions from the different reports furnished: 1. The condition of the district has improved spiritually.

2. The people are becoming enlightened more and more every year and brought to realize their duty towards the missionary enterprises of the church.

3. The interest in Sabbath-schools, prayer and class meetings is much better than ever before, and a great improvement all over the district in building and repairing churches, parsonages, etc. Many have been converted and added to the church. The finances are fully up in some of the charges; others are behind. This is the case every year, and will likely continue so until a systematic

plan of giving to the enterprise of the church is adopted by our people. A half hour at the opening of each session of the Conference was devoted to prayer-meeting exercises, which proved a great spiritual blessing. The opening sermon by Bro. Oats was strong, forcible and spiritual, and was greatly appreciated by the brethren. I leave it for others to speak of the untiring zeal and faithful labors of the presiding elder.

The brethren passed resolutions appreciative of his eminent services and regrets in having to give him up from the district, as he is barred by the four years' statute. Prayers were offered and resolutions of sympathy passed for two of our brethren, Sago and Shell, who are undergoing severe family afflictions. Grenada College Institute has had a successful year. Pardon us, but we can not help feeling proud of President Newell and the college, and if the Methodist people of the North Mississippi Conference will just come right along and do their duty, Grenada will have a college for young ladies that will be an honor to Methodism and to the entire State of Mississippi. Bros. Oats, Luter and Newell were appointed to inaugurate a plan and locate, if possible, a high school for boys in the bounds of the district. Such a school is greatly needed. All parties in sympathy with the project outside of the district are cordially invited to act with this committee. The missionary speeches on Saturday by Bros. Newell and Ramsey were splendid.

We all had the best homes; the good people did everything they could to make our stay pleasant. One would judge from the report on temperance adopted and from the speeches made that whisky has not many friends among the members of the Grenada District Conference. Your correspondent missed all the exercises on Sunday—was waiting on a sick friend.

The brethren expressed themselves as having a great time spiritually. We expect to have a parsonage in Grenada for our new presiding elder next year. The delegates elected are as follows: B. F. Saunders, John T. Turner, Edward Mays and C. C. Peete.

Next Conference goes to Charleston. J. C. DELOACH, Sec.

ARREVILLE, MISS., Aug. 2, 1886.

From the Work.

PROVIDENCE CAMP MEETING.

Some fifteen miles east of Hazlehurst and three west of Rockport, on Pearl river, in Copiah county, Miss., the Methodists of the "long ago" established a camp ground and called it Providence. The tract of land given for church and camp ground pump some embraces some sixty acres of excellent land. The encampment was wisely located as to accessibility—wood, water, situation for beauty, etc. The present buildings have all been erected since 1872. A spacious tabernacle shed, well seated and lighted, affords accommodation for some six hundred persons. A slope in the ground places the rear seats in proper elevation to allow persons to look over those in front. A camp meeting association, composed of tent holders, control everything—even the Committee on Public Worship. Some twenty families camped this year, while many came in wagons in primitive style, and "camped out." The tents are as comfortable as those at Seashore Camp Ground, and the hospitality of tenters was bountiful. Appropriate accommodations were afforded transient visitors at the restaurant and sleeping tent. The meeting began Thursday night with but one preacher, Bro. Cemack, to help the resident pastor. All day Friday these two "held the fort." Rev. J. M. Weems, P. E., arrived, but was too sick to preach during the whole meeting. Saturday morning brought us Revs. A. B. Nicholson, Jos. T. Nicholson, E. G. Cook, P. D. Guile, W. W. Simmons and James E. Tucker. Not a single D. D., although two most famous men had given their promise to be present; but up to the close they came not. While "Seashore" can boast of 175 preachers, the college of Bishops, the two "Sims," cornet, organ and trained engine, Providence made good use of the Lord's messengers present, and it is the unanimous verdict that the preaching was most excellent—owned and blessed of God. The Holy Spirit owned the word, and the altar was a place of waiting and rejoicing. There were some sixty or more conversions and thirty-three accessions to the Methodist Church. Two of these came from the Baptist Church. As a large Baptist community adjoints and permeates Providence circuit, some of the converts will seek membership in the Baptist Church. The Georgetown and Providence societies are graciously revived, and all admit that this meeting has been a glorious one every way. One feature, will impress every stranger attending Providence. No notices are given asking for good behavior at any time. Perfect order reigns night and day. You see no sheriff, deputy or police badge moving about. Every citizen of Copiah county would rally to the aid of the association if needed to quell any trouble. Everybody understands that it is best to do right. The "whisky devil" has no place in our county to gender disorder, and our camp meeting is one of the suburbs of heaven.

Don't fail next year, Mr. Editor, to represent the ADVOCATE here in person. R. H. DOWNER, P. O.

CLINTON, LA.

Mr. Editor: We commenced a meeting at Olive Branch, July 17, lasting six days, with the following results: Fifteen new members. Thirty or more accepted Christ as their Savior, and promised by his grace to lead the "new life." Many Christians were blest, and renewed their fealty to their Lord, promising to live and do better than they had been doing. A prayer meeting was appointed, and I hope a Sunday-school will be another result of the meeting. Bro. Harmon, of Pipkin's Chapel, did most of the preaching. God very signally blest his preaching. God be praised for efficient young men full of zeal and of the Holy Ghost! We adjourned the meeting Thursday night to meet the next day at Thrapp's Picnic Grounds. From the first the Holy Spirit was present. On Saturday the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, to the delight of this writer and many more, appeared on the scene. The battle now commenced in earnest. For two days it continued, not knowing at what moment we would be drenched with rain, but God was merciful. Owing to the confusion caused by the threatening clouds, we moved the meeting on Monday to Oak Grove Church, and continued until Wednesday evening with the following results: Thirty new members, many conversions, several new family altars erected, and a prayer meeting appointed. On Wednesday, the last day of the meeting, the Holy Spirit, as on the day of Pentecost, fell upon the people. Bros. L. S. Jones and P. Howard, of the Itinerant, and N. B. Norwood and W. H. Carroll, of the local ranks, sons of Levi, were present and did efficient service. We are in a flame of revival. Hallelujah! the Lord reigns.

P. A. JOHNSTON.

JULY 29, 1886.

ARCADIA, LA.

Mr. Editor: We have just closed a most interesting meeting, of ten days' continuance, at Paine's Chapel, Arcadia circuit, Louisiana Conference. Our presiding elder, Bro. Sawyer, also Bros. Cornett and J. H. Stone, all rendered efficient help. It commenced with our third quarterly meeting. There were twenty-five conversions and thirty-two accessions to our church by profession and by letter. The Cumberland Presbyterians and Baptists will reap some of the fruits of the meeting. The members of those churches labored with us in the meeting with great harmony. It was with some difficulty that I could get the brethren at this point to undertake to run a Sabbath school this year. They said they had tried so often and failed. But we organized and they took hold, and at the time the meeting commenced they numbered upon the roll one hundred, and they had upwards of thirty members in the Bible class, and I never saw as much interest in a country or city Sabbath-school as was taken in this. On the day of their last quarterly review the whole community (for they all belong to the school) met there, and brought their dinners and spent the whole Sabbath in reviewing the quarter's lessons, and they spoke of it as a very happy day. I am sure that the Sabbath school prepared the way for the success of the meeting, and many of the scholars were happily converted and joined the church. I think the Sunday-school at Paine's Chapel one of the best country schools, taken altogether, that I ever saw. Bro. Barnham's school on the Haynesville circuit reached this in some respects, but not in all. I have said that Bro. Stone was with us, but he is in a critical state of health. He is not able to work, and his brethren should be very careful how they press work upon him. I invoke the prayers of the church for him. We shall expect the editor of the ADVOCATE at our District Conference at Arcadia. Its sure and come, Doctor, and may you come in the "fullness of the gospel of Christ." We want to have a gracious revival of old-time apostolic religion at this time.

JNO. A. MILLER.

ENTERPRISE AND HEIDELBERG.

Our second quarterly meeting was held at Heidelberg, July 17 and 18. Bro. Norworthy gave us two strong sermons. Quartermen all held up to date. On Monday Bro. J. C. Brogan and Robert Selby came in, and the good work continued eight days. During the time there were fifteen infants baptized and twenty-eight persons received into the church—two by letter and twenty-six on profession of faith. Truly, it was a season of refreshing. The members were brought closer together in love, a number promised to take up family prayer, and the NEW ORLEANS CHRISTIAN ADVOCATE will share in the fruits of the meeting. We now have something over one hundred members at Heidelberg, and one of the most beautiful and neatest kept churches I ever saw.

We have not held our protracted meeting at Enterprise yet, but expect to soon, and we are expecting a revival. These Enterprise people know exactly how to make a preacher's heart glad. One evening, but long ago, two ladies came into the parsonage, and, without much ceremony, called for talles to be set in the hall. It soon appeared that they were only the vanguard, for the multitude came pouring in upon us—men, women and children. We promptly surrendered. How that pile on the tables did grow! Coffee, sugar, rice, tea, hard, callen, etc. God bless their warm hearts and bright faces. What a pleasant hour we spent to-

gether! Pounded, I believe, as well as you call it. Again, it got out that the preacher wanted to go to the Seashore Camp Meeting, whereupon a bright little boy called and handed in an envelope containing a bill large enough to defray expenses, accompanied by a modest little note from the Wesleyan Society, hoping that their pastor might have a pleasant visit. They knew how to do things here, and, what is more, they are willing. The Lord rewards them. These are only two instances out of many.

N. A. MILLER.

HAYNESVILLE, LA.

Mr. Editor: On the nineteenth ultimo I commenced a meeting at New Salem Church, which was continued until the following Sabbath evening with very gratifying results. No infidelity, help, but the Lord was with us in great power. The weather in this extreme northern portion of the Conference, is very warm to labor in protracted meetings; but this is the time for the people to have these meetings, for the time corn crop which has been made is laid by, and the very promising cotton crop has or is now receiving the last furrow in the middle, with a shovel and heel-sweep, the people have leisure, and they go to meeting. We are hoping, praying and expecting a big harvest.

C. R. GORRIST.

R. P. FULLILOVE.

JULY 28, 1886.

BOLLY SPRINGS, MISS.

The Holly Springs District Conference met July 22. Bishop Galloway presided. The occasion was one of remarkable spiritual power. The meeting following the Conference is attended with gracious results—a revival of religion. Delegates to the Annual Conference: Rev. J. B. Lenderman, P. P. Roatner, T. H. Winston, Dr. E. Kelsey. Alternates: M. C. Pogue, T. M. Kemp.

JNO. HAINCHER.

A Well-Read Man.

What do we mean when we speak of a well-read man? Well, most of us take it, mean a man who has read a great deal. But is this the idea which the expression legitimately conveys? Hardly. A well-read man was one who understood a man who has read well—i. e., a man who has read that which is most worth reading. The distinction of very great importance. The point that we are not to estimate the value of a man's reading by its quantity, but by its quality. That it is no question of how many books he has read, but what books. For instance, it is probably safe to assert that he who reads his Milton and his Shakespeares may be forgiven ignorance of any other author. The domains of such of these powers are so vast that a man may be considered well-traveled who has never set foot outside them. Each is immeasurably removed from all comparison with other writers of his country (with all writers, save one or two glances, in other lands), of each of these we may say:

"Why, man, I'll dole the narrow world,
Like a Colossus, as I see pity men
Walk under his big feet and peer about
To find one's relation: half pawns!"

To be conversant with the works of Milton and Shakespeares is to be well read.

No such admission could be made in the case of a man who should be familiar with Milton only, or with Shakespeare only. To make such admission would be as unreasonable as to say that a man who has read the Bible should speak of some one having read the Bible. The domain of such of these powers are so vast that a man may be considered well-traveled who has never set foot outside them. Each is immeasurably removed from all comparison with other writers of his country (with all writers, save one or two glances, in other lands), of each of these we may say:

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Christian Advocate.

ORGAN OF THE LUTHERAN MISSIONARY AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. J. A. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HENNING.

THURSDAY, AUGUST 12, 1886.

We call upon our readers, who are the heads of Methodist families, to read carefully an article from the Episcopal Methodist, on our third page, entitled "A Neglect, without Excuse." That is not the wall of a man who laments that these days are worse than former days, but it is the earnest appeal of a man who wants Methodists to rear their children for the Methodist Church, and not for other communions.

—Rev. J. L. Futrell and wife, who have been lingering at the seaside since the great convocation, allowing the salt sea and its breezes to extract the malaria from their systems, passed through the city on their way home last week, both much improved in health. A pleasant memory of them abides in this office.

—A private note from J. W. Whitehead, secretary of Sam Jones Camp Ground Association, states that fare on the Mississippi Valley Route will be about one-half of the usual rates. Tickets procurable from the twenty-seventh to the twenty-ninth, and good for thirty days. Ample accommodations are made for all.

—The many friends of Bro. E. P. Mackie, the popular secretary of the Seashore Camp Meeting Association, will be pained to learn that he and his estimable wife have been plunged in the deepest grief by the loss of their infant son, who died August 4 after a brief illness. "God moves in a mysterious way." The Christian religion is the only comfort in such a darkness, and our friends are Christians.

—The numerous friends of Rev. J. D. Parker, of this city, who has for thirty years been connected with the great dry goods establishment of D. H. Holmes, will be glad to learn that, through the magnanimity of Mr. Holmes, he has been retired upon a life pension. This is a beautiful and fitting tribute to the worth of a faithful servant. We congratulate Bro. Parker upon having reached the position of an emeritus of this popular house.

—The Woman's Board of Missions have resolved that every auxiliary shall have an agent for the Missionary Advocate, authorized to solicit subscriptions for the paper, and said agent is allowed to retain ten cents out of every new subscription and five cents out of every renewal. We hope to see every auxiliary with an active agent and the subscriptions running up by thousands. The paper is doing good work, and should be heartily sustained.

—Rev. M. B. Chapman, of the Missouri Conference, has been added to the editorial staff of the St. Louis Christian Advocate. The management have made a good selection, as Bro. Chapman is a forcible writer; but we hope that his duties will not cause him to cease to delight our readers with his occasional correspondence. Having been born and raised among us and sent out as a preacher from us, he has many friends in our section who read his contributions with great pleasure.

—Think of a Conference of nine hundred Methodist preachers opening the session with: "And are we yet alive?" That is the way it was done, July 20, at City Road Chapel, London—the one hundred and forty-third session of the Wesleyan Methodist Conference. Dr. Young, who has been the Conference secretary for a number of years, was elected president of the body by a large vote. He has the honor to be the first president who is the son of a president, and is a cultured and gifted man, and one of the most experienced officers in the connection. We had the pleasure of hearing him on several occasions before the General Conference of the Methodist Episcopal Church in Philadelphia in 1881. His learning and eloquence and Methodism captured all who heard him.

"Prohibition," by Bishop C. B. Galloway.

A neat pamphlet of ninety pages, specially designed for circulation in Mississippi—a text-book for prohibitionists everywhere. Arguments strongly backed by facts and figures. Twenty-five cents per copy; \$2.50 per dozen, postage prepaid.

CARVER & JAMERSON,
112 Camp Street, N. O., La.

My address until further notice will be, Brookhaven, Miss.

CHAS. B. GALLOWAY.

Hints for Temperance Workers.

BY W. C. BLACK, D. D.

MR. EDITOR: My aim in this paper is to offer some suggestions in regard to temperance work. Owing to my connection with the temperance reform movement in Lauderdale county, I have received within the last few weeks scores of letters from persons living in various parts of Mississippi and Louisiana, asking for advice as to methods of temperance work. I have answered these letters; but in many cases, I have been too much pressed for time to answer as fully as I desired to do. As the temperance question is the great question of the day, I hope you will grant me space in your paper sufficient for the purpose designated.

In the first place I wish to say that in my judgment the prohibition movement ought not to be too widely separated from the cause of temperance reform. The two should march hand in hand. I do not mean by this to say that I would exclude from the prohibition movement all who are not abstainers. On the contrary we should always be glad to get the votes and the help even of hard drinkers. But I do say that the prohibition leaders in every locality ought to be men whose breath is free from the fumes of alcohol. When this is not the case, there is room for the taunt that men are seeking to lay upon the shoulders of their neighbors burdens which they themselves would not touch with their finger tips. Convince the laboring masses of this fact, and you seek in vain to secure their votes for prohibitory legislation. Had our leaders in Lauderdale county been red-nosed devotees of Bacchus, the stainless banner of prohibition would not now have been flapping over our fair city. Some of our workers have been drinkers, but they had abandoned their cups before the prohibition contest began. We have in this city a white reform club of nearly six hundred members and two colored clubs. Then we organized reform clubs throughout the country. During the latter part of the campaign we organized prohibition clubs without requiring a total abstinence pledge, but during all the early part of the campaign and before the campaign began, all our organizations were upon the basis of a total abstinence pledge. Out of about sixty clubs that were in existence on the day of the election, I think more than thirty were total abstinence organizations. Here, then, in our judgment is one secret of our success in Lauderdale county. Our people had been enlightened. They had been taught the great scientific and biblical truth that alcohol is a poison, and that it ought to be used just as other poisons are used under the direction of a skillful physician. Now, let the friends of our cause everywhere keep this in mind. As a preparation for securing prohibitory legislation let them preach the gospel of total abstinence. And they should always garner the results of their labors. I mean by that that they should not fail to organize reform clubs. In many cases it may be well to send abroad for a temperance lecturer; but, as this is sometimes not practicable, I wish to say just here that almost any preacher, or almost any good Christian man or woman who has ordinary gifts of speech, can become a successful worker in this part of the Lord's vineyard. A small outlay of money for the necessary books and a brief period of time devoted to study will furnish sufficient resources to enable one to begin work. A greater amplitude of resources will be sought and acquired by diligent workers as the condition of enlarged success.

And I wish it understood just here that when I counsel organization on total abstinence principles, I include women as well as men. While it is true that drinking is not a vice of woman as it is of man, it is also true that a good deal of the drunkenness that disgraces and saddens our land has its origin in Christian homes, that the ruin of many a noble youth can be traced to the sparkling wine cup presented by a mother's loving hand. Then, too, as a rule when the women of a household become thoroughly imbued with temperance principles, the conversion of the males of the household may be soon expected except in those cases in which "Ephraim is joined to his idols." Within the last eighteen months, I have been made to wonder at the rapidity with which temperance sentiment has been created and intensified through the agency of woman. To every pastor, I wish to say, I do not believe you can do a better work "for God and home and native land" than by organizing in your charge a W. C. T. U. If you can secure the services of Mrs. Wells, Mrs. Goodale, Mrs. Ervin, or some other worker connected with this organization, by all means do so. If not then take the matter in hand yourself. Post yourself well as to

the history, aims and work of the organization, then endeavor to secure in advance of any public meeting the co-operation of influential and pious leaders in the different churches in the community, not neglecting to ask the aid of pastors. Then call a meeting, make an address or have one made, and put the organization on its feet. Does some preacher here raise his hands in holy horror and say, "Why I thought the W. C. T. U. was synonymous with female suffrage?" If so, then, I wish to say this:—I am personally acquainted with a multitude of W. C. T. U. women scattered all over Mississippi, and of them all I do not know three who are suffragists. And I wish to say furthermore that the very best women that I know—the most deeply pious—are members of the W. C. T. U. Where pastors do not take hold of this matter, let some one else do so. Plant the W. C. T. U. everywhere; and if possible let it include among its charter members the very best women of the different churches. This counsel I give unhesitatingly as the result of my experience and observation. When the W. C. T. U. has been organized, let its leading members at least not fail to post themselves well on temperance matters, especially concerning the physiological effects of alcohol. Let them not fail to begin work at once among the children. Bands of Hops and temperance Sunday-schools should always follow quickly in the wake of the W. C. T. U. The literature which through the medium of these juvenile organizations finds its way into the homes of a community works wonders in moulding sentiment against the drink habit and against the liquor traffic. Then, too, a great deal can be accomplished by a judicious distribution of tracts and books. Notice, I say judicious. It will not do to send for whole packages of tracts or books that you know nothing about and circulate them indiscriminately. There are tracts published that are comparatively valueless. Then, too, some tracts that will do good in other localities do not suit this latitude. Moreover, a book or tract which will do royal service in one home will be valueless in other homes. Hence, wherever, this phase of temperance work is entered upon, it is all-important that a committee of clear-headed men or women be appointed to make purchases and to supervise distribution. I have known leading professional men converted to the temperance cause through books placed in their hands in this way. The periodical press should also be utilized in every locality, provided a sufficiently vigorous editorial pen can be found. It is true that in some localities the temperance cause has fought its way to victory without any aid from the local press; still the press is a valuable auxiliary.

When a strong temperance sentiment has been created in your county, then call for an election, and not till then. In some counties in Mississippi the prohibitionists have made a great mistake in calling for an election when very little preliminary work had been done. To educate the people of a whole county in the principles of both temperance and prohibition within the short space of three or four weeks is an impossibility. There had been almost a constant agitation of the temperance question for more than a year before our contest under the new law began. In many places a year or two of active temperance work through pulpit, platform and press is necessary to give any hope of success in a local option election. Moreover, if by a skillful manipulation of political agencies prohibition should win in a county where such preliminary work had not been done, then such a victory would in many cases be worse than defeat. In a county nine-tenths of whose citizens are at least occasional patrons of the bar room, a prohibitory law against the liquor traffic would be "more honored in the breach than in the observance." In a county which has never enforced its license laws, a prohibitory law would very likely be a dead letter on the statute book. A community which has not enough of patriotism and moral courage to prosecute saloon-keepers for selling illegally drunkard and minors and on Sunday would not by a mere election be transformed into a band of that kind of heroes that are needed to secure the enforcement of a prohibitory law. Hence the defeat which we have met in some counties is cause for rejoicing rather than commiseration. Had prohibition triumphed in such counties, this law would have been violated with little attempt at concealment, and after two years of trial of prohibitory rule, men would have said "prohibition does not prohibit," therefore let us go back to license and thus get a revenue from saloon-keepers. In all such counties let our temperance workers begin at once a new campaign preparatory to the next election two years hence. Let

there be no discouragement and no cessation of work. Truth is mighty and will ultimately prevail. Agitate is the word. The temperance cause has everything to gain and nothing to lose by agitation while the opposition has everything to lose and nothing to gain thereby. All that is needed to make an abstainer and a prohibitionist out of every decent man and woman in America is to "turn on the light." Both the liquor traffic and the drink habit belong to the realms of intellectual and moral darkness. Neither can stand the bright effulgence that beams upon us from Scripture and from nineteenth century medical science.

All agitation of the question of prohibition should be conducted on the high plane of Christian morality. We weaken our cause immeasurably whenever we concede that it is purely a political and not at all a moral question. If it is solely a political question then ministers and churches should have no more to do with it than with the tariff question of national politics. Now, this is all that the rum seller wants. Let the church and the ministry retire from the field and the saloon keeper has no fears as to the result. An advocate of prohibition can not make a more fatal mistake than to admit as some have done that the question does not belong to the domain of morals. The liquor traffic is either good or evil, righteous or unrighteous. If it is righteous in itself and beneficent in its results, then why should it require a license? Why not let it be as free, as untrammelled, as the traffic in dry goods or furniture? Every license law is an admission that the liquor traffic is a recognized evil. Well if it is an evil, why license it? Why not treat as we treat other recognized evils? Why not suppress it? We prohibit gambling. Now, suppose a proposition were made in our State Legislature to license gambling for the sake of the revenue which the State might derive from it; would anyone contend that this is a purely political question with which the church has no right to meddle? Certainly not. It is admitted on all hands that gambling is a moral wrong, as well as a social evil, and if it is a moral wrong the church must condemn it, and if the church condemns it as an individual practice, she surely can not look on silently and complacently while the State enacts laws which protect and foster this vice and multiply and magnify its evils a thousandfold. No one in his senses will deny to the pulpit the right to do its utmost to create such a sentiment as would prevent the enactment of such laws or would cause their repeal if they had already been enacted. Well, the liquor traffic is a thousand-fold more prolific of evil results than gambling.

The immortal Gladstone only speaks a truth which can be demonstrated by an appalling array of statistics when he declares that the ravages of the liquor traffic are "greater than those of war, famine and pestilence combined." Now, to deny that the pulpit has the right to hurl its anathemas against an evil of such magnitude is to utter stark nonsense. It is not only the prerogative, but also the duty of the Christian pulpit to "cry aloud" against iniquity; and if iniquity has entrenched itself behind custom and law, then the necessity for a loud outcry is all the greater. The question of prohibition is a moral question. Every Christian professes to be governed by the great law of love—love to God and to all fellow-creatures. Is a man acting under the influence of this law of love when he votes to establish or to perpetuate the saloon? Under the Mosaic law if a man turned loose a vicious ox upon the streets or the commons, and that ox took the life of a man, the owner of the ox was held responsible. Not only the ox but also his owner was put to death. This was an application of the law of love. A man has no right to endanger the life, health, or happiness of his neighbor—this is the abstract truth underlying this enactment. Now, apply this to the liquor traffic. The saloon is the great evil of nineteenth century civilization. It is the parent of every vice, the prolific source of crime in all its multitudinous forms. It is doing more to-day to pervert justice, to debauch public sentiment and corrupt public morals, to overthrow our institutions and plunge our nation into anarchy than all other agencies combined. It is the great destroyer of domestic peace and happiness, the author of more forms of human wretchedness than any other one thing the eyes of God ever rested upon. In view of all this, can a man be guiltless before God who votes to license a saloon? It is as sure as fate that when you license a saloon you spread a snare in the pathway of your fellow-men. There never was and there never will be a saloon that did not make a drunkard

of somebody's boy. Vote to license a saloon and you may be absolutely sure that your vote will be the means of sending sorrow into many a home, of leading down into the lowest depths of degradation and ruin and wretchedness many a mother's bright-eyed darling. Now, if God in ancient times condemned and punished a man for turning loose upon the streets an ox which he knew to be vicious, what must be God's estimate of a man who turns loose a saloon upon a community? Which is the more harmful—the ox or the saloon? Look upon a man who has been gored by an ox. Look upon another who has been gored by a saloon. Which would you rather be—the ox-gored or the saloon-gored man? Which would you rather your son should be? Well, the laws of God both natural and moral are immutable. This principles that underlie the Divine administration of the affairs of the universe are as unchanging as the Divine existence. Hence, if God three thousand years ago condemned a man who turned loose a vicious ox upon a community, much more does he condemn the man who turns loose upon a community that which is far more harmful than a whole herd of vicious oxen or a cage full of ferocious lions. The ox can only destroy this body; the saloon destroys both soul and body. From this inexorable logic there is no escape. To vote for prohibition is therefore to vote in accordance with the principles of eternal righteousness and benevolence. To vote against it is to vote on the side of the devil and all his hosts. This is a warfare between God and Satan, between heaven and hell. It was along this line that the battle raged in Lauderdale, and it was on this issue that God gave us our victory. To temperance workers everywhere, I say, pitch your tents on the impregnable heights of Christian morality, and there plant your batteries.

There is no mis-ile from the hosts of hell can reach you. Whenever the conscience of the church becomes thoroughly aroused on this subject, the victory is ours. Here, then, brethren of the ministry and leaders of reform, is our first work—to so portray the evils of the liquor traffic, and to so elucidate the teachings of God's word as to arouse the conscience of the church and create a great religious enthusiasm on the subject. To that task, brethren, let us address ourselves. Of course in such a work, we must expect criticism and opposition of the most violent character; but why need we care for that? The curses of Satan's hordes need not disturb him who knows that he is battling for the right, and that Israel's God is his refuge and strength. This is the path of duty, and along duty's path a hand divine has planted many flowers beautiful to behold and rich with the aroma of heaven. Some other suggestions will be given in a second article as soon as time permits.

A Church Bereaved Again.

The sad news has come that Rev. H. F. Johnson, D. D., president of Whitworth College, Mississippi, died August 4, after a painful illness of more than seven weeks' duration. The cause of God and humanity has lost a most efficient helper. Dr. Johnson was one of the distinguished men of Mississippi. He began life as a lawyer, but after practicing his profession for only a few years he entered the itinerant ministry of the Methodist Church. He here displayed an indefatigable zeal and a capacity for work which few of his brethren have equaled. The best and most useful years of his life have been given to advance the interests of Whitworth College. As president of this institution he has conducted its affairs in such a manner as to make it one of the best colleges for females in the Southwest. In the church Dr. Johnson held a high position, and in her various Conferences he was looked upon as one whose leadership it was wise to follow. A good man has gone home. We offer our sympathy to the family, to the college, to the Conference of which he was an honored member.

The death of Dr. Johnson will not interfere with the continuance of Whitworth Female College. The next session will be opened as usual with a full corps of experienced teachers and professors. Mr. Kidd will be retained in charge of the boarding department, and in due time a successor to our lamented president will be announced. Some time must necessarily elapse before we can even attempt to fill Dr. Johnson's place. Fortunately for the church, he left this institution in such condition that his life-work can be taken up and completed.

W. L. NOBERT,
Pres. Board of Trustees.
JACKSON, MISS., August 6, 1886.

Rev. W. P. Barton:

A telegram reached me at Oxford, Miss., announcing the death of this estimable and eminent member of the North Mississippi Conference. It was a matter of sincere regret that an imperative engagement prevented my hastening to the sorrowing home and joining with the company of mourners at his funeral. He died at his residence, near Memphis, Tenn., after an illness of several weeks, and was laid to rest in the beautiful Elmwood Cemetery. One of my best beloved friends, a presiding elder during one year of my ministerial novitiate, who proved to be only less than a father, has thus been called away. "My father, my father, the chariot of Israel and the horsemen thereof?"

At the age of sixty-five, and after a career of singular fidelity and a life of rare purity, he has gone up to his coronation. From young manhood to the peaceful morning of last week when he ceased at once to work and live, he loyally and royally stood his lot as a true itinerant preacher. And in every position he was the same dignified, sanctified, model Christian minister and gentleman. I have never known a worthier example of ministerial purity and propriety.

Coming to the South from the great State of Ohio a fairly educated young man, he located near Vicksburg, where he afterwards happily married. In a few years he obeyed the Master's call to preach the word, and entered the Mississippi Conference. He at once took rank as a prudent, successful pastor and an eloquent, able preacher. At Clinton, La., one of his first appointments, he passed through an epidemic of yellow fever, and rendered heroic service ministering to the sick and dying. At Woodville, where Methodistism was almost the State Church, he commanded the cordial, loving confidence of a noble congregation, and added to his reputation as an able expounder of the truth. He shared the intimate friendship of Dr. Vinson and Drake and the other historic leaders of early Southwestern Methodism, and in his growing success they expressed pardonable pride. So wise was he in counsel, so prudent in conduct and discriminating in judgment, that he was early chosen for the responsible and delicate office of the presiding eldership.

Bro. Barton was a model gentleman. Dignified without austerity, cheerful without levity, friendly without familiarity, he was an example worthy of all emulations. The erect, graceful figure and neat, fastidious attire of my presiding elder, as he sat around the fireside in instructive conversation or stood in the pulpit preaching the word, has been one of the sacred memories of life. Chastely speech, charitable in his judgments, clear in his convictions and courageous in his advocacy of the right, he was a preacher of apostolic type and a gentleman above reproach. As an itinerant preacher he was shining virtues. He was generous and impartial in esteem for his brethren. He loved his Conference and rejoiced in their growth and grace. Too broad for narrow prejudice and too great for envy, he dwelt with real pride upon the achievements of others. Around such a man no faction can ever gather. He sought not his own. Having the care of a large family, he was of necessity concerned for the welfare, but it never caused him to make demands or abate one jot of his itinerant loyalty. But, on the other hand, he was concerned for his preachers. How he studied and prayed over their interests and to church before advising an appointment the great conference of elders can only reveal.

As a Christian he had a ripe experience, but was ever modest in his press. He talked little of himself, but his life spoke volumes. There was never any arrogant statement, but rather the profound humility of a soul seeking to apprehend that for which he was appointed. To the eager, studious of one of his young preachers lived an almost stainless life.

In his home, that divine circle where the greater virtues are freest, fullest expression, he was model husband and father. Esteemed abroad, he was adored in that paradise. One daughter became a wife, and is now the widow of a young missionary. Another is an accomplished companion of an itinerant preacher, while the children are emulating parental example.

But of his life and labors I cannot now further speak. This is not intended as a memoir of my glorified friend, but as a modest flower to his peaceful grave. Of his long life and varied labors others will write. Among the noblest and purest of the church must ever shine the name of William P. Barton.

CHAS. B. GALLOWAY.

10 Ky. (August 2, 1896.)

8
Weekly Market Review.

(For Week Ending August 10, 1886.)

COTTON.	
Low ordinary	61 @
Ordinary	62
Good ordinary	63 1/2
Low middling	8 1/2
Middling	9 3/4
Good middling	10 1/2
Middling fair	11 1/2
Fair	11 1/2
Good middling	9 1/2
Mobile middling	9
St. Louis middling	9

SUGAR.	
Inferior	34 1/2
Common	41
Good common	42
Fair	43 1/2
Good fair	54 1/2
Fully fair	54 1/2
Prime	59 1/2
Choice	61 1/2
Seconds	43 1/2
Yellow clarified	12
Orange clarified	12
Choice whites	6 1/2
Granulated	6 1/2

MOLASSES.	
Syrup	14 1/2
Choice	14 1/2
Prime	14 1/2
Good	14 1/2
Ordinary	14 1/2
Common	14 1/2
No. 2	14 1/2
Rough	14 1/2

RICE.	
Fancy	41
Choice	41
Prime	41
Good	41
Ordinary	41
Common	41
No. 2	41
Rough	41

FLOUR.	
Minnesota leaders	4 1/2
Minnesota patents	4 1/2
Extra family	4 1/2
Winter wheat patents	4 1/2
Chicago	3 3/4
Fancy	3 3/4
Extra fancy	4 00

CORN PRODUCTS.	
Corn meal	2 1/2
Corn meal	2 1/2
Crude	2 1/2
Honkey	2 1/2

GRAIN, ETC.	
CORN:	
White	53
Yellow	53
Mixed	53
OATS:	
Western	38
Western rust-proof	38
Barley:	
Choice	65
Prime	65
Provisions:	
PORK:	
Prime mess	10 1/2
Ham:	
Prime	10 1/2
DRY SALT MEAT:	
Shoulders	10 1/2
Sides, clear	10 1/2
Sides, clear rib	10 1/2

FISH.	
MAKERS:	
Extra No. 1, in bbls.	12
Half bbls.	12
No. 1, in bbls.	12
Half bbls.	12
No. 2, in bbls.	12
Half bbls.	12

GROCERIES.	
COFFEE:	
Rob. Charles	10 1/2
Cordova	10 1/2
Java, choice	10 1/2
HUTTER:	
Western Creamery	14
Western Dairy	14
Country	14
LARD:	
Choice	10 1/2
Choice	10 1/2
Fair	10 1/2
Oil:	
Coal, cases	15
Coal, bbls	15
Cotton seed	15
Lard	15

VEGETABLES.	
CABBAGES:	
Western, per crate	3 00
Chicago, per 100	20 00
Louisiana, per crate	3 00
POTATOES:	
Louisiana	1 60
Western	1 60
Kent	9 00
ONIONS:	
Louisiana	2 00
Western	2 00

BALING-STUFFS.	
BAGGING:	
11 lb.	8
2 lb.	9
BALING TWINE:	
1 lb.	12 1/2
2 lb.	12 1/2

SUNDRIES.	
POULTRY:	
Chickens, Western	4 00
Young	1 25
Chickens, Southern	2 50
Young	1 25
Turkeys, Southern	9 00
Eggs:	
Western	11
Southern	10
WOOL:	
Lake	21
Louisiana	21
Burry	9
HIDES:	
Green salted	7
Dry salted	10
STAVES:	
Oak, kegs	75 00
Oak, barrels	75 00
Oak, casks	100 00
Oak, hogheads	100 00
HOOF POLISH:	
Regal	35 00
Barrels	16 00
FERTILIZERS:	
Cotton seed	7 00
Meal	16 75
Pure ground bone	30 00
Muriatic acid	8
Sulphuric acid	24
Bone black	—

News Summary.

A. P. Williams has been elected United States Senator from California to fill the vacancy caused by the death of Senator Miller.

Hon. N. C. Blanchard has been re-nominated for Congress from the Fourth District of Louisiana. He was nominated without opposition by a rising vote.

An enthusiastic celebration of the five hundredth anniversary of the founding of the Habsburg University was opened by the Crown Prince Frederick William, August 2.

There was a heavy snow-storm on Mt. Washington, August 2, and a five minutes' fall of snow at Rome, N. Y., same date.

Samuel J. Tilden, the great Democratic leader, died at his home near Yonkers, N. Y., August 4, in the seventy-third year of his age.

Lord Aberdeen, late Lord Lieutenant of Ireland and under Secretary of State, was tendered an ovation by the citizens of Dublin on his departure from that city.

Eight socialists have been convicted and sentenced by a German court.

Judge Joseph D. Shields, of Natchez, Miss., committed suicide August 3. He was the author of "Lifeline Times of S. S. Prentiss."

After all, it seems possible that the new English ministry will not have majority in the Commons. It is said a coalition has been formed which gives the opposition 333 out of 670. Lord Salisbury enters the administration threatened with overthrow at any time.

At the ascending of the State Press Convention in Monroe, La., August 5, twenty-one newspapers were represented.

Books and Periodicals.

"The Bookbinder," for August, is \$1 a year, and should be consulted by those who are collector libraries. Charles Scribner's Sons, New York.

"The Brooklyn Magazine," for this month, has a good table to sit at. It will be patronized by those who are a dainty diet. It contains sermons preached by Henry Ward Beecher in England, also two from Talmage, 7 Murray street, New York. Price, \$2 per annum.

"Babyhood is devoted exclusively to care of infants and young children, and mothers will find much in the August number to instruct and interest them. Being edited by Marion Harland is a guarantee of good things. 5 Beekman street, New York City. Price, \$1.50.

North American Review, for August, has H. M. McKim, Man and Minister, The Progress of Arkansas, Radiations in France, Why I Am a Catholic, Labor in Pennsylvania, and other articles which make a readable magazine. Published at 30 Lafayette Place, New York. \$3 per annum.

"Littell's Living Age," for July, 24 and 31, has been received. The matter is all of the best. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.00 the publisher offers to send any one of the American Standard Series of books with the Living Age for a year, both to be sent by mail.

Christian Thoughtful, for July and August, contains sound food prepared by Dr. Deems; Dr. Baile, of Drew Theological Seminary; A. H. Smith, M. D., of New York City, and Judge William A. Cooke, of Florida. This magazine is made up of the best thoughts of the day, and ought to be read by all. It can be obtained from W. B. Ketchum, 71 Bohn House, New York City. Price, \$2.50 in advance.

The Midsummer Holiday Country is a popular for richly illustrated articles. Also is the Southern, Helldelberg, Sea Birds, Western Art Movement, are interesting articles. There is the annual amount of first-class fiction, and the War Series contains papers of unusual interest. Dr. Wash. Gladden contributes a paper on Labor and Capital, in which is stated, with great force, the situation of both sides. Other contributors publish the making of a very fine number. Century Company, New York, \$1 a year.

Time and labor saved by the use of JAMES W. PEARLINE'S Solid teacups everywhere, but be sure you are not imposed on by the vile imitations in the market.

MISCELLANEOUS.

THE NEW ORLEANS DISTRICT CONFERENCE will be held at 8 o'clock, August 29. Rev. D. A. Little will preach the opening sermon at 11 a. m., Thursday. Regarding stewards, please bring or send the Quarterly Conference journals for inspection. The Sunday-school Conference will be held on Saturday, August 30. A Sunday-school experience and other workers are invited to participate in the work of this Conference. We have to have Bishop Galloway with us. The following sermons will be delivered during the Conference: On Foreign Missions, Rev. W. C. Black, D. D.; on Education, Rev. A. D. McVay, on Church Extension, Rev. L. Carly.

The District Conference of the Home District Louisiana Conference, held for A. M., Wednesday, August 25, 1886, and will be held at 8 o'clock, August 26, 1886, and will be held at 8 o'clock, August 27, 1886, and will be held at 8 o'clock, August 28, 1886, and will be held at 8 o'clock, August 29, 1886, and will be held at 8 o'clock, August 30, 1886, and will be held at 8 o'clock, August 31, 1886, and will be held at 8 o'clock, September 1, 1886, and will be held at 8 o'clock, September 2, 1886, and will be held at 8 o'clock, September 3, 1886, and will be held at 8 o'clock, September 4, 1886, and will be held at 8 o'clock, September 5, 1886, and will be held at 8 o'clock, September 6, 1886, and will be held at 8 o'clock, September 7, 1886, and will be held at 8 o'clock, September 8, 1886, and will be held at 8 o'clock, September 9, 1886, and will be held at 8 o'clock, September 10, 1886, and will be held at 8 o'clock, September 11, 1886, and will be held at 8 o'clock, September 12, 1886, and will be held at 8 o'clock, September 13, 1886, and will be held at 8 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WHOLE NO. 1568.

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DAVID MORTON, Sec.,
320 W. Chestnut St., Louisville, Ky.

Christian Advocate.

THURSDAY, AUGUST 19, 1886.

AUGUST.

BY LUTHER GUY.

For August, the last of fall the month,
We find our days are warm and bright in thee;
Thy sun and the fullness of the summer time,
Thy light and the fullness of the summer time.

Just when the sun is shining all his own;
Just when the sun is shining all his own;
Just when the sun is shining all his own;
Just when the sun is shining all his own.

The flowers are all in bloom of the land,
The flowers are all in bloom of the land,
The flowers are all in bloom of the land,
The flowers are all in bloom of the land.

They climb the heights to rest in summer calm,
And wait the sun and the sun's glow;
They climb the heights to rest in summer calm,
And wait the sun and the sun's glow.

For them, fair month, bring forth thy royal pomp,
Blue mountain peaks against the blue sky,
For them, fair month, bring forth thy royal pomp,
Blue mountain peaks against the blue sky.

And yet we feel a precious memory,
So fast the seasons urge each other on;
And yet we feel a precious memory,
So fast the seasons urge each other on.

Millions will think of thee when thou art gone,
Millions will think of thee when thou art gone,
Millions will think of thee when thou art gone,
Millions will think of thee when thou art gone.

Vicksburg District Conference.

The Vicksburg District Conference met at Rolling Fork, Miss., July 22, 1886. The presiding elder, Rev. W. L. C. Hunnicutt, was promptly at his post, and presided over the deliberations of the body with his accustomed executive skill and grace. There was a very sho attendance of the clerical and lay members. Of fifteen preachers in active work, only five were present; of thirty nine laymen, only eight were present, and not a single local preacher. Some had been away by affliction; some had been to Sashore. Each year's experience confirms our opinion that this rich wheel in our machine needs lubrication. Too much friction somewhere. This body has neither judicial nor legislative capacity, and this may be why it has so little attraction. Its business consists of inquiry into the personal official duties of the workers and reports upon the various phases of church work. Owing to the scarcity of members the work of the Conference was finished in two days. Dr. T. A. S. Adams, president of Centenary College; Rev. T. C. Bradford, president of Port Gibson Female College, and Rev. A. D. McVay, president of East Mississippi Female College, were present to represent their interests. Their schools ought to have the support and patronage of all Methodists. Is a Methodist loyal to his church and his vows who does not support Methodist schools? Can our schools prosper without our hearty support? Can the church live without her schools? These are vital questions. In the district there seems to be a general spiritual growth. Sunday-school interests are well cared for, and this growth of the church is growing and increasing in numbers and influences. The finances of the church throughout the district are well up as compared with past years.

There is quite a move toward church building in places heretofore destitute. Houses of worship are being renovated and painted. The preachers and their families are being made more comfortable by the repairing of parsonages and affording additional furniture.

There is a steady numerical increase in the membership and general observance of the ordinances. Some prayer meetings and class meetings in parts of the district. The Conference recommended the establishing of a mission along the line of the Louisville, New Orleans and Texas railroad between Harrison and Homo Chitto river.

We had good, strong preaching twice a day. The people seemed attentive and over-anxious because their preachers did not come; not enough to go around. The brother who did not come because he was afraid the town would be crowded, and he would have to go two miles in the country, had he come, he would have been relieved of his fears.

Your complaint, Mr. Editor, can not lay at our door, for we spoke kindly of you and your paper as indicated in the report of the Committee on Religious Literature, which is inclosed for separate publication, as also the report on temperance.

The election of lay delegates to the Annual Conference resulted as follows: A. Holloman, C. K. Marshall, N. J. Vick, B. C. Kelley. Reserves: J. C. H. McKinney, Dr. G. W. R. Hubert. Fayette was selected for the meeting of the next District Conference.

After voting thanks to the Louisville, New Orleans and Texas railroad and the "Little J." for favors shown, and to the good people of Rolling Fork for their kind hospitality, the Conference took a final adjournment.

W. H. A. HOLLAMAN, Sec.

FAYETTE, MISS., AUG. 3, 1886.

REPORT ON TEMPERANCE.

This committee offers the following report:

That they notice with satisfaction and pleasure the rapid and substantial growth during the past year, since the adjournment of this District Conference for the year of 1885, of the temperance movement; that the Legislature of this State has enacted laws by which every county can decide by popular vote whether or not the liquor traffic, that "matchless evil of the age," shall be

continued within its boundaries, through which local option laws many counties will be able to expel from their midst the ruinously fatal, strong drink business; that some counties have already accomplished this end, and by reason of the active and earnest work of the Woman's Christian Temperance Union and the prohibition organization; that great advancement has been made towards success of the cause of "God, home and native land" for the abatement of the dreadful traffic in and the consuming of intoxicating drinks throughout the entire land; that many good men and noble women have become devoted workers and advocates of temperance; that we have, at present, every reason to be hopeful; that the glad day is not far distant when our State will be in a large measure relieved of this wretched traffic with all the evils therewith attending. Now, therefore, in consideration of the above, and realizing that this "giant evil of the nineteenth century," the liquor traffic, is a great and formidable obstacle to the advancement of the cause of Christianity and the work for the salvation of souls, and that it is the duty of every person who professes to be a follower of the Christian religion to exert his every influence to suppress this needless and evil-producing traffic. We respectfully submit the following resolutions for the approval of this Conference:

Resolved, By this, the Vicksburg District Conference held at Rolling Fork, Miss., July, 1886, that we heartily approve and endorse the prohibition work now being earnestly prosecuted in this State, and recommend that all pastors and every member of the church do assist by active work and faithful prayers, all in their power, the advancement of temperance through prohibition.

Resolved, That we congratulate the many members of the Woman's Christian Temperance Union for the good they have done in behalf of suffering humanity, and pledge ourselves to aid them as best we can in their earnest efforts, extending to them our prayerful interest and co-operation.

Resolved, We suggest and urge that children everywhere be instructed as to the effects of alcoholic drinks, and that temperance literature may be freely circulated to the end, that public opinion may be educated to realize the incomparable evil arising from the liquor traffic, and that it is the duty of all good citizens to oppose the nefarious business.

REPORT ON RELIGIOUS LITERATURE.

The importance of a religious newspaper can not be over-estimated. It tells weekly what is being done for the cause of Christ; it puts the reader in sympathy with all who labor and pray in that behalf; it brings its tender tributes to the memory of those who have lived well and died in the faith, and, as from a lofty pulpit, it gives forth the word of edification and comfort and exhortation to the church. The character of the current literature read by a people indicates and determines their spiritual life. If, therefore, the church fails to employ the press efficiently, she neglects a great arm of power and to take advantage of an opportunity given her in the providence of God. Hence, we deem it of the highest importance that the literature of the church should be circulated and read by our people. No home should be without a copy of one of our church papers.

The New Orleans Christian Advocate is eminently worthy of our patronage. It has now an able editor, as it has always had, and we believe that under his control the paper will maintain its former high character and that it will continue to be a blessing to the church and the country. The elevation of its late editor, Rev. C. B. Galloway, D. D., to the episcopacy was a matter of rejoicing to us all, and yet the pleasure of it was lessened by the fact that he would no longer fill the important post of editor of our Conference organ. We believe, however, that he has a worthy successor, whose editorials are especially instructive and apostolic.

The church is to be heartily congratulated that our central organ, the Nashville Christian Advocate, is an excellent paper. It deserves the largest circulation, and we hope it will attain to the fifty thousand sought for. This model paper will prove a blessing to any home to which it may make its weekly visit.

We are glad that the Quarterly Review, after the present year, will be changed into a bi-monthly, and that Dr. Harrison will be its editor.

Resolved, That we will endeavor to increase the circulation of the New Orleans Christian Advocate, setting it forth before us as a worthy and practicable end that the paper should find its way without exception to the homes of all our people.

Delhi District Conference.

The twentieth session of the Delhi District Conference convened in the Methodist Episcopal Church, South, at Waterproof, La., July 28, 1886. The Rev. R. R. Randle, R. 2, president. The business of the Conference was transacted in harmony of spirit and in the love and fear of God. The attendance was small, both of ministers and delegates. Many, and we charitably believe all, were absent for reason of sickness; some were engaged in church work that could not be neglected and others by reason of the rains and bad condition of the roads throughout our country. I dare say that those who did not attend regret it; I know that all who did attend are glad they did. And of one thing I am sure, that the people of Waterproof were made

glad, and many said after it was all over, "How we do miss the preachers!" But in one thing, dear Advocate, the people, one and all, were disappointed, and that one thing was the conspicuous absence of the promised Bishop. We, in this rougher part of the vineyard, do so much desire to see and hear a live Bishop of the Methodist Church. Bishop Galloway was expected to attend this Conference, at least by many, and, as he did not, we were disappointed. It is true that a Bishop is only a man—a preacher—but there is a spirit of loyalty in the Methodist Church that constrains us all to do honor to those whom that church has elevated. But our disappointment was not permanent, for God in his providence sent us a sufficient number of faithful ministers who ably supplied the spiritual demands of the occasion, and who, together with their lay brethren, looked faithfully after the interests of the church in her various departments of work in this district.

The work of the Conference was done by committees, and their several reports were interesting, though they did not show any great advance in the whole. There was evident improvement in some while there was none in others.

The Committee on the Spiritual State of the Church reported some advance at most of the charges in the district, and offered a resolution setting apart the Friday before the fifth Sabbath in August "as a day of fasting and prayer for the outpouring of the spirit of God upon us and our labor."

Report on Sabbath-schools was interesting, as also that on temperance and missions. All of these, and, in fact, all the reports, were more or less considered in debate, and much zeal was manifested by all who took part therein.

The saddest report of all, and, by no means the least interesting, was that of finance. Poor thing! its figures were so meager, so unexpressive and few that they were incapable of a combination expressive of even a decent sustenance; and, as our good Bro. T. H. Dalton, who reported on this subject, said the mystery how our preachers did live "was a secret that must ever remain with them that fear the Lord." Oh, this question of ministerial support! There are three classes of people connected with this vital question, and oh, how soundly do they rap each other on all occasions! The poor steward! Oh, how their heads are thumped, and justly, too, perhaps oftener than many of them will admit! Mine (for I belong to that unfaithful corps) was sorely touched on this occasion. And the dear, poor people who hold the purse, how they do get in! And I, of course, think they deserve much chastisement. And then the dear preacher, too, comes in for his share of the blame. And let me say with all due respect, love and reverence for him and his calling that in the sight of God he is most always the least to blame, but last of all, though unconsciously, the real sinner in the financial closet.

But, Mr. Editor, I am off the track. It was expected of me to report the District Conference, and not myself.

And to resume the report of Conference work let me tell the best I can what was said and done on the subject of books and periodicals.

The brethren who had that subject under consideration heartily endorsed, among many good things, especially the New Orleans Advocate, Nashville Advocate and the Methodist Quarterly Review. They urged all Christians, and particularly heads of families, to consider their duty and obligation in supporting and reading the books and periodicals published by our church. We are informed in this report that our Sunday-school literature is pretty generally used, and also disclaimed the lamentable fact that in some of the charges of this district, where there are hundreds of members, there are only tens of subscribers to the New Orleans Advocate. The report closed with a resolution urging the preachers to make special efforts to secure subscribers to the New Orleans Christian Advocate.

At the close of the Conference on Saturday a resolution of heartfelt thanks was voted to the good people of Waterproof for their hospitality in ministering to the creature comforts of the attending brethren—a hospitality they, the people, freely gave, and in giving were blessed, and they are happy yet and will ever be that it was their privilege to hasten it.

A resolution was also voted complimenting our active, efficient and retiring presiding elder, the Rev. R. R. Randle, who has been among us nearly four years in labors abundant, zealous in love, and who will carry with him the prayers and blessings of all Christians in the Delhi district.

There was held divine service as usual on such occasions, and instead of praising the preaching or the preachers I will simply mention the names of those who ministered to us in this holy calling—Rev. J. A. Parker, William Hart, T. C. Monahan, T. H. McClendon, T. S. Randle, J. E. Riddle and Presiding Elder Rev. R. Randle. We also had a good sermon from Rev. T. C. Bradford, of the Mississippi Conference, who visited us in the interest of the Port Gibson Female College, which institution is one of the promising foster children of the Methodist Episcopal Church, South.

There was no great revival as we often hear and read about, but the eleven o'clock service on Sunday was a sweet occasion, and as the tall form of

the officiating minister, Bro. Parker, stood in the shadow of the cross holding forth to the people the great sacrifice, I think all Christian hearts were strangely warmed and filled with wondrous love, and as the bodies of mortals crowded the church so did the presence and spirit of the immortal and ever-blessed God pervade the whole worshipping assembly.

I should have also said in reporting the work of the Conference that West Monroe was selected as the place for the holding of the next District Conference.

B. F. BONNEY, Sec.

Trip to Conference.

Mr. Editor: The Delhi District Conference convened in Waterproof, Tennessee, July 28-31. The writer left Monroe on the Vicksburg, Shreveport and Pacific railroad for Vicksburg on Monday, the twenty-eighth, in company with the cultured and vivacious pastor of the Baptist Church, Rev. J. A. Parker, and T. H. Dalton, a lay brother from that charge. At Girard station we had the pleasure of greeting the portly and animated pastor of the Richmond circuit, Rev. C. T. Munholand, whose face always reminds one of a full moon in harvest time.

The ride from Monroe to Vicksburg is a very rough and tedious. The track is very uneven, and we jostle along at the rate of about nine or ten miles an hour. Happy the man who has congenial companions on so tiresome a trip! Quite a large force of convicts are employed in raising the road above overflow between these two points. The work has been going on all the year; but, as in many reaches the road had to be raised eight or ten feet, it will require several months to complete it. We were told that a thousand convicts are employed on this work.

As our host, "T. P. Leathers," did not leave until 5 P. M. on Tuesday, we spent the whole of that day, until the hour for departure, in perambulating the historic city of Vicksburg. It is certainly a city of activities and do-livvities, especially the lornor. After climbing one of those steep streets one is ready to sit down and say, with Paul, "I bodily exercise proleth but little." It means a great deal for many a disciple in Vicksburg to say, "Let us go up to the house of the Lord." I could not think of the old negro who prayed in the congregation that the brethren might all be delivered from the "upsettin' sin." A brother went to him at the close of the service and tried to correct him, telling him that he should have said "besettin' sin." He replied: "Look here, brother, I was alludin' to whisky, and if I datant an upsettin' sin, I don't know what is." I should think a man the least top-heavy would find it an easy matter to upset himself in Vicksburg. At five o'clock we left this famous city and next morning reached our destination, Waterproof—or, rather, the Waterproof landing, more than a mile below the town.

What changes have taken place since we were here in 1875 and 1876! You understand that see, Mr. Editor—not the editorial "we," but you, as my presiding elder, and I, the preacher in charge of Tennessee circuit. Then Waterproof was water bound, and that at a rapid rate. Everybody and everything was then on the move, and evidently in the right direction, although backward. Great excitement prevailed in Waterproof during the fall of 1875. Sometimes an acre at one time would cave in, and these caves would be likely to occur during the night as during the day. Mrs. Stuart, I remember, lost a large portion of her lot during one night, which took off a part of her garden, and twenty-five or thirty feet more would have taken off the house. The parsonage, which in the early part of the year was on the third street back from the river, was on the first of November within forty steps of the river. On retiring to my room that night dear Father Clegg, the occupant of the parsonage at that time, humorously informed me that he could not promise that I would not be in the river before morning. Now, what a change! An extensive and bar has formed in front of the town and every year the river is receding further and further away. Now the boat landing is about a mile and a half from town.

This scribbler will never forget the tender manner in which he was treated by those kind people during his late visit. It made me feel well paid for all the little annoyances of flood which I then had to encounter, and the fire which, on the eve of my departure, destroyed my little all, in sleep, and hear, and know what I did on my recent return. My home was with Rev. B. F. Bonney, one of our local preachers, at whose attractive home this itinerant always found a hearty welcome and the best of entertainment during his two years' pastorate on that circuit. I would like to mention others of precious memory; but this letter is already too long.

Bro. Bonney was secretary of the Conference, and will doubtless furnish you with a report of the session.

WM. HART.

Minutemen are God's messengers, dropping from their wings the dew of heaven on thirsty souls. One writer calls minutemen God's bees, bringing nectar from the flowers of Paradise which they leave with them that wait for his mercies, and then fly away only to be succeeded by others. But it is only to those who wait for the nectar and the dew, that the minutes give their treasures. It is only they who "hunger and thirst after righteousness" that are filled.—Zion's Herald.

From the Work.

PLEASANT HILL CIRCUIT, LOUISIANA CONFERENCE.

Mr. Editor: As the Pleasant Hill circuit is one among the oldest of the Louisiana Conference, news from this work will be of interest to many of the preachers of our Conference, as well as all true lovers of our beloved Zion. On our arrival on this work we found much that needed to be done before the preacher and his family could be even comfortable, although the good sisters had done something in the way of replenishing the parsonage; yet it looked to us as if we were near our dears. No lot or stable for our horse, neither shelter for our luggage; and worst of all, no house of worship, save a small school-house, and it full of writing-desks and other fixtures, which rendered it a very unsightly place for religious service with any degree of comfort, either to preacher or congregation. All of this brought about by the railroad falling to pass through our village, leaving old Pleasant Hill two and a half miles to the east, where a depot was established. Then the merchants and citizens began to move, till finally all had moved to the depot, leaving our good church building and somewhat of a parsonage two and a half miles from our congregation.

Now, Mr. Editor, we wish to inform you and the brethren that these difficulties have been met and overcome. We went to work, and by the assistance of the brethren and friends we have succeeded in getting our church moved and rebuilt in our new and thriving little village, which is said by all who have seen it to be a much more beautiful structure than the old one. We have preached twice in our new house (for so it is) to bright and cheerful-looking faces. All of this has been done at a cost of about seven hundred dollars to our people. Our parsonage is somewhat improved. We also have a good crib, stable and lot newly fixed, and some corn in the crib, and from the look of our crop project, neither people or the preacher will want for bread next year.

The spiritual outlook on the work is good. We closed a meeting at Bathed last week which continued five days, which resulted in thirteen conversions, four accessions by letter, and about the same number will join the Baptist Church as a result of our meeting.

Our Beniah Camp Meeting begins on Friday before the first Sabbath in September, and we invite all ministers to come. And you, Mr. Editor, have many friends here who would be glad to see you; hence, we extend to you a cordial invitation.

J. M. JOHNSTON.

REMOVAL.

Mr. Editor: The voice of song and praise is hushed in our sanctuary, and we are now at our homes enjoying the sweet influences and results which over follow a season of refreshing from the presence of the Lord. We deem it not improper now to tell the many readers of the Advocate what great things the Lord has done for us at Rehoboth. Our beloved pastor, Bro. I. B. Roberts, began a series of meetings there the fourth Sunday in July, which lasted eight days. He was assisted by our local brethren, Dr. C. W. Campbell, Casey Campbell and Jimmie Leggett. The two last mentioned are only a few months old in the ministry. The gospel was preached in its purity and with great earnestness, and the Lord met with us in power. The altar was often crowded with penitents, and twenty claimed to know Jesus in the forgiveness of their sins. A number of backsliders were reclaimed, and there were eighteen accessions to the church. This statement, however, gives a very inadequate idea of the good that was done. Our church is wonderfully revived. Those children of the devil, Prejudice and Bitterness, are driven from our midst, and we are united in the bonds of Christian love. It is the honest conviction of this writer that our church is in a better condition than it has been for ten years past. We now have a long list of soldiers of the cross who will pray in the great congregation and testify for Christ on any occasion. New family altars have been established, and we are moving on harmoniously to that better land. The increase of thanks giving is still burning on the altar of our hearts, and we trust the odor thereof is constantly ascending to God as an acceptable sacrifice. May the good work go on, in the earnest prayer of one who loves the cause of Christ.

J. N.

HOUSTON AND WESLEY STATION.

Mr. Editor: I have just closed a meeting at Wesley Chapel of seven days' duration. God greatly blessed the means used for the advancement of his kingdom; hence the result was glorious. Cold and spiritually dead church members were revived and promised to occupy a higher plane of Christian work and experience. Members who were distant toward each other were drawn closer together by the tender words of Christian love. Eight persons professed faith in Christ and confessed him before men. Six joined the church; others are almost persuaded to do likewise. Had very large congregations and remarkably good attention. Bro. R. H. Kennedy and J. L. Gunn, local preachers, rendered valiant service during the meeting. To God be the glory all the praise. Have added twenty-five members to the church since Conference.

R. H. KENNEDY, P. O.

AUGUST 3, 1886.

DEDICATED AT LAST.

Mr. Editor: Our church at Raymond was to have been dedicated the first Sunday in July by Bishop Keener, but an attack of lunibago prevented his coming, and the dedication was postponed one week, trusting one of the seven Bishops at the Seashore Camp Meeting would honor us with his presence and dedicate our offering to God. Not one came, and the ceremony was postponed to August 1. Bishop Galloway promised to come, and we were all expectancy. Every body was delighted. But, alas! when Sunday morn dawned fair and warm Bishop Galloway telegraphed from Jackson: "Am summoned back to Brookhaven; Dr. Johnson dying." The cause of our third disappointment only made our sorrow greater.

A telegram was immediately sent to one on whom I have several times relied in emergencies, but not before five o'clock in the afternoon did an answer come. From his wife came the cheering words, "Dr. Andrews will dedicate the Raymond Church to-morrow." God bless that good woman!

Sunday morning dawned bright and the congregation promptly assembled, filling the main room and the lecture room. Rev. C. G. Andrews, D. D., not a Bishop, but of timber enough to make two Bishops, was there in the spirit of the Master. His sermon was a magnificent exposition of the text: "Without controversy great is the mystery of godliness." (1 Tim. iii, 16.)

We needed just one hundred dollars to meet all obligations. At his all \$105 was promptly pledged. This done, our beautiful little temple was presented by Maj. Geo. W. Harper in behalf of the Building Committee and Board of Trustees, and by Dr. Andrews received and formally dedicated to Almighty God in accordance with the book of discipline of the Methodist Episcopal Church, South. A love-feast at 5:30 P. M. was conducted by local elder, Dr. W. T. Besli. Not many were present, but he was revealed when said, "Where two or three are gathered together in my name, there am I in the midst of them." At 8 P. M. Dr. Andrews again preached, his text being Dent. xxxii, 31. He had liberty and spoke as the Spirit gave him utterance. It is seldom that two such sermons are heard on the same day.

T. L. MELLE, P. O.

BOSTON'S DEPOT, MISS., AUG. 4, 1886.

CHARLESTON, MISS.

Mr. Editor: I would like to say through the Advocate that while my heart has been made so sad by the death of my dear wife, which occurred May 23, God has blessed me in my first meeting of seven days. We had thirty-one additions to the church, and about thirty conversions. To God be all the glory. I ask an interest in the prayers of my brethren in my great trial. I sent a notice of the death of my wife day after death. It was not published.

C. C. GISHAM.

JULY 2, 1886.

(The notice did not reach us. Our brother has our deepest sympathy in his great affliction.—Ed.)

WEST POINT, MISS.

Mr. Editor: We have just closed a very successful revival in this charge. Twenty-three accessions to our own church; others will join. This has been in many respects the best meeting held in our church here for many years. It leaves the charge in better condition. We can repeat an aggregate increase of seventy-six members since the winter has been in charge. We have also built a nice new parsonage. Methodism is on a boom. Many thanks to Bro. Bowen, Bachman, Doran, Worham, Long and Oakley for assistance.

E. O. KILBORE.

AUGUST 7, 1886.

HAYNEVILLE, LA.

Mr. Editor: I closed a meeting at Colquitt on the fourth of this month which lasted five days. Rev. J. W. Medlock, of the Homer charge, came to my assistance on the third day of the meeting and preached five sermons, which produced good results. Many were blessed, so they publicly testified; membership generally revived and new resolutions formed, which they said they, by the grace of God, intended to carry out, and my prayer is that they may do so.

O. R. COOPER.

AUGUST 6, 1886.

P. S.—Five new subscribers to the Advocate during the meeting.

C. R. G.

11/11/11 11:11 AM

evil habits and the characteristic vice of avarice. Yet all the while we may have been arriving after the good, pursuing the evil, keeping our feet heavenward; and yet still clinging to the evil, and keep his commandments never at any time wholly giving it up. It is the struggle after ideal existence. This at all is the tragical feature of life; that it is linked with so much failure in character; that it is given for wisdom, and yet we are not wise; for goodness, and we are not good; for courage, and we are not brave; for forgetfulness and again we are not forgetful; for love, and yet we are not full of love, and we are full and hard and weak and selfish. This makes the bitterness of death and calls out the cry: "Vanity of vanities, all is vanity!"

It is the struggle, and not the winning, that insures the triumph and brings shadow to death. Character is not the possession of talents and weaknesses and periclit phases of life, nor the limitations and accidents of present existence; but by the central purpose, the innermost desire of the heart. If that is turned toward God and his righteousness, it is not at last being as character. Dr. Munger.

The Rev. John Stewart, Esq. Orange, N. J., writes: "My wife has been cured of Erysipelas of long standing by Palmer's 'Skin-Success.' One acquaintance who had Barber's Itch, and a number of others who suffered from different skin diseases, have also been perfectly cured by its use."

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. A. S. ADAMS, D. D., REV. J. T. SAWYER,
REV. W. L. C. HUNNUTT.

THURSDAY, AUGUST 19, 1886.

Bishop Foster has made the remark that if the good people of the land would stand together one day they would wipe out the saloon. Oh, for that day! "Thou art so near and yet so far."

Bishop Keener left the city last Tuesday evening for his tour of the Pacific Conference. He goes by way of Chicago and St. Paul, and expects to be absent until about the fifth of November. The Bishop is in fair health, and our brethren in that far-away land will find him full of zeal and work as of yore. The prayers of the church in the East will ascend in behalf of his work for the church in the West.

Let every reader of the ADVOCATE consider himself or herself hereby constituted a special committee of one to secure one new subscriber during the next thirty days. It seems that one month is ample time in which to get one new name. The reason that any church work is not done is because it is not worked at with energy and a determination that will be satisfied with nothing less than the largest success. It is a very small thing to ask each reader to procure one new name within the limit of one month's time; but it will be the grandest thing for this ADVOCATE that ever happened. Try it and see the ADVOCATE boom for once.

We publish in another column—and we wish the reader to turn to it as soon as he reads this and give it a prayerful perusal—Bishop Hendrix's article, "Double Your Subscriptions." The president of the Board of Missions some time since requested Bishop McTyeire to furnish an article for the church, touching the matter of missionary collections; and the senior Bishop has put his imprimatur on Bishop Hendrix's article and sent it forth again. How many of our readers are willing to follow the example of these leaders of the Lord's hosts by denouncing their contributions to the missionary cause? The Lord hath need of all, brethren. If we had all our property consecrated to God, the financial question would solve itself, and whenever money was needed it would be the simple matter of drawing a check for the amount.

The publishers have been sending out notices to some of our delinquent subscribers, and they have been getting some good replies. One brother writes: "I will report all satisfactory in a few days, and am obliged to you for your favor." Subscribers can easily tell when their time expires by looking at the label, and then is the time to renew. Don't wait to be reminded of the expiration of your time. Don't run the risk of being cut off. You can't afford to lose a single number.

In this connection we commend to our brethren in the ministry the following from the Holston Methodist:

Methodist preachers are next thing to omnipotent in certain lines. They have a tremendous influence over their people. If they will, they can put their Conference paper into nearly every family of their respective charges. They can kindle these lamp lights at contiguous points throughout the church, chasing doubt, and sin, and misery away from the bosom of the church—the city of God.

We commend to the careful perusal of families where card playing is allowed the following from the Philadelphia Ledger. Let the girls ponder it seriously:

There are so many ways in which girls can be amusing, entertaining and useful to themselves and others that it seems a great pity that any of them should resort to the common vices of coarse men. That they do so in the evening entertainments of private and elegant homes and at the most fashionable summer resorts appears to be beyond question. And that the results will appear in unlooked-for demoralizations in the future of what is called good society may be seen among the certain temptations of natural law. Young ladies may not be expressly susceptible to such proxy moral arguments, but they should not forget that the young men who gamble with them, and who appear to enjoy the fun, lose their respect for young ladies in the exact measure that the latter cease to be governed by the womanly feelings and standards of character. Men may laugh at the shrewdness of a girl in a game of cards for stakes, but she is not the girl they will trust or honor or that they care to marry. That is an argument to the quick, and may find its way home. The man who marries a gambling girl is already an ineffectual savior in a divorce court.

Our Church and Temperance.

(From the Discipline.)

CHAPTER V.

OF TEMPERANCE.

* *W. L. C. H.* What shall be done for the extirpation of the great evil of intemperance?

Ans. 1. Let all our preachers and members faithfully observe our general rule which forbids "drunkenness, or drinking spirituous liquors unless in cases of necessity."

Ans. 2. In cases of drunkenness let the Discipline be administered as in case of immorality; drunkenness being a crime expressly forbidden in the word of God. In cases of drinking, except in cases of necessity, let the Discipline be administered as for imprudent or improper conduct.

Ans. 3. Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage; and if any shall engage in such manufacture or sale, let the Discipline be administered as in case of immorality.

We print the above entire chapter of our book of discipline because we have reason to know that a great many of our people do not possess the book and do not know what our church requires of them. The subject of temperance is stirring this country to-day as it was never stirred before. From the Atlantic to the Pacific, from the lakes to the gulf, the people are being moved by it. The newspapers, secular and religious, the monthly magazines, the pulpit and the platform, the school-room and the workshop, the forum and the legislative hall, are all laying out their best energies upon one side or the other of this absorbing question. The great churches of the land, through their conventions and conferences, have spoken out in terms not to be misunderstood. The above chapter is the deliverance of the Methodist Episcopal Church, South, on this subject at her General Conference in Richmond, Va., May last. It is more than a mere deliverance of opinion on the subject. It is her positive law, enacted after one of the ablest debates that was ever listened to, and is binding upon every one of her members. Her opinion on the subject is given emphatically in the question that begins the chapter, and that opinion is given in unmistakable words. Intemperance is "the great evil." The purpose of the church in regard to this "great evil" is set forth in a word whose meaning reaches to the lowest bottom of the whole matter. While it is a steady word, and maybe rather unorthodox, it has a tremendous meaning. "What shall be done for the extirpation of the great evil of intemperance?" What shall we do to take the thing up by the roots? How can we so uproot it that it will never sprout again? The church has no idea that lopping off the branches of this deadly weed will free the air of its poisonous odors. She does not believe in half measures. Her purpose and resolution and aim all point to utter extirpation—taking up by the roots this great evil.

As the Discipline is a book not very familiar to many of our readers, a little explanation of this law and the method of executing it will not be out of place. The general rule of our church forbids "drunkenness, or drinking spirituous liquors except in cases of necessity." This defines us as a prohibition church. No law can be more prohibitory in its spirit than this general rule. All human laws proceed upon the assumption that there may be violations, and hence have penalties attached, that in the punishment of transgressors others may be effectually warned. The law makes a difference in the penalty according to the grade of transgression. In this chapter we see three kinds of transgression, but only two kinds of penalty. That simply means that the law makers in this case consider drunkenness and the manufacture or sale of intoxicating liquors to be used as a beverage, as crimes on a par with each other, for each has the same penalty attached. All our people, preachers and members are required "faithfully to observe this general rule." If any fail and are guilty of drunkenness, then the law is to be administered as in a case of immorality. The reason for this procedure is that "drunkenness is a crime expressly forbidden in the word of God." The law of God and the law of the church consider the drunkard a criminal, and the church is not the place for unrepentant criminals. To reach this class of transgressors of the church law the same legal process is applied as in any other immorality. As far as the legal process is concerned, and according to the plain meaning of the terms of the law, the drunkard, who has on him the church vows, is on a level with the adulterer and thief and swearer. In the execution of the law he is proceeded against directly without any preliminaries. The process is explicit: "When a member of the church is under report of immorality the preacher in charge

shall appoint a committee of three discreet members who shall investigate the report, and if they judge a trial necessary, they shall prepare a bill of charges and specifications and appoint a member of the church to prosecute the case." The accused is allowed time and opportunity to make ready his defense, and if, upon the trial of the case, he is proven guilty, he is excommunicated. He is proved to be a criminal against the law of God and the church, and is expelled from the communion of the church.

Now, in regard to the manufacturer or seller of intoxicating liquors to be used as a beverage the very same process applies. The law above says: "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, and if any shall engage in such manufacture or sale, let the Discipline be administered as in case of immorality." The violator is to be proceeded against directly and without any preliminaries because the statute puts him down upon the same level with the drunkard. The church could not have given a clearer statement of the estimation in which she holds the man who manufactures or sells intoxicating liquors to be used as a beverage, nor could she have defined and set before the world in bolder relief the position which, in her judgment, he occupies in the church and in society.

But the law is different "in cases of drinking, except in cases of necessity." The direction here is: "Let the Discipline be administered as for imprudent or improper conduct." This violator is not classed so low as the other two. The legal process in this case begins with preliminaries which allow the offender opportunities of repentance and amendment. The process is: "First, let private reproof be given by the preacher or leader; if there be acknowledgment of the fault and promise of amendment, the person may be borne with; if not, the preacher must take with him two or three faithful friends, who shall labor to bring the offender to repentance; if he will not hear them and there be no sign of amendment, he must be dealt with as in case of immorality." The man who will not hear and heed reproof on such a grave subject as the violation of solemn church vows is put down upon the same level with those who are guilty of the grossest immoralities.

Our law on this subject is as plain as it can be. It is impossible to misunderstand it. The processes detailed above are those by which we seek to maintain the authority of the law and to preserve the sanctity of the church. This conclusion is reached. Every Methodist who is drinking liquors as a beverage is an out-and-out law breaker! Every Methodist who is manufacturing or selling liquors as a beverage is an out-and-out law breaker! Reader, if you are either of these, the church classifies you as a criminal, or rather you put yourself in that category by not keeping the church law.

From Mississippi to Georgia.

Spending Monday in Vicksburg, Tuesday in Birmingham, Wednesday in Atlanta and Wednesday night in Athens, Ga., presents a sufficiently rapid schedule of travel for those who wish to study, as we did, somewhat of men and things by the way. Surely the modern railway, with its appendages, is the most stupendous of human achievements. Telegraphs, telephones and many other inventions are scientific and cunning; but the railway that tears up the surface of the earth, bores through its mountains, spans its chasms and rivers with bridges, makes crooked places straight and rough places smooth, furnishing a highway for man and for God, is the grandest of all the works of man. A train of cars in rapid motion is undoubtedly the sublimest work of art.

A night in the sleeper, with no one on the berth above us, was pleasant and comfortable; but the open ladies' car is preferable for day travel and sight seeing. The chair car is better for all purposes than any other I have yet seen. We passed Meridian in the night, and were greeted by a copious rain as we passed through Western Alabama in the early morning. Crope by the way looked promising, though the cotton was much smaller than we had been accustomed to see nearer the Mississippi river. Birmingham is a young and marvelously growing city. My wife insisted on calling it a town until her eyes convinced her that it is a city of no mean pretensions. Its grand buildings, many of them just completed and others in process of erection; its street railway of six miles' circuit, on which two large cars drawn by a steam dummy make a round trip every hour, passing Lake View (a beautiful watering-place where a dozen springs and as

many handsome new cottages for sojourners attract the health and pleasure seeker), and thence running along the foot of the hills in view of the city on one side, and of handsome residences on the slopes of the little mountains on the other; its tall emitting furnace chimneys seen in the distance around whose bases by day and by night acres of glowing fires burn as if the flames of a volcano were escaping from the earth—just there, and many other things that can not be mentioned here make Birmingham a phenomenal exhibition of city making. Prices of real estate sound more like those of the center of New York City than those of an inland Alabama town born yesterday. A corner lot which was sold for \$15,000 last year is now valued at \$75,000. A gentleman who had erected a building for banking purposes at a cost of \$20,000 was in less time than a month after its completion offered \$40,000 for it. He refused the offer, asking \$50,000.

The First Methodist Church is a handsome and commodious structure, seating about one thousand persons. Rev. Hardy Brown, D. D., once of the Mississippi Conference, is the popular pastor of a large membership who worship there. In the southern part of the city Rev. Mr. Whitten presides over another Methodist flock, which has rapidly increased under his pastoral care. In this great and growing city it is altogether meet and right that such a man as Rev. J. W. Rush, D. D., should publish that strong evangelical journal, the Alabama Christian Advocate. Methodism is strong here. May it ever grow stronger!

Leaving Birmingham at one o'clock at night, we should, but for the bursting of a tie of our engine, have reached Atlanta by early breakfast time. The little towns along the Georgia Pacific railway have about doubled their size in the last two years. Saw mills abound and, though the land is hilly and poor, people seem to increase and thrive. Anniston, about sixty miles on the way, is a handsome and growing young city, situated on a high plateau surrounded by hills and mountain spurs which give it a picturesque appearance. Oxanna lies adjacent, and the two are merging into one.

At Atlanta I found the gubernatorial convention in session, which nominated Gen. Gordon for governor. Atlanta is alive and growing. Prohibition has not blighted it, but blessed it amazingly, though there are those who growl to the contrary. As whisky goes, pure water comes in, and Atlanta after two years' hard work on an arduous well finds herself at last supplied with cold water from the depth of eleven hundred feet. The water is not strictly artesian, but is drawn by a steam pump and thrown into an elevated tank whence it is distributed to all parts of the city.

Athens, about one hundred miles by rail from Atlanta, is one of the important cities of Georgia. It is the seat of the University of the State, and has been long known as a place of financial, commercial and manufacturing facilities. The most recently erected of its factories is that of the Excelsior Cotton Basket Company, which proposes to supply the world in general and cotton pickers in particular with cheaper and better baskets than they have ever had before. Athens is a city of eleven thousand inhabitants. Prohibition prevails here, as it does almost everywhere else in Georgia, and to the great benefit and satisfaction of the people. In my next I shall write of prohibition, as that is the only living question which greatly concerns the people everywhere. Fruit here was injured by rain. Good peaches are very scarce. Grapes were also injured, but some good ones are ripening.

W. L. C. H.

The "Paine Loan Fund."

At the late session of the Mississippi and North Mississippi Conferences resolutions were passed establishing a fund for church extension to be known as the "Paine Loan Fund." The amount to be raised for said fund is \$10,000—\$5,000 from each Conference. This is a most worthy enterprise, and will be a fitting memorial of the name and fame of the great man who was so long a trusted and honored leader in our Israel. I would like to call the attention of presiding elders and pastors in these Conferences to this important matter. I understand that only ten dollars has been contributed to this fund up to date, and half of that is the generous offering of an old colored friend of Bishop Paine, residing in another State. Whether the amount is to be raised by the miles of the many or the larger gifts of the few, it ought to be urged with due diligence.

CHAS. H. GALLOWAY.

AUGUST 19, 1886.

From Ruston, La.

At Grissold's Chapel, in the land of Nip and Tuck, the quarterly meeting was protracted for several days. The weather was very warm, but the people came morning and night, and some good, wo trust, was accomplished. There were conversions and reclamations; a few additions to the church; a glorious prayer from our aged mother in Israel, Sister Jane Auld; many souls rejoicing; eluding seed-ticks and fiery red bugs in abundance, and then—the eye-teeth collection. Bro. Nicholson is in great favor with his little flock at Grissold, as he is all over the circuit. He is doing a good work, and will have a good report to render at the Ruston Conference. We stopped at Bro. Cargill's, in Farmerville, to rest a night and then, remounting Traveler, we pressed on to Shiloh under the hot sun and over the hot road. There we found that Bro. Davies had made arrangements for us to preach at night in the meeting then in progress at Alabama Church, ten miles distant. We filed the appointment, and had a gracious baptism of the Spirit upon preacher and congregation. There was shouting, and all felt the power of God. Two promising young men were baptized according to the new form as fixed by the late General Conference and received formally into the church. They solemnly promised the presiding elder that they would pray in public when called upon and take up every duty. At Summerfield we missed the thorough-going Bro. Matthews, who was a school-fellow of Sam Jones, and has gone eighty miles beyond San Antonio to live. Then Bro. Lee Harper's seat was vacant, he having taken his place above. He was of the best, and is greatly missed by all. Sickness in the neighborhood interfered somewhat with the congregations; but we nevertheless had a good meeting, and realized in cash and subscriptions all the Conference collections. We had the pleasure on Sunday afternoon of making a talk to a large and flourishing Union Sunday-School that meets in the Baptist Church.

Summerfield, though just a village, has four white churches—a Methodist Episcopal Church, South, a Protestant Methodist, a Missionary Baptist and a Hard-shell Church.

On our return to Ruston for a short stay we find among our letters one from Miss Lechada B. Helm, the secretary of the Woman's Department of the Church Extension Work. She says: "We hope by a speedy organization and the zealous working of this department soon to relieve the itinerancy of the one drawback to its perfect efficiency—the lack of parsonages. I trust our preachers will all stand by this movement and encourage our women to enter into the work, for the co-operation and prayers of all shall be needed to fully accomplish the work we have undertaken."

Miss Helm deserves the full sympathy and best help of all, pastors and people, for she has devoted herself to a work of practical benevolence, the need of which has been long felt. It is a great point with us preachers to know that when we get to our new work we can go at once into a parsonage and call it home during our stay on that circuit. To have to rent, and that at a time of the year when no house can be had, as is generally the case in Louisiana, or to have to board or move about on one's work from pillar to post, literally living among and upon the people—a sort of sponging, you know—is not altogether agreeable to the parties concerned. Not having a house at hand to which to take one's family, especially in the wild, frontier and malarial fields, must be a very great evil. No preacher and his wife can hope to bring up their little ones in the way they wish if there be on the work no house that they may use as their own, and in which they can make and enforce their own regulations and rules and their children be spared the appalling process which goes on wherever the pastor's family are public property and have to live around. In order to the best results a man, be he preacher or layman, should have a settled home, and if the Methodist ministry can not enjoy this to the extent that others may, they at least should be in a home unmolested and to themselves for the term of their stay on the circuit they serve. Further, if the wretchedly paid preachers must out of their ridiculously low salaries spend something for rent or board, it is hard to understand how any such can keep out of debt. That noblest class of women, the faithful wives of the preachers on hard circuits, alone can tell how that sin in arithmetic is done. In passing we can not refrain from declaring, after a few years of work for souls among our brethren on just such circuits, that the preachers' wives deserve, and in not a few cases will

get, brighter crowns from the Master's hand than the preachers themselves. If there be no parsonage on a work, the preacher in charge and his family must submit to the most excruciating economy to keep out of debt or take refuge in a life among and upon the people, rendering all family government and wise training of the children well nigh impossible. Surely, all of us ought to help Miss Helm in her thoroughly practical work. There should be in every charge in the church a Woman's Foreign Missionary Society, supplemented by a Woman's Parsonage Society. May the time speedily come when every district, circuit and station shall have a neat and thoroughly comfortable parsonage.

Fanaticism.

At a meeting not long since where quite a number of Methodist preachers were assembled I overheard a discussion between two brethren as to the merits and demerits of tobacco. As usual no one was convinced; but after the departure of the brother opposed to the use of tobacco the other, with an air of triumph in the cause of sacred truth, exclaimed, "detest fanaticism in any shape; but above all, this anti-tobacco craze is the most unreasonable and hateful." Now, as I said, I was an unnoted listener, and so remained to the end. I am to-day unacquainted by name with the two principals to the discussion. I take no sides now except far as to discuss the charge of fanaticism. I am at a loss to know upon what ground the charge was made. The anti-tobacco brother seemed to me to be the less excited party to the debate. He spoke less vehemently both in terms, emphasis, pitch and loudness. In all these respects he looked like a very common-sense man. True, he used such terms as "You ought; it is a duty," and other kindred expressions, when he spoke of the cultivation of ministerial influence. He was quite pointed on the score of cleanliness and health, and came down quite heavily upon the expense and inconvenience connected with the habit. But all along he was giving reasons for his opposition to the habit, which must remain as such until they are disproved as facts. Upon the other hand, the tobacco user had no better reason than that it was a harmless luxury which kept him company, and that he contracted the habit under the advice of his dentist and physician; they said it was good for teeth and dyspepsia. Against these two the anti-tobacco man arrayed a catalogue of medical and dental authorities; but the plucky couple on the side of tobacco held their ground most heroically. The rest retired with their fanatic brother.

Having made the statement substantially as I overheard it, I now take the epithet "fanatic" as my text. St. Paul's words occur just here—"Thou walkest not charitably." The apostle tacitly admits the charge of fanaticism in "the weak brother;" but he says, "If eating meat make my brother to offend, then will I eat no more." This is the law of charity—the concession of a plain personal right in deference to another, not because I am legally bound, but in love I am. Love supplies the place of the law. No man can prove his freedom until he freely concedes to another what he may have the first and highest claim to. Whoever does nothing but what forces him to do, as a matter of common duty, is a slave to both his appetites and luets, and to the external sanctions of a power which he is too weak or too cowardly to resist. Such a man has no conscience in the highest sense of the term. He sets himself upon the two boundaries of narrow servitude—where he must do, whether or no, what he must give up, whether or no. Again, let us look at the charge in this light: It is at least questionable whether tobacco is beneficial in any given case. One of the well-known difficulties in medicine is the fact we can not tell when cause and consequence are antecedent and consequent, and when antecedent and consequent are to be predicated of two given facts. And were it easy to decide, think that where one benefit is conferred at least three injuries could be noted. Indeed, if we credit the medical journals, the evil effects of tobacco are alarming. But I am not arguing this point. Conceded that it is questionable; then upon questionable points the safe side is certainly the farthest from fanaticism. Conceded that it is doubtful whether the cleaner man, the user or non-user, fanaticism will certainly lean to the side of the user. In points where debate is possible, concession must be to the non-user. Once more. Why should the term "fanaticism" be bandied in connection with the very same issues and the very same reason to defend both tobacco and whisky? Why the man dying of delirium tremens

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Christian Advocate.

THURSDAY, AUGUST 16, 1886.

THE HEAVENWARD CALL.

BY L. L. LARSON.

What shall I do, my Lord, my God,
To make my life worth more to thee?
While my low, through earth and air,
Deep voices call and summon me.

Through strange confusion of the time,
I hear the lowing call and find;
There is a path way not a sublime,
Thou get my life and have found.

My heart is not my heart's desire,
Thou hold me in a loving hand;
Come thou my stumbling steps to meet,
And life and love shall be found.

The dearest voice that I have heard,
Speak thou my lowly guide shall be—
Oh, put me in a lowly way,
Not through the world, but through thee.

It is I, oh, three hands can do,
Keep thou my spirit close to thee;
Till every thought thy love shall through,
And all my work shall be done.

With words that seek thy pure abode,
Let my unfeeling soul be led;
Make me a sacrifice on the road—
A leader of the sacred fire!

Aberdeen District Conference, North Mississippi Conference.

The seventeenth session of the Aberdeen District Conference, North Mississippi Conference, convened July 9, 1886, at the town of Shannon, Miss., and continued for two days. Rev. R. G. Porter, P. E., in the chair. Most of the charges in the district were represented. The lady was not as well represented as would have been had they not been pressed with their farming interests, owing to excessive rain. The pastors were nearly all present—cheerful and ready to enter into the revival season and battle for the Master. The spiritual state of the church in the various charges in the district was represented as generally good, congregations good and growing, considerable interest paid to prayer meetings, but, sorry to say, class meetings very much neglected. Graceland, a revival reported by the pastor at Vicksburg and Tupelo, and a revival meeting in progress at Aberdeen. Devotional exercises were not neglected, but made a prominent feature in the Conference; had preaching twice each day, morning and night—all of which was of a high order and spiritual.

Bro. J. C. Low, of Holston Conference; J. A. Brown, agent of Grenada Female College; G. W. Bachman, colporteur for North Mississippi Conference; and P. A. Ellis, of Corinth district, were present and preached forcible sermons to large and appreciative congregations.

The prohibition question was a marked feature in the Conference and was thoroughly ventilated, and, we trust, good was accomplished. The committees on the various subjects made able reports, and especially the Committee on Temperance, which, we trust, may be generally read and accomplished much good.

The lay delegates elected to the next Annual Conference are as follows: R. C. Clark, T. B. Sykes, John Rowsee and P. W. Small. Alternates: Col. J. A. Blair and John Long.

The sad feature of the Conference was that our beloved and gifted presiding elder, "Gilderoy," leaves us at or this year by limitation. He is a strong preacher, acceptable presiding officer and devoted to the church. In him the church has a most earnest and able defender. The thought of his leaving us causes many sad hearts.

He is most excellent editorial timber. We commend him to those with whom in the providence of God he may labor in the future.

SECRETARY.

BOOKS AND PERIODICALS.

Your committee recognizes the fact that the church of the living God should endeavor to enlighten the world both spiritually and intellectually. This can not be done unless our people are encouraged to read and are furnished with literature that will give spiritual tone and zest to the mind and heart. To meet this necessity and demand our Publishing House at Nashville is constantly placing upon market reading matter so fresh, invigorating and soul inspiring that the reader will be elevated in taste, sentiment and desire.

The Nashville Christian Advocate, our connectional organ, occupies a place in the front rank among the Christian Advocates of the world. The weekly visits of this paper is attended with such sweet aroma and divine influence that no family can well afford to be without it. Our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, has ever been a paper of an exalted religious character, conducted by men of strong mind and pure heart, wielding a facile pen. This paper, wisely abridged to deliver weekly messages of love, is a benediction to any family, being a conservator of peace and happiness. We think no mistake was made in the selection of the present editor. We heartily endorse the Advocate of Mission and the Woman's Missionary Advocate, and commend them to the people as well worthy of their patronage. There are Sunday-school periodicals and other literature for children and young people which should by all means be circulated in every family and read by the young.

Your committee, furthermore, greatly lament the fact that the circulation of this most excellent literature within our territory is far too limited. We are, therefore, in full sympathy with any movement to increase the same,

especially the action of the late General Conference to establish the office of colporteur in each Annual Conference in order to thoroughly canvass the territory within its bounds. We are glad to have Bro. G. W. Bachman, colporteur appointed by the North Mississippi Conference, with us, and recommend that all the preachers, when practicable, order their books and papers through him.

TEMPERANCE.

That while we consider our church the best temperance organization in existence, and that our Discipline, with its vows to observe and keep its obligations should be solemn and sufficient safeguard against an evil so patent, the sad effects of which has insinuated itself into the most sacred institutions of the country and invaded the happy precincts of many homes, and even thrown itself as a barrier in the front of the triumphal march of the gospel of Christ in its mission of love and mercy to suffering humanity. And so insidious and persistent are its evil workings that no individual, however separated from or strongly fortified against its influence, can escape its withering touch.

We have to lament that even in our church there are individual members who, in the face of all these facts and the light of God's word, have reflected shame upon us by voting for the sale of liquor. Yet while we lament a sad fact, we are glad to be able to report that these violations of the Discipline and the blessed interests of the church are few and fast fading away, and that we have abundant reason to be thankful to our Great Father above for the wonderful and rapid growth of temperance principles in the last few months. Out of the eleven hundred members in the Southern States about five hundred have voted against the sale, and the gain in temperance principles in the counties which voted for sale are equally, if not more, marked in their growth than in those which voted against sale. We should thank God, take courage and push the conflict and utilize the conquests while the wave of public sentiment in the church and out of it is so strong in favor of the good cause. While the hosts of God's military is followed and supported by the prayers and labors of the noblest army of women with which God has blessed the world and all the best people united with the presence, help and blessing of God, success is ours.

EDUCATION.

Whereas, Christian education is the only safe culture of mind, and an interest in and necessity for such education should be urged and increased; and, whereas, in order to do this we must pray more over the subject, talk more earnestly about it, preach more under the influence of the Holy Ghost concerning the great theme, and to pray more to advance this important cause; therefore, be it

Resolved, That we, as preachers, offer fervent prayer in the public congregation as well as in private for Christian education.

Resolved, That, as a district, we will patronize our own schools as far as practical and will use our influence to work a sentiment in favor of said schools. We further promise to send means and children to the extent of our ability to support our solid institutions. We promise to take up collections when deemed prudent for Christian education, and further to labor, pray and do all we can for our schools, more especially our Conference schools located at Grenada and Aberdeen, Miss.

Opelousas District Conference.

The Conference for this district, Mr. Editor, met in New Iberia, August 5, 1886, and adjourned on the seventh after a most harmonious and successful session. All the pastors of charges were present. Our new presiding elder made his debut, grew in favor and gained our confidence and love. The business was done with haste, but not with hurry, and every interest through its committee received its modicum of care. The district is growing spiritually, financially and somewhat numerically. A brighter or happier set of fellows never met, I think, to do the Lord's work. They were full of religion when they met, they got more at every service, and so, of course, the addition or surplusage ran over. But you know that this running over did not mean waste. It was the Lord keeping to his promise of full measure, pressed down and running over. The sound of the tooting horns were hallelujahs! Their sermons were the best I have ever heard at a District Conference. I am glad Bishop Galloway was not here to hear them, or I am afraid he would have robbed our district to run some of your city churches.

The district is composed largely of young men, or, rather, of men young in the ministry, and they are the most promising it has been my privilege to meet. Their sermons and their reports showed unmistakable evidence of great spirituality and prayerfulness, faithful pastoral oversight and not the least of youthful virtue—great studiousness. We had no vehement ranting, there was an absence of mere Niagara or words; but the sermons were earnest, soul-winning and thoughtful efforts. We discovered no cracks. No one seemed divinely commissioned to obtrude his views on the higher life, or on any other subject, for which we were extremely thankful; but each seemed to have his soul filled with hatred of sin and love of Christ, and the blending of their different characteristics in the common cause was very beautiful. A great sadness comes over me as I record my tears that two or three of our boys have but short life before them. Fresh and delicately con-

stituted physically, it seems now the sword is cutting through the schism. But they are hilted out of which heroes are made, and neither short life, hard work, nor grizzly death daunt them. When your readers hear that they are gone, let them know that they held the sword until the hand stiffened, and died conquering.

Much of the pleasure and profit of the meeting was due to the presence and help of our beloved Bro. Adams, president of Centenary College. While he was preaching, I thought what a mistake to rob the pulpit of such a power under God; and while he was talking education and Centenary, I thought how could that cause succeed without him! A man genial and sunny always; profoundly learned, yet with a childlike simplicity; a man who is at home in the secret places of the Almighty, gifted with a Midas-touch of speech, turning everything to gold; a man powerful in prayer and most discriminatingly wise in his petitions, to us he seemed a full-orbed man. We were all drawn towards the Doctor, and beg him to come among us again. We heard a little woman say, "I would rather Alvan should go to Centenary under Dr. Adams than to any one I know upon earth."

I herewith enclose you the reports on education and finance, which it was the wish of the Conference that you would publish. The following are the delegates to the Annual Conference: E. W. Cushman, W. B. Pilley, Robert Rigs, Levi Upson.

Franklin was selected as the place for holding the next District Conference.

ALFRED E. CLAY, Sec.

FINANCE.

That the financial condition of the Opelousas district is far below what it ought to be none will question. The information we have obtained from the reports of the preachers concerning their financial system leads us to conclude that the assessment plan provided by the Discipline is more generally practiced than any other, and your committee is of the opinion that success on that line is more likely to be achieved than any other known to Methodist economy. We would suggest the carrying of it into effect wherever practicable. We must educate, if possible, our people to regard their assessment for the support of the ministry as having the force of a moral obligation, and that refusal to comply is a positive violation of honest and religious principles. We must remove from their minds as far as we can the notion so prevalent, that the duty of ministerial support is between them and preacher, and not between them and Christ, who calls into the sacerdotal office men of his own selection.

The district, with a few exceptions, is supplied with good churches and parsonages. At Pattersonville a good church building is nearing completion. These houses are in good repair. Titles, as far as we know, are properly secured. The parsonages are comfortable, and improvements have been made on some of them during the year. We have cause for rejoicing in this particular. Where houses are provided for the preachers the matter of support is greatly relieved of its difficulties, and rendered more facile and certain. We recommend co-operation with the Parsonage Extension Society, inaugurated by the last General Conference, wherever at all practicable.

Your committee deprecate all methods of raising money for building churches, or parsonages, or for ministerial support which are not provided for by our Discipline or authorized by the word of God, believing, as we do, their tendencies are worldly and not at all calculated to promote systematic munificence or encourage Christian benevolence. Surrounded, as we are, by ecclesiastical organizations, totally destitute of godliness or spirituality, we can not be too vigilant concerning the spirituality of our people, or too careful to inculcate Scriptural methods in raising money. Once we depart from the word of God by the adoption of doubtful methods in securing temporal aid and material embolism, we can not with certainty gauge the extent of our wandering, or with confidence prognosticate the immoral and unscriptural measures which will grow upon us imperceptibly. He who attempts to shave near the line of virtue will often have cause to mourn over the danger and damage of the experiment.

EDUCATION.

We are sorry to say that so many of our people are not paying the attention to this important subject which it so pressing and justly demands. We believe that one of the most important factors in dissipating the darkness and superstition which so gloomily overshadow Southwestern Louisiana is Christian education. We have within the bounds of the district no Protestant schools for boys and young men, and we are sorry to report that many of our people are patronizing schools which have no religious influence whatever, and while the minds of their boys are being trained in the things which pertain to the world they do not receive that wholesome and transforming influence which is found in our church schools, and which alone can prepare the heart and mind for the accomplishment of the great aim and purpose of their being. At best it is hard enough to keep the minds of our youth from the contaminations of vice and sin, and what will it be if they are sent from under the parental roof to schools without Christian influence without any to look after or care for the cultivation

of their moral and spiritual nature!

We are glad to say that a few of our people are sending their boys to Centenary College, and that we know of some others who are preparing to send during the next session. We are glad to claim such institutions as Centenary College and Mansfield Female College. We believe these institutions to be just what the people of our State need, and can, therefore, heartily recommend them to the confidence and patronage of our people.

Whereas, These institutions are prepared to meet the exigencies of our times and people and propose to give as good or better education than any institution among us; and, whereas, These institutions are best adapted to our church, and we have promised to support its institutions; therefore, be it

Resolved, That we, as ministers and laymen, give to them our cordial endorsement and hearty support by preaching on the subject of Christian education and raising in full the assessments of each of our charges for this purpose.

Resolved, That every preacher in this district make an earnest effort to send at least one student to Centenary College during the next session.

Whereas, The Opelousas Female Institute, under the presidency of Mrs. M. M. Hayes, is within the bounds of our district, and that although it is not under the supervision of our church, and, therefore, can not properly be embraced in our regular report, but is nevertheless under Christian influence, all its faculty being members of our church and plus Christian ladies; and, whereas, We regard it as a good and worthy institution, embracing a course sufficient to warrant merit; and, whereas, We are in sympathy with all persons engaged in the work of Christian education; and, whereas, It educates the daughters of ministers' families; therefore, be it

Resolved, That our institution has our sympathy, and we make no exception without disparaging to our own institutions we recommend it in persons who wish their daughters cleverly educated without the expense of sending them away from home.

A Word or So.

Mr. Editor: I am now in Choctaw county, Miss., in the vicinity of South Union Camp Ground, where the annual camp meeting begins to-morrow. I find the good citizens of Choctaw elated over the success of local option for the county two days ago. Of the seven counties comprising the Mississippi part of the Choctaw district four are now free from the "whisky devil," or will be very soon, while the other three have to contend with it at one place each, and at one of these places the only saloon keeper there is pledged to close out in September, and at another place the only two saloons in the county are about to go dry for want of patronage. Poor West Point is still under the tyrant's heel; but she will ultimately free herself. The heaven is working, and will ultimately leave the whole lump. We are having some gracious revivals in the district.

Mr. Editor, I never aspected you with having dyspepsia till I saw your cut at the two District Conferences which passed on resolution about the Advocate. Why, my dear brother, we are men of deeds and not of words. Do you not understand? A resolution was introduced into our Conference proposing that every pastor pledge his charge to do a certain thing, and the resolution passed. But afterward a prominent layman expressed a preference for doing the thing at once, whereupon the resolution was reconsidered and withdrawn, and the thing proposed done on the spot. The circulation of the church papers was closely looked after, and each pastor reported thereon. We are doing the thing itself, and not resolving and then "failing." Now, don't you examine your books to see how much one of these districts is doing, but you take that paragraph back and apologize for writing. If you do not, well—we will try to do better next time. Yours truly,

J. D. CAMERON.

(To hear of a Conference whose members are "men of deeds and not of words" is the best medicine for dyspepsia we have tried in a long time. We are glad to report the patient as convalescing. Eo.)

Woman's Missionary Society in Louisiana.

Mr. Editor: I believe our president has already given you an account of our convention, which met in Mansfield, July 23, 1886. From the report of our corresponding secretary, you will see we have 859 members in Woman's Missionary Society tributary to the Louisiana Conference. Her report is in many respects encouraging, but should we unite our energies and work with the zeal our cause deserves, her report for next year would swell to tenfold its present numbers.

Our treasurer reported collected and remitted in the past year \$450.75. Mansfield was this year the banner society, reporting a total collection from adult and juvenile societies of \$1,773. Fidelity Street Auxiliary reported \$56.65. These two societies were considerably ahead of any others, which fact should cause us to bestir ourselves to renewed diligence.

By a regularly appointed committee the following officers were elected for the ensuing year: President, Mrs. T. P. Fulkerson, Keshba, La.; corresponding secretary, Mrs. C. J. Fulkerson, Shreveport, La.; treasurer, Mrs. S. B. McClellan, Shreveport, La.; recording secretary, Mrs. Lizzie Paxson, Keshba, La.; and readers, Mrs. Julia Booty, Shreveport, La. District secretaries: Shreveport district, Miss Eliza Luzzan, Mansfield, La.; Alexandria district, Mrs. T. A. Alexander, La. New Orleans district, Mrs. E. P. Hatch, Baton Rouge, La.; Delhi district, Mrs. R. M. Raudie, Delhi, La.; Opelousas

district, Mrs. J. N. Pharr, Opelousas, La.; Homer district, Mrs. Susan Hardie, Minden, La.

This office of district secretary was made at the last General Convention in Augusta, Ga., in June, 1886. It combines the offices of vice-president and secretary. It is the duty of these district secretaries to visit the societies throughout their districts, organize new adult and juvenile societies wherever practicable, and in every way possible to encourage the work; thereby lightening the duties of the corresponding secretary. It is also the duty of these district secretaries to visit the District Conferences and bring our work more fully before the brethren, soliciting and expecting their encouragement and aid in this great work.

LIZZIE PAXSON, Rec. Sec.

Good News.

BY MRS. L. CHARY SADLER.

Mr. Editor: You call for good news. It is a good call. If the world was made cognizant of all the good news, we would hear less of the pessimist's cry. Where one good deed is recorded a thousand and one bad ones throw the good into the shade. Suppose there was one paper enterprising enough to employ a good news "drummer" or a stenographic reporter to go around the country and hunt up all the good news and deeds done in the homes of the masses and the mansions of the rich, and then publish the same, would not some of the bad news be crowded out? "But O," says one, "nobody would read it." Is that so? Well, if it is so, more is the shame to those who continually croak about the world growing worse. Everyone that says that throws his influence in to make it worse. They read the capital headings of the atrocities dished up so temptingly every day and week, and roll up their self-righteous eyes, and exclaim, "O, this wicked world; it never can be converted! All Jews comes and does the work." But just put into their white, clean hands a paper headed "The Good News." The first thing they read is the account of a revival where a number of souls have found the Light that lighteth all men. Then they read about the success of some mission work that earnest had been thought a fruitless effort. Here is an item that shows that goodness is not a petrified attribute to some hearts, and there is shown a real good deed returned for many evil ones by one who never let their right hand know what the left doeth. Here in some humble home is one praying for those who despitefully use them, and asking God's blessing on their enemies; and so they might read on and on, and column after column would be filled with the records of good deeds done by God's children all over this round earth. Then they might yawn, and still say: "But this is only one paper recording these good things, whereas the bad-news Advocates are flying over the land in ceaseless swarms and doing more harm than all the bad people together, and since it is put before us we can not but read it."

As long as Christians bicker after bad news so long will it be put before them. The paper that can get the most of all the bad news going gets the biggest subscription list. One says, "Since these things are done one might as well know it, and as the papers publish them, how can we help but read them?" But there is a craving for bad and a distaste of good news and good papers. Let everybody that has an item of good news send it to some paper and head it "Good News." This would be copied and be an inspiration for others, and the good news would increase all the time. Here is an item for the good news column:

Our young pastor, Bro. R. Salby, commenced a protracted meeting last Saturday night at Pearl River station. He was assisted by Bro. Brown, of Covington. We had a good time. One new feature and good result was the beginning of a ladies' and children's prayer meeting. Several little girls of the ages of ten to thirteen went to the church and had a prayer meeting by themselves. Then the ladies held one later. This was kept up every day, and a weekly prayer meeting begun. At the last meeting one young married lady told the lady that was to lead not to tell on her to pray, for she would not do it. As it happened, another lady led in prayer, and that lady was the first one called on. She did not refuse and was much affected. All the rest were young ladies; none refused to pray. Five little girls and two boys from the Sam Small Sunday school were received in the church on Thursday morning. Is not that good news? The world will be made better by the lives of these little Christians. Bless the Lord, O my soul!

If a man pretends to be an utterly absorbed in his religious duties that he has no time for secular obligations, then he is lost to what religion is. The narrowest view of what religion is, is that it is not he who gives himself to praying and fasting and meditation, but he who can not only teach the ignorant but can also teach them to aspire after the aristocratic life. In this way it is an exploited notion that the religious man must be a recluse. That is the last religion which comes right into the world-plan, the right thing to do is to get into the world-plan, and there, wherever, to be a genuine religion, it makes better pastors, elders, deacons, officers, legislators, and judges.

Independent.

Notes.

THE ADVOCATE, of this date, is in hand and has been read with much interest. The editorial paragraphs and selections are good, and the news from the work is encouraging. Bro. Small's sermon on "Parental Responsibility" ought to be read and pondered by every parent in the land. Bro. Black's "Hints for Temperance Workers" is timely, and should be put in a form for more general circulation.

Such reading matter is good to the use of the mind and soul than the head-lined, sensational, smelly, paunchy, blood and murder, profane and filthy stuff with which many of the secular papers of the day abound. Seeing that there is so much published that is in its tendency only to debilitate and demoralize to those who read it becomes us, who are of the day, to let the light that is in us shine before the medium of a consecrated paper. Let editors and correspondents of religious weeklies redeem the flag and constantly supply their readers with entertaining and elevating matter. Brethren of the ministry, let us not "notes from the field" often. You need not wait until you are disposed to write a long letter. Let us know each month or two, in few words, what the Lord is doing in your part of the world.

Our town sustained a heavy loss yesterday from fire. Among the sufferers are our brethren, Dr. Scarborough and M. T. Boswell. The former lost his medical library and account books, and the latter two store-houses and some goods.

O. W. BACHMAN, Keshba, Miss., Aug. 12, 1886.

From the Work.

BENTON CIRCUIT.

Mr. Editor: I am glad to be able to say to you that Bro. Chambers does not allow the traveling connection by taking charge of the Benton circuit. He is connected with me to charge the Benton circuit, and will do more preaching possibly than he did on the Camden circuit. Bro. Chambers was, as we thought, the most suitable man for the school, and could do a great deal of very effective work for the church in connection with his school work; hence we selected him. I know of no finer field for a Methodist preacher to work in for the building up of Methodism and the dissemination of a pure gospel than Bro. Chambers has. We look for his presence and work to add about Benton to do his great good.

I have just closed a very fine meeting at Locust Grove—one of the churches of the Benton circuit. Fourteen accessions, and the membership wonderfully revived. For many years that church has been very cold; it now we have about twelve persons who will pray in public, and about eight who will pray in their families. God was with us. There were several very satisfactory and happy conversions. Bro. Fullilove, of the North Mississippi Conference, was with us and did some earnest and effective preaching.

Our meeting at Midway was held about two weeks ago. We had no accessions; but the meeting was a great blessing to the pastor and church. Many testified publicly to having been blessed and strengthened by God's grace during the meeting. Bro. Chambers was with us and preached some good sermons.

There is a fine religious feeling prevailing this circuit. I have known these churches for nearly five years, and can safely say that their condition now is much better and happier than any time during that time. Everything has given place to prohibition. We vote on it on the seventh of August. We are hot and getting hotter every day. We are confidently expecting a splendid victory.

Fraternally, T. W. ADAMS.

BENTON, MISS., Aug. 12, 1886.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

Mr. Editor: We have held two protracted meetings—one at Clear Creek, where we received four members, and the other at Lodochar, where five joined the church. A revival spirit was manifest at both meetings. The church building at Cato is progressing slowly, but surely. The most of the money needed has been secured, and many little girls are out with their parents collecting money to complete it. We expect to build a parsonage. The crops have been very much damaged by the heavy rains.

Fraternally, C. McDONALD.

MONTICELLO, MISS., Aug. 10, 1886.

SCHANON, MISS.

Mr. Editor: We have just closed a fine meeting at Three Rivers, resulting in ten accessions to the church and the membership revived. We have received twenty-seven in this church up to date. We will begin building a new church at Three Rivers soon. We expect to have it built and painted before Conference. We are having good meetings all over the work.

Your brother in Christ, J. W. TINSLEY.

August 12, 1886.

PRAIRIE CIRCUIT.

Mr. Editor: I am in the midst of a glorious revival—yes, a revival. Christians revived, backsliders reclaimed, sinners converted and converted. To date, eighteen conversions, and the interest deepening, widening. Pray for us. Yours in Christ, H. L. VANDERBILT.

ABERDEEN, MISS., Aug. 14, 1886.

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER,
REV. W. L. C. BENNETT.

THURSDAY, AUGUST 26, 1886.

TO OUR CONTRIBUTORS.—We have some articles on hand which we have been endeavoring to get in, but have failed so far. Let the brethren cultivate patience and resignation. Perhaps there is a providence presiding over a religious newspaper and governing this matter. There is an experiment which we recommend our contributors to try. When you send your contributions for the paper enclose a good list of renewals and new subscribers with the cash. We do not guarantee that this will insure the immediate publication of your articles, but we do say that the temptation to publish right away will be very great, and the experiment is well worth trying.

We regret to announce the death of Mrs. Nannie P. McDermott, step-daughter of Rev. J. B. Parker, of the Mississippi Conference. She died August 18, at her home in Dermott, Ark.

Parents and Sunday-school teachers, did you ever ponder over the wisdom of the remark of a shrewd Jesuit: "Give me the first twelve years of a child's life, and you may have all the rest?"

Now the papers are publishing contradictions of the report of the death of George Muller, of the Bristol Orphanage. He will have the satisfaction of reading many brilliant obituaries of himself—if he wants to read on that line.

There has been a decline in the general average of the prospects of the growing cotton crop during the last month. Excessive rains and other causes have conspired to reduce the average from 86 to 81. The average of the corn crop in the Southern States is about 90.

The flute has been introduced in the chorus of voices at the Runcombe Street Methodist Church, in Greenville, S. C. One by one the instruments are coming back to help in the praises of the Lord. We hope to see the day when we shall hear all the instruments and all the voices joining together in old Coronation.

We call attention to President Adams' notice in this paper of the election of Prof. E. C. Huffaker, of Emory & Henry College, to fill the chair of chemistry in Centenary College, La. We do pray the Methodist in Mississippi and Louisiana to give this deserving old institution their support and patronage.

The great trial in Chicago has ended in the conviction of all the parties tried. Seven have been adjudged worthy of the gallows, and one worthy of fifteen years in the penitentiary. The jury in this case have decided that this "land of the free" is not free for the operations of wholesale murderers, and the whole country will approve the verdict.

At last account Bishop Wilson was in California and well, and had gone on a trip to Yosemite Valley. He had delighted our brethren in San Francisco and Oakland with his grand preaching. The prayers of the church will go before him and follow after him as he journeys around the world in the interests of the progress of the Masters' kingdom.

A private note from Dr. W. C. Black, of August 20, says he has been confined to his bed five days with a low grade of fever, supposed to be typhoid. He asks that the brethren pray for his speedy recovery, and we are sure they will respond to his request with fervor. Our prayer is that God may rebuke the disease and grant that our brother may soon be at his work again.

It appears to us that there is a very bad spirit lurking in the statement of the opposers of temperance that "prohibition does not prohibit." It is not the sincere statement of a plain fact. It has in it the tone of a threat. The spirit of lawlessness is trying to hide itself in those words. The quality of tone in which the statement is uttered translates the utterance to our mind as meaning, "We don't intend that prohibition shall prohibit." This little straw shows the depths to which the liquor business will sink an individual. It is pure and simple lawlessness to oppose prohibition where it has been carried by the popular vote. And this is one of the chief characteristics of anti-Christ.

Two Camp Meetings.

A trip to the country is a most enjoyable affair. To get away from white walls and hard pavements, from dust and din and drudging, from rattling wheels and jingling bells and jostling crowds is a wish that often comes up out of the heart of the weary worker in a great city. Our journey this time was up the west side of the great river in one of the coaches of the Texas Pacific railway. The road follows the bank of the stream until almost in sight of the State Capital, and then turns westward across the swamps of Bayou Des Glaises and Atchafalaya, thence northward toward Shreveport. Louisiana, on the west bank of the Mississippi, is quite as beautiful as it is on the east bank. The rice fields were waving their golden heads to the breezes and inviting the sickle of the harvester. The cane fields were taking on that peculiar tint of green which indicates both growth and sweetening. As we sped along through these magnificent plantations, we could but think how many people in this land are indebted to the toilers who cultivate this soil for some of the sweetest enjoyments of their daily lives. All night on a rather rough road is not as pleasant as being at home in a good bed. We were told the road is improving; that is, somewhere in Texas the company is putting down the steel rails. However, we are always disposed to "praise the bridge that carries us over safely," and as we arrived at Stonewall at about 7 A. M. we thank the conductor for putting us off safe and on time. Here we found a wagon waiting to carry us to

CYPRESS CAMP GROUND.

This ground is about two and a half miles from the station, on Cypress Bayou; well located on a hill, and with an abundance of good water. There are quite a number of board-tents, where a very generous hospitality is dispensed. The meeting was well under way under the management of Pastor Cassidy, and increased in interest as long as we stayed. We had the privilege of preaching and speaking in behalf of the ADVOCATE, and exhorting the Woman's Missionary Society. We had the greater privilege of hearing some fine sermons from the brethren in attendance. We had the further great pleasure of meeting an old Conference class-mate, Rev. W. H. Moss, of North Texas, whom we had not seen for about seventeen years. Our intercourse with the yoke-fellows of our own Conference was most refreshing and delightful. Renewing old acquaintances and forming new ones was not the least of the pleasures of those three days. Thirteen years before we had attended a protracted meeting under a brush-arbor on the same spot, and, of course, had some "old acquaintances" thereabouts. One brother had even remembered the text this preacher used on that occasion, which goes to show that sometimes a text will stick, if the sermon does not. But our time was short, and we left Bro. Cassidy and his helpers in the midst of an interesting revival and filled with the determination to carry it on through the next Sunday. Leaving Stonewall at dusk, we reached the Crescent City next day at 1 P. M.

Two days in the office preparing copy for the next issue and to give the good wife an opportunity to put the linen through the suds, and then, with satchel in hand, we boarded a train on the Illinois Central. What a magnificent road! What easy, comfortable coaches! And how we did skim along without a jolt to upset our meditations! This road honors the ADVOCATE editor with a little card that takes him along free of charge, and, of course, we praise the road that does that. In six hours we reached

CRYSTAL SPRINGS CAMP GROUND.

As it was the hour of midnight, silence had fallen upon the camp, and, under the light of the full moon, it presented a scene of picturesque beauty to the eye. The brethren were all resting in their cots, but the faithful John was keeping watch at the door of the preacher's tent, and soon had us tucked away for the night; and the sleep of that place of night was indeed "tired nature's sweet restorer." This is our third visit to this camp ground. It has much improved in many ways since we first saw it. The management have adopted the gate fee system. This is an improvement, because it equalizes the burden of expense. The organ and cornet have been introduced to aid the worshippers in their praises of the Lord. This is a decided improvement, and it always improves the singing. Of course, there are people who oppose these so-called innovations; but are they unoriginal? Is this not a return to the original practice? Why should not all musical instruments be used in the worship of God? Another

thing which will be an improvement after awhile, is, that a great many of the fine trees have been topped, and in a few years the improvement will be very marked. Now, if the company will tear away that sheet-iron roofing and put on boards, the preaching will be improved. When a man's brain is exposed to such a heat as comes down from that roof, he can not do very successful preaching. With this single exception, the tabernacle is the best out-door place for speaking this preacher ever tried.

We found quite a number of preachers in attendance, and the audiences were large and attentive, and the word spoken was not spoken in vain. We heard several sermons that were appropriate and thoughtful, and tender and religious, that we were "almost persuaded" that the Mississippi preachers can preach as well as the Louisianians! The interest in the meeting was increasing up to the time we left on Saturday evening. Pastor Holloman and Presiding Elder Weems were in "good hope through grace" that much enlargement would result to Zion from the meeting. This editor was treated with such distinguished consideration, that he almost came to the conclusion that maybe he was somebody after all; for the brethren granted him the privilege of preaching twice and of speaking for the paper twice. The hospitality of Crystal Springs Camp Ground needs no commendation from us. It is like certain epistles of Paul, "Know and read of all men." As we left, we met three of Mississippi's great men hastening to the ground, and how we did desire to return, that we might be a participant in the rich spiritual feast which was being prepared for the Sabbath day! But there was a flock at home needing to be tended, and so at midnight Saturday we laid our weary limbs to rest under our own roof-tree.

Camp meetings are great occasions, and we should have more of them if possible. This feast of tabernacles ought to grow in favor with our people everywhere. The religious feature of such an occasion is a tremendous factor in sustaining and elevating the morals and spirituality of a community. The social feature binds the people together in bonds not easily broken. It pays in every sense of the word to have a genuine, old-fashioned camp meeting revival.

Seeking Office.

While a religious journal should keep clear of partisanship, it should, at the same time, be ready to encourage every policy whose tendency is to better the condition of the country and elevate the tone of citizenship. The fact of its existence in an atmosphere different from that of party politics, perhaps, gives the religious journal an advantage over those who are mulling in the din and dust of party strife. When we stand apart from the crowd, we can better judge of the crowd than if we were a part of it. A late number of the Congregationalist has some very just observations on the subject of "Seeking Office," which we reproduce for our readers, thinking that these observations are as applicable to our latitude as to any other. Of political office the above paper says:

Political office is a public trust; is an undertaking to perform certain duties for the community with intelligence, fidelity and zeal. To be named for such office, whether it be for a high one, assigning some share in State or national legislation, or administration, or a lower one covering some minor function which public need requires, and the public good demands shall be honestly, skillfully and effectively done; to be named, we say, for such exaltation, is a high compliment to almost any person—certainly to any man of untried virtue and untested capacity—because it implies an impression in some degree general that, in talent and virtue and the ability of affairs, he is more capable of well filling such a place than is any other of his fellow-citizens likely to be obtainable for it.

Now, by as much as it is honorable when the office thus seeks the man, and some capable and reputable citizen who is quietly attending to his own business is waited upon by his friends, neighbors and fellow-electors, to be informed that in their conviction he is that best man for any vacant place, whom the community should elect to it, and who when so elected ought to lay aside all private restraints, and put away all obstacles of his own affairs, and faithfully attend to it; by so much is it disreputable, disgusting and every way contemptible, for this process to be reversed, and for the man to seek the office—in the horrid slang of the day—to "organize a boom" for himself; to "unhedge his land"; to go around "looking after his interests"; substantially saying: "Gentlemen, be so good as to behold me, if you please—I want to be President, governor, senator, representative in Congress, mayor, alderman, common councilor, or whatever; I am a good man for it, I have money and can contribute heavily to election expenses; I look after my friends, and I will remember those who remember me; I will engineer your little pet schemes; if you would have any particular law passed or repealed, if you hanker for any public money, if

you want any job, I am your man; capture your conventions for me, nominate me, vote for me and elect me, and the country will be safe, and so will you and I, and our party!"

No man who reads can for a moment doubt that a great many civil offices are filled precisely in this latter way. It is a regular bargain. There are large trades made for a consideration, and the whole inquiry is justified on this absurd principle that it is proper to resort to any measure that will defeat the opposition. The tendency of this is to drive off a large element of good people who are averse to such a policy. Bribery in any and every form is abhorrent to them, and, rather than to seem to have any connection with it, these people will have nothing to do with the choice of the men who are to fill civil offices. This has been the case too much in the past, and the country is suffering from it to-day. These good people have suffered their disgust to control their action in this matter, while their patriotism has lain dormant in their souls. But we believe a wholesome reaction is taking place. On this point the Congregationalist says:

Nor can there be much real doubt that the feeling is rapidly growing among the better educated and more thoughtful and patriotic men of all parties, especially in the minds of those whose political conduct feels the regulative influence of religious conviction, that a halt must be speedily called as to all this, or the control both of State and national affairs will pass wholly into the hands of demagogues, adventurers and spoliemen, and genuine patriotism will no longer have any control in the land. There are multitudes of such good people who are nearly ready to pledge themselves, under no circumstances whatever to vote for selfish and self-seeking men, who have practically nominated themselves.

The simple fact is that individual conscience is just now the hope of this land, as shown in the conduct of the man who votes, or refrains from voting, strictly in accordance with the dictates of his own conscience, and without conclusive regard to party lines, nominations or rebuffs. Such a citizen is the "poor wise man," spoken of in Ecclesiastes, who, by his wisdom, is to deliver the city. Just so soon as parties in any town or village come to the knowledge of it as a fact, that there are, we will say, fifty men whose names are on their voting lists who will not vote against their consciences to please anybody, those parties—realizing that fifty votes are enough in a close ballot to turn the scale against any man—will cultivate those active consciences by nominations fit to be made.

A conscientious minority necessarily at the present time holds the balance of power in city, State, and nation—and such consciences only need to be well enlightened, courageous, inexorable and patient, to purify the political atmosphere; relegate impudent self-seekers to the obscurity which they never should have left; and build up a fabric of public official virtue and competency beyond anything which our past has achieved; or what—in any other manner—our future seems able to offer.

All of this is true, and it opens to this "conscientious minority" a field for the exercise of the loftiest patriotism, and, at the same time, lays upon it the heaviest responsibilities in regard to the future welfare of the State. There are hundreds of this minority in every county and parish, and if they could only be made to see their opportunity and seize it and wield it, it would be but a little while until the political arena would be cleared of adventurers and the civil officer sit in a purified atmosphere.

Read This.

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of his to him, directing his attention particularly to this article.

Who is he? A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come, and yet not knowing, or caring to know, what progress that kingdom is making!"

But I must not fail to ask if this person takes a secular paper. O, certainly, he does! He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? How defend himself against the charge it involves? He can not do it, and he had better not try, but go, or write, immediately for some good religious newspaper, and let it be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you were the publisher, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about the answer.—Dr. Nevine.

Now, reader, show this to that neighbor who is a member of the church and don't take the church paper.

New Iberia.

This is the capital of Iberia parish. It was the seat of the last session of the Opelousas District Conference—Rev. S. S. Keener, P. E., presiding. Of the town I could write much, but must be short or the printer won't "stick" it in. This is the land of the Acadians—pronounced "Cajuns," a wretched barbarism. The term is indicative of their descent and history. It should not be mutilated. History ought to be preserved, not put up like packages of corned beef or dilled ham. "Cajun" does it. Until I asked how to spell the word I thought it was like "Greaser" in California, or "Cracker" in Georgia. Acadian simplicity and Creole naïveté and loveliness are terms that have an attraction and grace about them; but "Cajun" makes you think of humanity mixed until it has the color and qualities of the typical "yaller dog." One likes the Acadians, but hates "Cajuns."

Bro. Keener is a good officer. He held his business and his men well in hand. None broke ranks, but stayed over Sunday. This was good. That perfunctiveness (pardon the coinage, which is almost necessary) which runs a preacher off from District Conference to preach to his congregation is counting his sermons as the Chinaman counts his prayers. He thinks he will be "heard for his much-speaking." The preachers are young and full of vim. Their preaching was pointed and forcible. Several sermons to which I listened possessed many fine points. I think I shall retain them, and without proposing to plagiarize, will sometimes use the garnered stores of thunder caught in passing.

The reports of the preachers were full of good things. One brother reported many baptisms, and the showery season not over. Another reported about fifty let in and taken out of the church. With him the happy gates of gospel grace were swung upon double back-action hinges. And he was the man to swing them. But throughout the district a decided advance appeared in the reports. Church and parsonage building had received very marked attention, and success along this line was one of the features. Temperance and Sabbath observance were themes on which all were solid and orthodox. So also were they upon such diversions as can not be taken in the name of the Lord. Education was stressed in a way that filled me with hope and courage. The brethren are certainly sound upon the subject of church education, and especially the support of the institution which I was there to represent. It is just to say, however, that it was not the only one mentioned by name, though without a representative upon the spot. The brethren are mindful of the absent, which is good. A strong, deep current of religious influence ran throughout the Conference. There were several who were united with the church, and at one service as many as fifteen penitents knelt at the altar. Some may have been converted. I did not learn. But the Spirit was present and owned the word of his servants.

Of the southwestern portion of Louisiana I could write a volume. Longfellow was not insensible to the country and its beautiful prairies, its moss-draped live oaks and pretty Acadians—not Cajuns. His poem, the scene of which was located in this lovely land, does bare justice to the truth as regards beauty. The country has a rich soil, great mineral wealth and, doubtless, a prosperous future. The production of salt at the Avery Mine—"Petite Anse"—is from 150 to 300 tons daily. The salt is in a solid bed of unknown thickness and extent, practically exhausted for years to come. Go there, reader, and get on the elevator and drop 175 feet almost as quickly as if you jumped down. Then look around. You are in a world where there is nothing but salt of 99 per cent. purity. I secured a crystal something over a square inch to the face; then I came out of the pit *cum grano salis*. I have it lying on the shelf before me as I write. There is a sulphur mine in Calcasieu which will some day be as noted as some other mines. I longed to see this, but opportunity did not present.

The lumber business is no small affair. Indeed, it is assuming vast proportions. It has at last worked its way into the skull of the brother "from up North" that cypress is superior to white pine, and that Southern woods generally are equal to those of the higher latitudes. Northern men are beginning to turn to this source of wealth.

I must close by saying that your scribble was asked to return next year, and unobtrusively got his own consent to accept their invitation. I shall not soon be at a District Conference where I felt more warmly welcome, and yet I followed "Gill-

deroy's" advice and left the thermometer at home.

Upon my way back I called at the editor's sanctum. He was *dehors* at Shreveport. No litter in the office. Waste-basket bottom up. I wondered had the "woman who stayed by the staff" swept the staff out. Let her remember that the staff editors are made of.

A Question and Answer.

A member of Conference in his absence was voted a location, on the representation of the Bishop that he had authorized him to request it. The member denies having authorized such request and claims to be still a member of the Conference, and the action was taken under misapprehension, and is consequently not lawful or valid. Present at the next session, he demanded a hearing, but was refused by the Bishop, who ruled out and denied consideration or action on the subject by the Conference. The member failed or refused to deposit any certificate of location maintaining his relation to the Conference is not changed until that body is permitted to pass on the validity of its own action. No Quarterly Conference has assumed any authority over him for amenability. The District Conference, after long and considering the case, decided that he is a member of that body.

Now, Mr. Editor, is this party a member of the church? If so, where is his membership? If not, has he been deprived of membership lawfully according to Discipline? If so, by what process? and what is the proper course, or process, for restoration? I await answers to these questions.

J. A. IVY.

(It is our opinion that the brother is not out of the church nor can he be until he has presented his certificate of location to some Quarterly Conference, and that body declares his membership lost by lapse of time. See Discipline, Part II, Ans. 3—Ed.)

From Ruston, La.

Rev W. P. Kimball, on the Brushwood circuit has gotten clear of iron and all entanglements, and we found him, heart and soul, deep into his work. At Taylor, where there is neither church-house nor church organization the Quarterly Conference was held. The people did not require us to preach in the hot bush-arbor for worship, when all might be as comfortable as possible in this extremely warm weather. The congregations were large and attentive, and the large number of mourners decided Bro. Kimball to protract, in which effort he expected the help of Bro. Miller. There are some Methodists laying around loose in the Taylor neighborhood, and others may reasonably be expected to join during the meeting. We suppose, therefore, that a church organization will be effected and possibly a neat Methodist Church be built there before the year closes. Let every church have a bush-arbor convenient for hot weather worship.

RUSTON, LA., AUG. 19, 1886.

Our Schools Again.

We call attention to the advertisement of the East Mississippi Female College, located at Meridian, and under the presidency of Rev. A. D. McVoy, A. M. This college is easy of access from all points, and from personal acquaintance with the popular president we heartily commend it to our readers.

Grenada Collegiate Institute, at Grenada, Miss., is a well-organized school, where the best advantages are afforded, expenses moderate and the health exceptional. Rev. Thomas J. Newell holds the reins, and is guiding this school to a large and well-merited success.

Martha Washington College is now under the control of Rev. D. B. Hearon, A. M., a most earnest and able laborer. Twenty-seventh session begins September 9 to those who are contemplating sending their daughters to a higher latitude we recommend Martha Washington, at Abingdon, Va.

Keach College is located at Keach, DeSoto parish, La., and you have only to read the advertisement to learn all about it.

Tulane University, Medical Department. This is one of the oldest and best equipped medical schools in the South. The student has better facilities, and more of them, for acquiring a knowledge of his profession than he can have elsewhere. Practical instruction is the motto in this school. Send to Prof. Challie, M. D., for a catalogue.

Soule College is one of our New Orleans schools, and has been doing good work for quite a number of years. Everything necessary to prepare students for success, in life finds a place in the curriculum.

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Christian Advocate.

Marriages.

WALKER-PHONY - In Morris Street Church, New Orleans, August 11, by Rev. H. D. Kimball, Mr. R. H. Walker to Miss Mary Maline, all of New Orleans, La.

MEYER-BAUNER - At the residence of Dr. T. D. Meyer, Rankin county, Miss., August 4, 1886, by Rev. C. O. Donald, Mr. W. B. Meyer to Miss Carrie Bauners.

Obituaries.

WALKER We are called upon in mourning the loss of a lovely Christian woman from our church and community. Miss Mary Maline, daughter of Jesse and Letitia Smith, was born in Leveaux county, Miss., October 20, 1859; professed religion and joined the Methodist Episcopal Church, South, in the summer of 1881; was married to George F. Walker, March 14, 1882, and lived at her home in Frankford, Miss., June 26, 1886.

We use not the language of fulsome eulogy when we say of our Sister Walker, that she was a true type of piety, earnestness and devotion. She had an intelligent appreciation of all the relationships of the earth-life, and without a murmur or complaint, she met the duties and obligations growing out of such relationships. Her work, with the spirit of true Christian heroism, did she address herself to her life-work. She loved her home circle with devotion as ardent as it was pure, and, in turn, was loved by them with a love stronger than death. For her church her prayers and tears were given, but the cause of the Master found an earnest as well as a sympathetic advocate in our friend and sister. She worked with willing hands to advance the church of Christ, and ere this the words of commendation from the Master thus: "Well done! thou hast been faithful in the midst of many tribulations." In the midst of many tribulations she was transparent; no hidden meaning was there in her speech. A formal expression from her was the heart's utterance of the soul's intent. You felt certain of the truth when you sought her for counsel; but who has left us, and we mourn the loss. The same, the church, the community feel a sense of deep bereavement, and the badge of mourning is on our hearts, and we mourn the loss of a true Christian. She stood the test as gold is tried in the fire. Often when the severe persecutions of pain would subvert, she would be heard to say sweetly, "God is good." A morning of work as usual her lips, but praise to God for his grace and mercy. No fear upon her as the cold waves rolled high. The grave had no fears, for reason of its darkness, for her, Death had no sting; the grave, no victory. She passed through the one and into the other with the triumph of one going up to receive the crown and the gratification of the angels. Rest in your beloved sister; may thy sleep be sweet! May the husband and the three precious children with the large circle of relatives and friends meet their loved ones on the other shore!

T. W. DYE.

SIMMONS BENJAMIN S. SIMMONS died in Jackson, Miss., July 15, 1886, of typhoid fever, at the age of 18 years.

He was a true man, a faithful Christian, a devoted one, an affectionate brother—one who proved himself a "friend indeed" to the writer. He was wise in counsel, truly in point. Duty and fidelity were his watchwords. Bro. Simmons was converted and united with the Methodist Episcopal Church, South, in early manhood, and continued faithful to his obligation. His integrity was never questioned. His religion never doubted. All men and women, his friends and foes, alike, "went yet he was not deterred." His religious opinions were never perverted; still, he was ready to give a reason for the hope within him with meekness and fear. Religion was a part of the man; it manifested itself at home and abroad. In the work of the church, on the train and in the street. Retiring and modest in his habits, slow to speak, when occasion offered he spoke the truth in love. We may not say the dead ever sought and found a shining mark in him. His light was not brilliant, but steady, clear and always burning. His words may not have been commanding, but we are sure his steps were ordered by the Lord. He knew little of this or any, but as counsel of his justifiable faith and consequent peace with God through our Lord Jesus Christ. Uncle Ben was known in fame or the famous, but he was numbered with those of whom the great Shepherd said, "I know them and they follow me, and I give unto them eternal life." He has finished his course, he ran the race set before him, he kept the faith to the end, there is laid up for him a crown of righteousness. The battle fought, the victory won, he has entered the Master's joy. His body sleeps in the grave awaiting the resurrection. His spirit is in paradise with kindred spirits and the blessed angels. The loved one who passed on, left a few brief days to the spirit land has met and welcomed him to the home of the soul. Together they have looked upon the God-man that liveth, and was dead, alive forevermore; that has the keys of death and the grave. Those souls least upon the surface of the world's Redeemer, who purchased eternal life with blood of infinite value. May the God of all grace sanctify this dispensation to our spiritual good. May we find the comforter in him to bind up the broken heart of the aged mother and solace the grief-stricken sister. May the virtues and graces of the faithful and true Christian be exemplified in our lives with wise reference to eternity, and when the last enemy shall have been destroyed may we enter in through the gates of that holy city, beyond the stars, regions, built by the God of love! Amen!

WILLIAM PASTOR.

CROCKETT Bro. R. H. W. Crockett was born in South Carolina, August 5, 1814; was married to Miss F. A. August 9, 1830 and departed this life in August, 1886, at the age of 71 years. He was a member of the Christian Church in New Orleans, and we believe, remained faithful to death.

During the latter part of his life he was almost entirely blind, and was, therefore, prevented from attending church, his local friends, and we were consequently expected that he will be a general spirit in his work in the territory. His piety and his Christian character, may each of his sorrowing ones to tell him where his vision is made clear, and where his tears are wiped away!

O. E. M.

BURNS Died August 4, 1886, at her father's residence in this city. Miss Mary Ellen Burns aged seventeen years, eleven months and thirteen days.

Mollie was a sweet spirited, obedient girl. To know her was to love her. Every one who knew her seemed to appreciate her good qualities, and though she was young and naturally untalented, yet her influence was felt for good. While others of her associates were led astray by evil influences, Mollie was always true to her church, and had respect for her Christian character, and from the time she joined the church, which took place under the ministry of Rev. J. T. Nicholson in the year 1881, there was never a stain against her membership. Thus a sweet flower just blooming has been transplanted from the earth to the vineyard on earth to the paradise above. Oh how she will be missed at church! Her voice will no more be heard in the sanctuary on earth. She will be missed by her young companions, but no one can tell how sadly she will be missed by father and mother at home. May God bless the parents and brothers and sisters! May they all meet her in heaven!

M. J. MILLER.

MISCELLANEOUS.

James B. Cox, of New Orleans, Mo., wrote to Dr. Shallenberger: "I find your Pills the only safe remedy for colic. I have been sick for three years with third day ague and nervous debility, and not so weak that I could not take quinine. I finally tried your Pills and they effectually cured me. Thanks to you for this great blessing."

An Agreeable Aperient.

ROGERS' CITRATE OF MAGNESIA.

This Well-Known Preparation is HIGHLY RECOMMENDED FOR—

Dyspepsia, Headache, Stomachic of the Stomach and all Complaints arising from Indigestion, Biliousness, Nervousness, and all other ailments. It cures the blood and regulates the bowels. It is a favorite medicine for children. Prepared by A. ROGERS' SONS, Chemists, 241 Bienville, New Orleans.

Superior to Mineral Waters, Salts, Powders, etc. FOR SALE BY ALL DRUGGISTS.



STADIGER'S AURANTII

Most of the diseases which afflict mankind are originally caused by a disordered condition of the LIVER. For all complaints of this kind, such as Biliousness, the Liver, Biliousness, Nervous Dyspepsia, Indigestion, Irritability of the Bowels, Constipation, Flatulency, Brachitis and Burning of the Stomach, some of the most common ailments, Malaria, Blood Poison, Chills and Fever, Breakdowns, Rheumatism, and all other ailments, Stodiger's Aurantii is the only remedy. It is a powerful purgative, but it is not a poison. It is a powerful purgative, but it is not a poison. It is a powerful purgative, but it is not a poison.

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MISCELLANEOUS.

There is One Medicine

of which all who use it proclaim its virtues, and that medicine is

Brodie's Cordial.

The Mother will commend it for her little ones, and the grown sufferer of any acute attack of Chronic Bowel Disease will find its qualities.

It is the Only Astringent Medicine which is Never Followed by Constipation.

But leaves the bowels in a healthy and natural condition. It is a specific for

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OLDEST AND BEST.



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Showing the world's infancy, its present future, and the progress of the human race.

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MISCELLANEOUS.

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NO ALUM IN IT.

The attention of Dealers, Housekeepers and others is respectfully invited to the above Baking Powder. It is positively pure, EXCELLENT and HEALTHFUL. There is not a PARTICLE OF ALUM in it. It is the Best Baking Powder in the Market. It has no equal in the market. Endorsed as a Pure and HEALTHFUL ARTICLE by Dr. Wm. A. M. G. Austin, C. J. Rikham, J. J. Lyons, Jos. Jones and other eminent physicians of this city. Keeps for years in any climate. OUR CHEMISTS SAY IT IS ABSOLUTELY PURE.

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In all colors and latest colorings.

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Christian Advocate.

VOL. 33.—NO. 35.

NEW ORLEANS, THURSDAY, SEPTEMBER 2, 1886.

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template. Ignorance is the soil in which falsehood thrives and bears its most poisonous fruits.

To attempt an enumeration of the various falsehoods that are circulated by the rum seller and his allies would be an almost endless task. I will, however, make a very few specifications simply in order to show the turpitude of this traffic and its dangerous power among an ignorant people. One falsehood that is in general circulation is the public school lie. Although every intelligent man knows that the laws of Mississippi require that the public schools shall be kept up throughout the State independently of any revenue from the liquor traffic, and that the schools are in operation in the various prohibition counties of the State just the same as in other counties, the saloonists have made the colored people in many localities believe that prohibition means the destruction of the public schools. Thus the very men who are doing more than all others to keep the colored man in abject poverty and dense ignorance have the audacity to parade themselves before the world as the friends of the colored race and the champions of the cause of education. And all this for no other reason than that they may grow rich off the hard earnings of these poor, benighted sons of toil. Was there ever greater infamy?

Another staple argument of the Mississippi saloon keeper is the sacramental lie. In many places the colored people have been made to believe that the wicked prohibitionists are trying to interfere with their religious liberties by taking away their sacramental wine. If prohibition prevails, you will have to celebrate the death of our Lord with water instead of wine. The saloon keeper tending guard over the holy eucharist to prevent its destruction by the sacrilegious hands of the clergy and the church! Woe! When Satan asked our Savior to fall down and worship him, was he one whit more audacious than these modern sons of his?

The slavery lie is another saloon coin that is in general circulation among the sons of Ham. It runs about thus: "You let the prohibitionists take away your whisky this year, and next year they will take away your tobacco, and the next year your sugar and coffee, and in five years you will have the overseer's whip cracked over you and a pack of negro dogs after you." Now, while every intelligent man knows that the ex-slave's liberty is guaranteed to him in the Constitution of the United States, and that it can be destroyed only by a revolution born in blood, and that no good citizen now desires a return to the regime of ante-bellum days, still so great is the ignorance of "our brother in black" that he has been made to believe all this vile tissue of falsehoods.

The clergy, the churches, the so-called good citizens are secretly forging fetters for the re-enslavement of the American citizen of African descent. The rum seller finds it out and his gorge rises at it. His righteous philanthropic soul burns with holy indignation, and on every hill-top and in every vale he unfurls the banner of freedom, and cries out lustily: "Rally, ye colored men—ye ex-slaves; rally to my standard. I am your friend, your benefactor, your champion. I only stand between you and the task-master's lash." Great heavens! Wonder if it is possible to get Benedict Arnold and Judas Iscariot to return to mundane shores and give us a lecture on fidelity and disinterested benevolence.

These are only samples of the rum seller's tactics. Scores of similar falsehoods are in circulation everywhere, and for their propagation platform and press are subsidized. Speakers and writers of talent are found who are base enough to become the hirelings of this vile traffic. Their God-given endowments are prostituted to the ignoble work of gilding falsehood to give it the appearance of truth, and of making artful appeals to ignorance, prejudice and the baser passions of our nature, thus arraying class against class and race against race.

Now, I reason thus: Mississippi is the nation in miniature. The liquor traffic of the nation may be judged.

by its fruits in Mississippi. If this traffic is so powerful and so prolific in evil results in Mississippi, where there are no large cities and consequently comparatively few saloons, what must be its character and its effects in those States which abound in cities and in dram shops? The saloon is to-day our most fruitful source of political corruption, the most dangerous foe to American institutions.

An enjoyable feature of my vacation has been its associations. There have been many joyful reunions with the friends of other days, and a multitude of new friendships have been formed. From Grenada and Saltito on the north to the Gulf of Mexico on the south, I have learned to know and to love many brave, earnest, consecrated men and women who are willing to do and to dare in the cause of right. Such companionship has been to me a revelation and a benediction. I find that I have heretofore underestimated the piety, the zeal and the heroism of the church of the present day. He who imagines that nineteenth century piety is a poor, weak, sickly thing, lacking in all the elements of true heroism, has only to go where I have been, see what I have seen, and hear what I have heard, in order to realize that he has erred egregiously. The days of heroism have not passed. The spirit of martyrdom is not dead. To-day in Mississippi there is a host of men and women whose zeal and devotion are worthy of apostolic days. A knowledge of the character of those who are leading the hosts of temperance reform, and of their labors and sacrifices in this cause, can not fail to increase one's faith in their speedy triumph over "the powers of darkness."

Thanking God for the associations and experiences of the summer, and taking courage therefrom, I now close my vacation and betake me to the arduous labors of a city pastorate.

Recollections of the General Conference of 1866.

This session of "the highest church court" of our Methodism was one of the most memorable of the nine that had then made and written the history of the Methodist Episcopal Church, South—just after the fraternal strife, when the South had been prostrated by the desolations of a war so fearfully internecine. The General Conference appointed to meet at New Orleans in 1862, could not convene. Red war was in the land, and our Southern territory was the battlefield. At last peace had returned, and the Crescent City was again selected as the place of the General Conference of 1866. The meeting was a touching one in many regards. Eight years had intervened, had carved wrinkles on brows in manhood's prime since last we met. Bishops Andrew and Payne, Kavanaugh, Pierce and Early were with us to lead the hosts of God's people rent and peeled and scattered by fire and sword. These, our chief pastors, were all the more dear to us from the increased grey hairs on their honored heads, caused by "the care of all the churches" in those years of sorrow and care, those "perilous times."

The lamented and gifted Summers was elected secretary—a matter of course—and of unanimous choice. Every heart was full of love to God, and many an eye ran down with met at Nashville, and many a young head had grown grey with care and trouble. The church edifice in which we assembled had, but a short time before, been taken from the Methodist Episcopal Church and returned to its rightful owners. The former pastor sat in the gallery during our sessions, and singular, yet characteristic letters and dispatches were sent daily to the victorious North.

Many had fallen since last we met: some in prison, some on the battlefield; and all had had at least a taste of Pauline "imprisonments and grateful tears when the representatives of Southern Methodism bowed in prayer and praise before the great Head of the church."

The fires were burning brightly in our grates, while the steel of closing March covered the earth with its beautiful ice enamel. How great the changes as we rapidly passed in a splendid steamer down the Ohio and the Mississippi rivers! The bloom of the different fruit trees made a lovely Sabbath dress for the land. The sun grew more fervent; and the figs, ripe and ripening, and in bloom, told that we were nearing "the land of the sun." Ruins and desolations of towns and plantations invested the Mississippi with richer classic grandeur than the Nile enjoys with the graveyards of nations on its banks. Here were the fiery footprints of struggles for right and justice—monuments of buried hopes. We saw gunboats anchored in the river, like huge crocodiles, whose teeth had been extracted. They were now entirely harmless. There was not a bite in a hundred of them. Their clumsy iron hulks no longer bore terror and death, but were destined to a more valuable service, soap vats, cisterns or prison cells.

This Conference was marked by the retirement of Bishop Andrew and Early from the effective list—the last example of the sort in Southern Methodism, imitated so gracefully afterwards by our departed Paine. The Conference by most appropriate and honorable resolutions said: "Well done, good and faithful servants," shortly after responded to by a waiting Heaven, with blessed supplement—"Enter ye into the joy of your Lord."

The election of four new Bishops took place. Enoch M. Marvin, Holland N. McTear, W. M. Wightman and David S. Doggett were chosen, and their future history showed that the choice met with the approval of Heaven. Of these Bishops then present the following have answered to the heavenly roll-call: Andrew and Early, Marvin, Doggett, Wightman and Paine, and Pierce and Kavanaugh. What an inheritance of earth, what a glory of heaven! Not a spot on their escutcheons, not a shadow on their life and history. Our honored McTear, senior Bishop, still remains, a model preacher, an unsurpassed executive officer, and honored as the most recent and valuable historian of Methodism.

At this Conference lay delegation was authorized in the various Conferences of our church. It is rather a strange use of the term "lay delegation," when in its connection, is "one fourth may be local preachers." For the first time the value of our local brethren was formally and officially recognized, in allowing them a place in the higher councils of the church. It was wise to call into recognized official action the business talent of the laity, and the piety and zeal of the local preachers, so honored of God in our history of "planting and training the churches."

A notable event was the introduction of the Church Conference. Whether so designed or not as a practical effort to supply the place of class meetings very generally extinct during the sad war, the experiment after twenty years is still a doubtful one, and in many places the class meeting is revived and the Church Conference is of occasional occurrence. Though very great powers were conferred on this important church assembly, especially as to church finances and methods of meeting church claims, there seems to be but little comparative appreciation or use of this Conference in many parts of our Zion.

Never were Southern preachers more hospitably entertained for a month than in that historic city. A beautiful memory comes up to the writer after the long lapse of twenty years. Under the grand live oaks, festooned with venerable moss, near the city a banquet was given to the Conference, ornamented with Southern beauty and profuse with Southern elegance and hospitality. In that grove, while the moss hung above our heads, and flowers in all the beauty and fragrance of Southern land shed their fragrance, and heavenly music after the preachers had been most simply ministered to at the well-filled tables by lovely ladies, attention was given to a temporary "stand" for extempore speeches. Diverse brethren were called on;

speeches full of humor, wit, poetry and piety were made in return for the elegant entertainment. Among these speeches were prominent those of the venerable McFerrin; Drs. Dineen, of Va.; Deems, of New York, and Marshall, of Miss., and, of course, Summers of precious memory.

Since that Conference twenty years have passed. Centennials in England and America have been celebrated. Methodism has in her rapid growth startled even history herself. Millions of different races and colors minister and meet at her altars. May the personal purity of her members and the fidelity of the pulpit and the press to her doctrines and religious experience, under the blessing of God, make her heart more expanded with missionary zeal, and her footprints more firm and numerous throughout all lands!

W. H. ANDERSON.
CARROLL, KENTUCKY.

Our Missionary Machinery.

II.—THE CONFERENCE MISSION BOARD.

For some reason the church has, in a measure, overlooked this part of our missionary machinery. In some sections it is regarded simply as a Board of Domestic Missions. Beyond the division of the assessments for the foreign work, and the division of the amount collected at the anniversary with the General Board, many confine their attention entirely to the domestic fields within their bounds. Our domestic missions, without question, open a most important field. We do not depreciate their claims, even in the presence of the fields abroad. But this is by no means all the work that the church has committed to the Conference Boards. Art XIII. places them among the most important agencies the church has provided for the promotion of our general mission work. It opens in these words:

"The Conference Boards shall arrange for holding anniversary meetings within the several presiding elders' districts of the Conference, in the interest of missions."

We shall not pause to inquire how many or how few of the Conference Boards have been operating this part of our missionary machinery. With many we fear this part of our Constitution has been a dead letter. The best plans will fall if not wisely and vigorously administered. We trust each Conference Board will take this part of their duty promptly in hand. With the aid of the presiding elders a program can be made out, the place for each meeting designated, the speakers notified, and the occasion can be made one of vast importance to our mission work. In twelve months, if this agency is diligently worked, we believe we will have a missionary revival throughout our entire connection, and but few pastoral charges report deficits in their missionary collections.

This is not all. The same article says the Board "by such other agencies as it may choose shall disseminate missionary intelligence among the people." If our people were informed respecting our mission work, they would gladly respond to its call. Many of them know but little of the wonderful work that has been going on in heathen lands during the last fifty years, and still less respecting the work of our own church in this field everywhere "white unto the harvest." When they are informed of the work that is being done, and the claims of Christ upon their co-operation are faithfully pressed upon them, thousands who have been doing nothing for missions will gladly lay their offerings on the altar.

The General Conference has placed on the Conference Boards a most important charge. The duty of disseminating missionary intelligence among the people has to a large extent been committed to their trust. We shall not ask how many or how few of the Boards have attended to this work, but we will say that no part of their duty is of more importance than this. We trust that each one at its next meeting will give these questions the prominence they deserve.

Will each president read Art. XIII. to the Board, and urge that these duties meet with prompt attention? Let us put our missionary machinery in operation.

SECRETARY.

Current Coins.

(Christian Advocate, N. Y.)

What use shall we make of our leisure that it may be a blessing, not a curse? Do something of it. Don't drift. Don't spend it in doing or loafing in idleness or dissipation. Don't kill time. If you can gain two hours' extra time, or one hour, devote it to something with purpose and energy. Mustering a new trade, taking up some regular study—music, drawing, painting, photography, some branch of natural science, flowers, bugs, birds, chemistry, walking, bicycling, mountain climbing, any form of healthful exercise, all these are good, the choice depending on your needs, your tastes, and your opportunities.

(Western Christian Advocate)

Disfranchise the virtue visible only to yourself, for it is quite sure to prove a spurious article. The genuine virtues grow slowly to the region of consciousness, while spurious ones make haste to herald themselves and assert their claims. The Pharisee held up in the market-place to the gaze of men his great excellencies and services, while Moses was last to become aware of the glory beaming on his countenance. The inscription, "Holiness to the Lord," was worn by the high priest on his forehead, where it could be seen by the people, but not by himself. If you have any virtue worth mentioning, the people will find it; if they fail to find it, you may well doubt its existence.

(Central Christian Advocate)

There are too many people who seem to be working and giving for the salvation of souls with a vague notion that the working and giving will be over soon, and then they will be no longer vexed by the pastor's exhortations and the pleading of collection days. Let them reflect for a moment how dull this life would become if all the poor and improvident, and ignorant and wicked were taken out of it. The natural tendency to selfishness, and few persons know the strength of it, is held in restraint by this human effect condition of life in which we find ourselves. It teaches us that the only worthy living is when we are living for others, not unto ourselves. Even Christ placed not himself, but laid aside his deity that he had with the Father at his side, came poor that we might be rich. Even when the burden of the world's sin compelled him to cry out, "If it be possible, Father, let this cup pass from me," he said also, "Not my will, but thine be done."

(Sun, N. Y.)

The spirituality of a church is determined by that of the individual of which it is composed, as the health of one's body depends on the healthfulness of its parts. As Paul puts it, the whole body suffers if one member is sick, or is troubled if one member is honored. Wherein, then, does that conspicuous member of the church justify his habit of crying out against his church for its deadness? Is it of his own spiritual lifelessness a contribution to that deadness which he so loudly denounces? And if he were thoroughly alive, zealously devoted, a burning and a shining light, would not his church be less corpse-like than it is? Possibly his light kept brightly burning might kindle a blaze throughout the church. Is it not better, therefore, to be an example than a denouncer, a soul aflame with brotherly love than a cold eye breathing censures which wound, and irritate, and kill, but never heal and make alive?

(Richmond Christian Advocate)

What refuge is there from impending dangers to human society? We answer that there is none but the religion of Jesus Christ. The evils arising from the conflict of labor and capital are obvious and alarming; but they can not be cured by temporary expedients. Christianity tempers, not the abrogation of all law, as some socialists demand, but the correction of human law so as to conform it to the Divine. It does not propose to put Dives and Lazarus on an absolute level; but it insists, nevertheless, that the legislation to which such contrasts may in part be due shall be changed as soon as possible.

(Sage, N. Y.)

"I never knew a good horse that had not some odd habit or other, and I never saw a minister worth his salt who had not some crocheted or oddity. Now these are bits of cheese that exalters and hinders and hinders the first is too few and the next is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoo the robin for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to eat a dog, he can soon find a stick, and at any rate any fool may have something to say against the best minister in England."

—When you have given yourself to Christ, leave yourself there and go about your work as a child in his household.—C. S. Robinson.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. R. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HUNNELL.

THURSDAY, SEPTEMBER 2, 1886.

Briefs.

Kaskaskia, Ill., is said to be 200 years old. It was once the capital of the State, and now has a population of just 150 people.

The best way to pay your preacher is just to go to him and pay him, and he will ask a blessing upon your soul that will make you feel that earth is getting to be very much like heaven!

The Methodist adherents throughout the world number about thirty-five millions, and if everyone would work as he can, the number would soon be doubled, and then doubled again. Why is the church so long in conquering the world for our Lord?

We recommend to our reading readers another careful perusal of that grand old Christian classic, "Pilgrim's Progress." It is a good book to qualify them for fall and winter work in the Master's cause, and to freshen experience.

Sam Jones' definition of holiness will bear a good deal of thinking. He says: "Holiness is wholeness—one hundred cents on the dollar." It is tolerably evident that the Bible test of a man's religion is the use he makes of his money.

Bro. Reld, of the Raleigh Christian Advocate, says that prohibition in his city is quite a success. His word is: "Here and there may be a few violations of the law; but any man of sense can see that these violations are not to be compared to the amount of ruin that forty-seven grog shops wrought in Raleigh before we closed their doors." And yet "prohibition does not prohibit!"

The camp meeting at Crystal Springs was a glorious success. Bro. Hays and wife, who passed through the city on their way home, report more than eighty conversions and over fifty accessions to the church. "Glorious things are spoken of thee, O city of God. The Lord shall count, when he writeth up the people, that this man was born there."

For just twenty-five years this writer has been trying to learn to preach. He has read every book on this subject that he could buy or beg or borrow. He has consulted with the ablest preachers in the church about it. He has thousands of times cried mightily with tears for the teaching of the Holy Spirit, and now, at the end of twenty-five years, he realizes the sad fact that he has made but little progress, and is perfectly conscious that there are hundreds of men who, to speak after a worldly fashion, "can heat him preaching, and not half try. Now, would it not be a marvel of the nineteenth century if this man had learned to get out a model newspaper in three short months? Censors, hear easy and reap lightly. "With what measure ye mete, it shall be measured to you again!"

EPISCOPAL SUPERVISION.—We concur in what Dr. Potter, in the Wesleyan, and, after him, Dr. Rush, in the Alabama Advocate, have to say on the subject of episcopal leadership. There is danger of weakening our economy and subjecting ourselves to the possibility of defeat by indefiniteness of purpose. In church work there are certain great points which need to be watched continually, and certain lines upon which the work must be pushed forward with an ever active vigor. These are the places for the exercise of the skill and tact of generalship. Napoleon's great successes resulted from the fact that he concentrated all the powers of his strategic genius at one point, and there threw himself upon the enemy with such restless force as to so crush him that an ordinary commander could follow after and garner up the details of his splendid victory. The commander's presence and skill are most needed at the point where the main battle is to be delivered. In our church campaign, it seems to us, there are two such points, as indicated by the papers above mentioned. At the point of our missionary operations it looks as if victory was uncertain. On the line of our educational enterprises the outlook is not as good as it might be. These are the most important points. Here the skill of wise leadership is needed. Let our captains show themselves most at these critical points, and their presence will inspire the soldiery with an enthusiasm which will insure a decided victory!

Grace.

REVERIES OF AUGUST.

Grace! 'tis a charming sound!
Harmless to my ear!

This beautiful word has come into our language from the Latin, by way of the French, and it has hardly changed its original form. *Gratia, grace, grace*, indicate the easy steps by which it has come to us. The thought which so fills this beautiful word as to make it larger than any word in our language, and which encircles it with an aureole of attractions that fascinate the hopes of a ruined race; this thought "descended from God out of heaven!" "Spontaneous favor to the undeserving!" "Pure kindness independent of the merit of the receiver!" "Undeserved favor!" That is the great thought which pervades and fills this little word! Nay, the word can not contain the thought! The word is simply the earthly reservoir into which heaven pours its inexhaustible streams of hope and life, and the sparkling waters run over the brim, and the beaded beauties trickle down to refresh and revive the withered joys of earthly existence! Such a thought is not of this mundane sphere. Its origin can be tracked to the skies and beyond!

"Undeserved favor!" That is the only thought that can create hope in sinful souls. In it only ruined man can see a door of escape from the disasters of the fall and its dreadful results. Human intellects, with all their powers of discernment, can discover no salvation for a transgressor of law, unless mercy be an attribute of the law maker. Grace is the mirror which reflects the mercy of Heaven upon a world of offenders. The manifestation of grace is the revelation of the attribute of mercy in the great Law Maker. That manifestation reached a rounded completeness in the incarnation of the Son of God. John has made the clear statement: "Grace came by Jesus Christ." That coming of grace in the incarnation prepared the way for the coming of mercy to a race of transgressors.

Grace first contrived the way
To save rebellious man.

How curiously the writers in the Old Testament use the word "grace"! They seem not to have had a very clear idea of its meaning, and their use of it accorded with the dimness of their conception of its significance. The almost invariable phrase with them is, "and grace," or, "found grace." In their view grace had to be hunted up. The plain reason for this was that grace, in its clearness and fullness, was a promised manifestation, and not a realized fact. The medium of its transmission was imperfect, and the result was a dim conception of its meaning. But how clear it became, and how lustrous was its shining when it shone through the perfect medium, the stainless Jesus! Even in the life of Jesus the clearness and the luster of grace did not give forth the meridian splendors. Was it because of his close connection with our frail humanity? Hardly even that. During his earthly life the great work of redemption was incomplete. It was only when that life was laid upon the sacrificial altar, and the redemptive work completed by the painful fact of death and the glorious process of the resurrection and the triumphant victory of the ascension, that grace flashed its full radiance forth and rolled the world in a garment of light!

In accord with this train of thinking, and to our astonishment, we find that the word "grace" is not used more than a half dozen times in the four gospels! Why use the word when there was a perfect incarnation of all that the word meant in the majestic person and in the precious speech and in the grand deeds of Jesus of Nazareth? John's statement that "grace came by Jesus Christ" shows there was little need for the word when the thing itself shone forth in the splendors of his life. In the book of the Acts the word occurs about one dozen times. This shows a larger familiarity with the idea and its great meaning as it had been exemplified in the human life of our Lord. It shows an educational development and progress along a line of thought which was almost inaccessible during the earthly existence of Jesus. Grace incarnated in Jesus and shining in his life and sparkling in his words was but the radiance of the morning star flashing its beauty into the dew-drops. Its perfect manifestation must await the rising Sun of Righteousness, and then the hill-tops and valleys, oceans and continents, rivers and seas will be aglow with fire. The perfect manifestation of grace must await the proclamation of a completed redemption, and this proclamation could not be made until the Holy Spirit descended and assumed his functions as the administrator of

that redemption. He was to take of the things of Christ and explain them. The great thing of Christ is grace. There was grace in his life and work, in his sufferings and death, in his resurrection and ascension, in his intercession and blessing. All these must be studied to get a correct view of the meaning of the term. Before he took possession of his "priestly throne," the full revelation of grace was not made, and the sacred writers had but little use for the word! The coming of the Holy Spirit was the evidence that the Great High Priest had entered upon the last phase of his work, that he was interceding for lost men and in his priestly office was dispensing blessings to his followers. Then the Spirit began to open this wonderful subject, in all its infinite reaches to the apostolic mind. When we come to study their epistles, we see so large a development and such a rapid progress on this line of thought, that it seems as if some unseen hand had actually lifted away the horizon and the view had become boundless.

Grace is the great thought, the great word of the epistles. It is Paul's oft-recurring word. He was possessed by it. He was infatuated with it. He was a monomaniac on the subject of grace. It was his hobby. His first realization of its full meaning felled him to the earth like a thunderbolt. When his physical nature recovered from the shock of the revelation, his earnest soul grappled itself to the great thought and transformed it into the motive power of his life, the conservator of his passions, the spring of his hopes, the fountain of his joy, the theme of his speech, the ever-present subject of his thoughts. In his epistles, what a wonderful use he makes of the beautiful word! It was something to be looked at, and he held it up to every possible point of view. He stripped it of all its accessories that its native luster might shine forth in undimmed splendor! He hung around it a wreath of his own infirmities that it might catch a new glory from the contrast. He gathered all his aptitude of learning and wealth of intellect and laid them down by the side of grace, that its infinite treasures might be seen. How the beautiful word sparkles on Paul's pages and runs in and out among his sentences! Here it is grace bestowing, there it is grace reigning and yonder it is grace establishing the soul! Here it is manifold grace, there it is abundant grace and yonder it is multiplying grace! Here it is exhibited as rich grace, there it is as glorious grace and yonder it waves its scepter as grace enthroned. And whenever it appears, it is pouring out its blessings as from an exhaustless fountain. And thus on to the end of the Scripture, the idea grows clearer and the thought grows larger and the word grows more precious, until the idea and thought and word all run together in that divine picture which only the pencil of inspiration could paint: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Church Schools.

We published a week or so ago a little note of protest to the fact that one of our church schools had been represented to the world as a school where no religious doctrines would be taught. Our note was copied very generally by our Methodist papers in the South, and, as there was not a single dissent from its tone, we presume it met with approbation. We have a reply to the note in this issue of the paper; but with that reply we have nothing further to do than to call attention to it. We desire to say something more on the general subject. There are some facts to be stated. The church has schools and many of them. These schools are as well officered as any other schools. The course of study is as thorough and the methods of teaching are as good and the results are as large as in any other schools. Young men and young women by hundreds are going forth from these schools every year to enter upon the great duties of life, and they compare favorably with those who go out from the non-church schools. These are very gratifying facts. The church has no reason to be ashamed of her work in educating her sons and daughters, when that work is compared with what the State is doing on the same line; but when her work here is viewed from the point of her ability, in the light of her privileges and opportunities, she has no cause whatever for boasting. The church has millions of money, and while she is using the most of it as a basis upon which to heap millions more, she is allowing some of her best institutions of learning to eke out a miserable existence, which will surely end in a dishonorable death. One of the first and one of the most fatal results of this parsimony is that the church has been forced to run her educational enterprises on a cheap scale. Our schools

and colleges are cramped in their work for the want of suitable buildings, and often where the buildings are suitable, there is a woful lack of the needed fittings to render the training a success. Add to this the patent fact that a great deal of teaching talent of the first order is lying idle because there is not the means to secure it and put it to work, and then join to this the fact that all this lack concretes itself into an imperfect and defective education of our young people, and you find the fundamental reason of the church's failure to meet the educational demands of the times.

That these demands have not been met is evident to all who are conversant with current topics. There never was a time when such earnest speaking and thoughtful writing was given to the world on the subject of education. The tone in these essays and speeches indicates that something is the matter with our educational machinery. The general opinion is, we are failing to educate good citizens. The verdict of some of the ablest and most experienced of our educators is, that this failure is not on the line of imparting instruction and training the mental powers, but on the line of developing right character. And the unanimous voice of these men of ability and long experience is for a more thorough Christian education. This cry comes from the far East and from the great North and from the West and South. It does not come from places where the church is not at work, but from places where she has done and is now doing her best work on this line. This is not a mere voice; but a voice whose meaning is simply tremendous to the church. When such men as Presidents Potter and Dwight, Professors Bowne and Stephens and Seelye and Dr. Leonard Bacon and Col. Johnston, and a host of others of like standing, speak out such earnest words, there is some great cause for their speech. Some of these earnestly and powerfully advocate the policy of the State teaching religion in the public schools in order to bring on a generation of better citizens and to elevate the standard of manhood and citizenship. The opponents of this do not deny that there is need of such an elevation; but they deny that this is the way to reach it. All are agreed that the need of the times is an education that will develop a higher type of manhood and womanhood. And this is almost tantamount to a confession of failure heretofore.

Just here, it seems to us, and just now is the church's great opportunity. Christ is the highest type of manhood the world has ever seen. Christian manhood is the true manhood. That education which develops Christian character is the only education that can satisfy the demand of the times. The church, in conjunction with the family, can do this work. Here and now is her "open door." Will she allow the State to take charge of her children and teach them morals and religion? Is it not her great commission to "teach all nations?" The church never had a grander opportunity than is presented to her at this very time. The great heart of the American people is clamoring for a Christian education of the future citizens. The people are tired and disgusted with that system whose chief virtue lies in the fact that our sons and daughters are taught that God is unknowable, and that moral distinctions and obligations are taught but the shadowy ghosts of a fading superstition. The people are speaking out bravely and strongly: "Give us a Christian education of our children." Will the church seize this grand opportunity and eagerly enter this open door? More hereafter.

The Hour of Public Worship in Christendom.

One of the rarest experiences of my life is to be away from church at eleven o'clock on a Sunday morning. I was, however, recently compelled by fever to spend a bright Sunday at home. As the hour of nine came on I saw a mother preparing her children for Sunday-school. The snow-white bonnets and tiny crevasses were tied, and each bright, clean face wore an expression of eager delight. Soon the little papers and books were gotten, and off went father, mother and five children to Sabbath-school. I was left to my reflections, and I thought of the great and growing multitude of children, now numbering from ten to twenty millions in the world, who each Sabbath morning assemble in the vast primary university of the church to learn the words of him who was once a babe in Bethlehem and afterward a child answering and asking questions in the Temple. I said, The church of the future will be better instructed in the things of God than the church of the present has been. Here are more teachers than all the secular schools can hire, teaching without charge in the school of Christ. I foresaw the

day when they shall be all taught of God from the least even unto the greatest.

Then I heard the church bells ringing, and from village, town and city tower their musical peals call the people to the worship of God. Thousands, too, in country districts, not called by bells, but alone by the inspiration of the sacred hour, gather to their churches blessed with forest shades. Countless millions through all the land are assembling at the houses of God. Men neither lie down to sleep, nor rise, nor eat, nor do aught else, so nearly at the same time as they gather for God's worship at eleven o'clock on his holy day. Herein is John's vision fulfilled in which he "saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Hundreds of thousands of ministers stand in pulpits; hymns are announced, deep-toned organs sound their notes and millions raise their voices in praise and swell the sound till congregations to distant congregations seem to respond, and the united voices of the myriads of earth to join with the songs of the hundred and forty-four thousand above. Texts are announced from all the sacred desks. "The Lord gave the word; great was the company of those that published it." One God, one Savior, one Holy Spirit and one righteous law constitute the theme of every preacher. Waiting millions are fed upon the one bread of life. Men sit together in heavenly places. Their dress, their manners, their thoughts are more of heaven and less of earth than at any other time or place. Surely in no other act do men so widely and thoroughly agree as in the worship of God.

From Ruston, La.

Crowds attended the camp meeting near Downs ville, and on Sunday the spacious preaching-shed was found too small for the immense congregations. As was the case last year so this; at eleven a large collection was realized, the people giving all that was asked of them. Bro. Collier has his compact little circuit in good condition. Rev. Dr. Thos. B. White and Revs. J. H. Stone, J. L. P. Sheppard, William Hart, Robert Parvin, R. S. Collier and this writer were the travelling preachers present, and all prophesied except Bro. Stone, whose feeble state of health would not permit. He, however, led a most delightful love-feast to the comfort of many souls. We can not, as a denomination, be too thankful for Christian experiences and the telling of them at class meetings and love feasts and whenever and wherever occasion may offer to the praise of the dear Lord.

The chief feature of the meeting was the children's service at five o'clock, Sunday afternoon, conducted by that Bishop of the children, Rev. Robert Parvin. We have witnessed attempts to talk interestingly and beneficially to children, and have seen not a few men utterly fail in the effort; but Parvin, as a talker to "us little folks" (we quote him), is a grand success. They sang out their young hearts in sweet melody, the little (?) brother opening his mouth wide and exhorting the boys and girls to do the same. Then his description of the dude and dudess (a girl dude, so he explained) was in style after Sam Jones, though altogether Parvian and original, and not to be surpassed by the noted Georgian. Even Jones could not have better shown by language and gesture, "suing the action to the word," how the boy cigarette smoker strikes a match on the sole of his shoe. He did it for them with all the grace possible to one of Parvin's size, and the children saw at once he was one of them. They not only laughed at his will, but they wept under his glowing love for their priceless souls, and impressions for good were made. The boys and girls who took his hand and promised to do right and get to the "happy land" will not soon forget the words of the genial, wide-awake pastor from Sparta in the sand. He stated to his brethren in the preacher's tent that Downs ville made his seventy-eighth camp meeting. There was no lack of mourners at every service, and Bro. Collier's final report will likely show the meeting to be up to that of any former year in spiritual results. Scores were under deep conviction and a number had been converted. With Bro. Sheppard we left Tuesday morning, Dr. White remaining with the pastor, determined to push the battle and win a complete victory.

We made our way to Bethel Church, and had a most delightful quarterly meeting there with the brethren of Indian Village circuit. Though there was much sickness in the neighborhood, the congregations at every service were large. There were conversions, conversions and

additions and a happy, spiritual time at the nine A. M. love-feast, led by Rev. J. Miles Briggs. On Sunday night there were a number of mourners, and the zealous young pastor, Rev. Harry W. May, having the able assistance of Bro. Briggs, concluded to protract, and services were announced for Monday. The prospect was promising for large results. Bro. May is in the place of Bro. Silvers, who surrendered his charge about two months ago and is now a minister of the Episcopal Church, and living at Canton, Miss. He did his work faithfully all the time he was in charge of the Indian Village circuit. Bro. May has taken hold with the determination to do his duty, and his report showed that already, under God, he is doing a good work.

On our return we called in to Sister Parish, finding her sick. We were glad of the chance to talk and pray with her. She has seen much affliction since the death of Bro. Parish, and only a few weeks since she buried one of her daughters. The death of Miss Little was indeed a beautiful one. She told them that her father had come for her, and pointed to him as being beside her bed. Calmly, happily and triumphantly, her pure spirit took its flight to God and "the loved ones gone before." Gathering home one by one, a few more years will pass, and all the band of itinerants, with wives and children, will be safe and eternally blessed in the All-Father's imperishable home. Oh, to fall on one's shield, and in the hottest of the battle!

AUGUST 24, 1886.

The Physician's Prayer.

There are many Christian physicians who are readers of the Advocate. We rejoice greatly in this fact, because there are very few nobler characters than a pious physician. There are few men who have greater opportunities of serving humanity and who make such good use of their opportunities. We commend to our physicians the following prayer, which has been credited to Dr. H. H. James, of Pennsylvania. O thou great Bestower of health, strength and comfort, grant thy blessing upon the professional duties in which I may this day engage. Give me judgment to discern diseases, and skill to treat them, and crown with thy favor the means that may be devised for recovery, for with thine assistance, the humblest may succeed, as without it the ablest must prove unavailing. Save me from all selfish motives, and endow me with a spirit of pity and liberality toward all, that I may enter into the mercies of thy love, and may weep with those who weep, and rejoice with those who rejoice; and sanctify thou their souls as well as heal their bodies.

Let faith and patience, and every Christian virtue they are called upon to exercise, have perfect work, so that in the gracious dealings of the Holy Spirit and of thy providence they may find in the end, whatever that end may be, that it has been good for them to have been afflicted. Grant this, O Heavenly Father, for the love of the adorable Redeemer, who, while on earth, went about doing good, and now ever liveth to make intercession for us in heaven. Amen!—Congregationalist.

Church Extension.

THE PAINE LOAN FUND.
By "the miles of the many" and "the larger gifts of the few" this fund may be raised—\$5,000—in the Mississippi Conference. Attention, however, must be called to the movement, privately and publicly, and some positive effort made. A reliable layman has authorized me to call on him for \$20 on this fund.
Of the annual church extension collections, I have received from Crystall Springs station, by Rev. T. B. Holloman, \$20. This will remind brethren to forward to me their collections, that I may have somewhat to remit to the general secretary, who can immediately put the money to work.

Important Notice.

MR. EDITOR: Please let the people know that the books are still open for the endowment of the Annual Professorship at Centenary. I have \$1,000 in hand, and the promise of \$100 yet not sent in. The General Endowment Fund is \$6,548.33, on which there is interest now due to the amount of \$135.70. I take this general way of making a general call for a general paying up. I wish to increase this fund until it will support a professor. With two endowed chairs we feel confident of success upon a larger scale than for years. A united effort will secure it almost immediately.

T. A. S. ADAMS.

In our country there are now about sixty millions of people, and the statement is made in an exchange that only about one-third are churchgoers. The problem is still, how to reach the masses?

Personals.

—Dr. John H. Vincent, the great man of Chautauqua, who has been constantly at work for a long time, takes a trip to Europe this month for a needed rest.

—President Cleveland, besides vetoing more bills than all the other presidents together, made 2,450 nominations to office in seven months.

—Bishop Simpson's last residence place is a Gothic chapel tomb of granite in Laurel Hill Cemetery, Philadelphia.

—Mr. Tilden's will, bequeathing millions for the elevation of the people, was a good thing. A better thing would have been to expend that amount for the general good under his own wise personal supervision, and thus "make friends of the mammon of unrighteousness."

—Our Bro. Morrison, of Kentucky, who so delighted our people at Seaside Camp Meeting several years ago, has been doing the like in Michigan and Indiana during the summer. He is reported as having had a "good and glorious time."

—Rev. F. B. Carroll, D. D., is presiding elder of the Denver district, and will also act as associate editor of the Colorado Methodist.

—It is a great pleasure to know that George I. Seney, the liberal, big-hearted Methodist, has come safely through all his financial troubles. Did not the Psalmist say a long time ago, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass?"

—Mr. Gladstone proposes to collect his magazine articles and give them to the world in a more substantial and permanent form, and then we shall have some reading that will be worth perusing.

—When Dr. Carlisle, our great South Carolinian, reached Chautauqua, this year, "the chimes rang out a merry melody, and the electric lights were kept burning to light the distinguished visitor to his hotel." They could not have welcomed a worthier or a nobler man.

—Miss Lindley, a Presbyterian lady, of Meadville, Penn., has bequeathed ten thousand dollars for the benefit of needy students in Allegheny College. Thus does the Lord's Spirit operate upon his departing stewards to cause them to leave a memorial of his grace behind them.

—Ex-President Arthur is reported as gaining his health quite rapidly.

—Prof. Brooks, of the Red House Observatory, has discovered five comets within the period of nine months. So says the Episcopal Methodist.

—Bishop Duncan, at the Middle District Conference, "won the hearts of all by his faithful labors, earnest and searching admonitions, words of godly counsel and countenance bearing in the chair." The presence of a man who wins his way into hearts in that style is a benediction from the opened heavens.

—Col. Ross, candidate for the governorship of Texas, and Judge Wheeler, candidate for lieutenant-governor, are both members of the Southern Methodist Church.

—Bro. J. M. McKee reports in the Texas Advocate a revival in his town, Atlanta, Texas, in which four hundred people were converted. The evangelists, Barnett and Mulkey, were his helpers.

—We regret to say that little Guy Carradine, son of Rev. B. Carradine, of this city, after a long suffering from tetanus, died last Monday morning. The remains were taken to the family tomb in Vicksburg, Miss., for interment. Our dear brother has the sympathy and prayers of a large circle of friends in Mississippi and Louisiana.

—Rev. C. E. McLean, our pastor in Algiers, is at present confined to his bed with a spell of fever and dysentery. Bro. McLean has been doing a very fine work in his charge, and his people are much devoted to him, and under their care he will, no doubt, be speedily restored to health.

—The election of Prof. Fitzhugh, of the University of Mississippi, to the presidency of Whitworth College, insures the continued prosperity of that venerable institution. We have known Prof. Fitzhugh for years, and regard him as a man in every way qualified for the position to which he has been elected. We expect to see the college go right along in its career of prosperity and usefulness.

—Centenary College, at Jackson, La., opens its sixty-second session Monday, September 6. The faculty is full and able, the buildings are complete and in repair, the course of study is up with the times, the community is religious and social, the tuition is cheap and terms easy, and everything points to a prosperous session. Send your sons early that they may have the benefit of good start.

—We are just in from Bro. Sawyer's District Conference. Our readers must bear with us for the present. The thing was so big in every direction, it had almost the same effect upon us that Solomon's greatness had upon the Queen of Sheba. There was no spirit left in us, and we must take time to catch a long breath before we can say more.

—Bishop Galloway left yesterday for Toronto, whither he goes as the fraternal messenger of our church to the Methodist Church of Canada. We are glad that this duty has devolved on our young Bishop. We want the sturdy Canadians to see and hear what the extreme South can do in the way of rearing Christian men and Methodist Bishops.

—Several of John A. Ellis' quarterly meetings, recently, have been protracted revivals.

—A note from Dr. W. C. Black, dated August 30, reports him still in bed with typhoid fever. That was the fifteenth day; but, as it is a mild case and no complications, he expects soon to be up. May the Lord be gracious and bless the means used to his speedy recovery!

Whitworth Female College.

MR. EDITOR: At their last meeting the Board of Trustees of Whitworth Female College unanimously elected Prof. Lewis T. Fitzhugh to the presidency made vacant by the death of Dr. H. F. Johnson, and he is now permanently connected with the institution.

Prof. Fitzhugh has been a professor in the University of Mississippi for eleven years, and is well and favorably known throughout the State and elsewhere as a first-class educator of ripe experience, rare executive ability and an exalted Christian character. He will bring to the discharge of duty all the qualities essential to distinguished success, and the patrons of the college need have no hesitation in entrusting their daughters to his care and training. The location of the school is very healthy and specially adapted to our Southern girls. The buildings are large, airy and convenient, and are constructed expressly with reference to the use to which they are devoted. The dormitories are supplied with all things necessary for the accommodation of boarders, and the boarding department is under the management of Mrs. L. A. Kidd, than whom there could be no more capable, elegant or accomplished lady. The professors and teachers associated with the president are of unexceptional ability and large experience in their respective departments, and there are no hand all the appliances for thorough education—practical as well as ornamental. The expense of board and tuition has been reduced to the minimum, so as to bring it within the reach of all. Every effort will be made to keep the college up to the high degree of excellence attained under its late distinguished president and benefactor, whose name has become a household word among us.

We solicit the cordial support of the patronizing public, and the enthusiastic influence of our noble alumni—who are so gracefully adorning every station of social life to the States of Mississippi and Louisiana. Catalogues will be furnished on application to the president at Brookhaven.

W. L. NOBERT,
Pres. Board of Trustees.

Papers friendly to the college will please copy.

MR. EDITOR: We closed on the first day of August with a very fine meeting at Wesley Chapel. The meeting lasted eleven days, and resulted in twelve additions on profession of faith. The church was greatly revived. We have an excellent Sunday-school and weekly prayer meetings at this church. We are under many obligations to Bros. J. A. Bowen, C. N. Terry and J. W. Luter for valuable assistance during the meeting. Fraternally,

J. E. THOMAS.

August 25, 1886.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMISON,
Publishers,
May 13, 1886.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamison, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and pulmonary consumption, and general debility. The most infallible and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of the Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and F. H. TRUAX, New York.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children's teething. It soothes the child, cures the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

FITS: All Fits stopped by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2 trial bottles free to all cases. Send to Dr. J. C. Kline, 111 Arch St., Phila., Pa.

Glen's Sulphur Soap and Beautifier, 25c. German Corn Remover, Killarney, 25c. Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops—1 Minute, 25c.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMISON,
Publishers.

Rheumatism and the Gout, often threatening, if the affected part is daily rubbed with Glen's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

"Oh, don't drink it, Jack; it will make you thirsty," said a girl on the beach to her little brother, who had a cup of sea water in his hand. "What's the matter, Jack, you're crying it down," there's plenty more."

3 months' treatment for 25c. Also's Remedy for Coughs, Colds and Lung Disease.

Press the ADVOCATE circulation now.

A good memory should always be cultivated when ordering stationery to remember to include some of Kline's Book's Stereotypes.

"No, sir, my daughter can never be yours." "I don't want her to be my daughter," broke in the young man, "I want her to be my wife."

Before renewing your subscription look over our catalog list for 1886.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 125 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and true Mauthius pianos occupy a prominent place. These last instruments are in almost all the prominent schools in the city and in country, and showing them are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since a Mr. Burton, a well-known citizen of Philadelphia, purchased of Mr. Werlein a magnificent upright piano, which has been the theme and admiration of his hosts of friends in that parish. Mr. Werlein has also Mauthius, and many of the best and leading people of the State have these superb instruments in their homes. Mr. Werlein has a magnificent stock of music and musical instruments. He has a large and complete stock of organs from Mauthius and Hamelin, and other articles of all the highest grade will be found at a musical emporium.

This house is noted for its courtesy and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been opened with steel rails, has adopted the standard gauge, with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

Ask your neighbors to subscribe for the ADVOCATE.

NEW ADVERTISEMENTS.

PIANOS AND ORGANS

AT HALF PRICE UNTIL OCT. 1.

Our Grand Clearance Sale continued through August and September. A grand success. \$25,000 worth of Pianos and Organs sold in four months. \$500,000 worth left to be closed out by Oct. 1st. All at half price, and some prices reduced still further. Some almost new, used a few months only. Some second-hand, thoroughly repaired and ready for use. Organs, \$10, \$20, \$30, \$40, \$50, \$60, \$70, \$80, \$90, \$100. Big bargains for cash. Organs on Easy Terms. Pianos, \$10 to \$50 monthly. Organs, \$5 to \$15 monthly. Fifteen days test trial. Money refunded if not satisfactory. Descriptive Price List free. Write quick. Mention this "Ad." to the Editor.

Ludden & Bates,
SOUTHERN MUSIC HOUSE,
NAYANNAH, GA.

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Co-Educational System.

DAY AND EVENING SESSIONS.

Students Receive Free Text Books.

This renowned, practical institution has immediate, higher English, Academic, Language, Commercial, Technical, and Scientific departments. School, Lecture Hall and Gymnasium—perfect in all departments. In course of Practical Study, equipments facilities and efficient instruction. Soule College claims superiority, and invites inspection and comparison. Send for circular. Address: H. R. SOULE, President, New Orleans.

Alabama Conference

Female College.

The next session will open on the twentieth of September. Full corps of experienced teachers. Large patronage from the best class of people. Large newly furnished and carpeted. Best of music, furniture and every home comfort. Rates as low as any school of the same grade west of the Mississippi. JOHN M. MASON, President, Tuskegee, Ala.

Grenada Collegiate Institute.

This institution, located at Grenada, Miss., is one of our best Methodist schools for girls. It is well organized, affording the best advantages for literary and religious culture. The discipline is firm, the course of study is thorough. The health is fine, the location is beautiful. The health is fine, the location is beautiful. The health is fine, the location is beautiful.

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FACTORY.

229, 231, 233, 235, 237 Gravier Street,

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Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, made to order.

Orders promptly attended to.

Plantation Cabins a Specialty

BRANCH OFFICE:

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MASSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The full term will begin on Wednesday, September 15, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music one hundred and seventy-five dollars. Music, one hundred and twenty-five dollars. Payments—half in advance, balance at the end of the session, or in similar proportions. If the entire bill for the year be paid in advance, 100 per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

For out-of-town pupils a room together for the year will be allowed a discount of fifteen per cent. Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department, free of charge. Special well training is not included in the regular course, but will be charged as an additional course in music.

In making engagements for the year, a club of four pupils who wish to pay all in advance will receive board, tuition and the course in music for 75 per cent. a discount of two-fifths per cent. from the regular price, or by paying one-half in advance, they will be entitled to the same for \$200.

W. M. Black, Pres.
S. J. Davis, Vice Pres.

THE

E. A. SEMINARY,

R. A. SMITH, A. M., Principal.

In a Private School for Boys and Girls, located at Arcadia, La., midway between the Ouachita and Red Rivers, on the V. & S. and P. Railroad.

The Course of Study is ample and specially practical. The fees are moderate and board cheap.

The Twenty-second session begins the 6th of September, 1886.

Correspond with the Principal for circulars.

Collegiate Institute

—AT—

HATON ROUGE, LA.

22ND SESSION, BEGINNING OCTOBER 1, 1886.

This is a select Family Boarding school for Boys, limited to number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of his pupils. The health record of the school is unimpaired.

For particulars and circular apply to W. H. N. Montague, Principal, or J. B. Montague, A. M., Assistant.

Centenary College, of Louisiana.

SIXTY-SECOND SESSION

Opens Monday, Sept. 6, 1886.

Faculty, 7. Property, \$100,000. Alumni, 250. Location unsurpassed in point of healthfulness and morality. Accessible by rail from all points. Scholarships for four years, \$125. Board, \$10 per month. For Catalogue and full information address:

REV. T. A. S. ADAMS, D. D., President.

JACKSON, LA.

MILLWOOD INSTITUTE,

JACKSON, LA.

This school reopens the 1st Monday in September, and continues nine months.

\$140 to \$150 covers all expenses for scholastic year.

COURSE OF STUDY COMPLETE.

Especially reached by the Mississippi Valley Railroad. Send for Catalogue.

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Culleoka Academy

Culleoka, Maury Co., Tenn.

W. D. MOONEY, A. B., PRINCIPAL.

C. E. AND B. V. WALL, PRINCIPALS.

A Thorough Training-School.

Special attention paid to English, Mathematics and the Classics.

COMMERCIAL DEPARTMENT, FIRST-CLASS.

Culleoka Academy is located at Culleoka, Maury County, Tenn., on the Nashville and Nashville, Ky., Railroad, and is five miles from Nashville, and is the most beautiful and healthful place in the South. The most desirable point for a school in Middle Tennessee. The social and moral atmosphere of the community is unsurpassed. The health record of the village and the adjacent country is unsurpassed.

NEXT TERM BEGINS AUGUST 21, 1886.

Prof. G. A. Wentworth, author of Wentworth's Series of Mathematics, says: "Mr. W. D. Mooney is, in my judgment, one of the best and most cultivated teachers of Mathematics in the country. I have known him for many years, and his instruction may be said to be the best that can be given in his line of instruction." Wentworth highly says: "I know of Mr. W. D. Mooney's success in teaching Mathematics, and have seen enough of his work to satisfy me that he is of superior ability as a Mathematician."

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Rev. C. B. Haskerville, A. M., D. D., formerly professor in the University of Tennessee, says: "I have known Mr. W. D. Mooney for many years, and his instruction may be said to be the best that can be given in his line of instruction. He has been elected to the position of Professor of Mathematics in the University of Tennessee, and his position is a mark of the high regard in which he is held by his colleagues and the public."

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Guard Your Little Ones.

Croup is the result of a cold, attacks suddenly, is always dangerous, and should receive prompt treatment. It is an inflammation of the windpipe, which contracts, making breathing difficult and painful. Ayer's Cherry Pectoral has saved the lives of many children afflicted with this disease. My children have taken Ayer's Cherry Pectoral for Croup. It gives immediate relief, which is invariably followed by cure. I feel as if I could not do without it, especially in winter, when attacks of this dangerous disease are frequent. — Mrs. J. Gregg, 160 First st., Lowell, Mass.

Be Prepared for an Emergency.

Ayer's Cherry Pectoral has been the means of saving my life, and also that of my little son. As he is troubled with Croup, I dare not be without the remedy constantly in the house. — Mrs. Charles B. Landon, Guilford, Conn.

My children are all liable to Croup, having lost my first child by this disease. I was in constant fear until I found, to my great relief, that Ayer's Cherry Pectoral would cure it. Anna Wade Wentworth, Northampton, Mass.

I have always found Ayer's Cherry Pectoral a perfect cure for Croup. I have known it to relieve the worst cases, in a very short time, and make all families to keep it on hand for use in sudden emergencies, for Coughs, Croup, etc. — S. H. Latimer, M. D., Mt. Vernon, Ga.

Colds, Croup,

For children afflicted with Colds, Coughs, Sore Throat, or Croup, I do not know of any remedy which will give more speedy and effective relief than Ayer's Cherry Pectoral. I have found it also invaluable in cases of Whooping Cough. — Ann Lovejoy, 1251 Washington street, Boston, Mass.

My little grandson has been, for the last three years, subject to violent attacks of Croup. At times, we have despaired of his life. For the last ten months, whenever symptoms of Croup have appeared, we have given Ayer's Cherry Pectoral, and it has acted like a charm, affording almost immediate relief. — Enoch Edmunds, Cape Elizabeth, N. H.

I have used Ayer's Cherry Pectoral, as a medicine for myself and children, with unfailing effect. It has rendered such excellent service in my family, that I intend to have it always at hand. It is the most effective remedy for Coughs and Croup, I have ever tried, either for myself or for my family. — Chas. V. Christensen, 143 Front st., New York City, N. Y.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price 25¢; six bottles, \$1.

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THE LIVER
Secrets the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, yellow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA, the great blood purgative.

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Verifies appetite; faint, gnawing feeling at pit of the stomach; heartburn, wind in the stomach, bad breath, and taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an impure or poisoned condition of the blood. BULL'S SARSAPARILLA, by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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Dr. J. C. Bull—There have been a number of cases of scrofula, or skin disease, treated with Bull's SARSAPARILLA, and in every case it has been found to be the most effective remedy. It has been used in all cases of skin disease, and in every case it has been found to be the most effective remedy. It has been used in all cases of skin disease, and in every case it has been found to be the most effective remedy.

KIDNEYS
Are the great secretory organs of the body. Into and through the kidneys flow the waste fluids containing poisonous matter taken from the system. If the kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the kidneys and bowels, and directly on the blood, as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

SCROFULA
Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sores, blotchy eruptions on the face or neck. Erysipelas is skin it is and is often mistaken for Scrofula. It comes from the same cause, impure blood. BULL'S SARSAPARILLA, by purifying the blood and toning up the system, forces the impurities from the blood and cleanses the system through the regular channels.

THE BLOOD
Dr. J. C. Bull—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I feel bound to state that I have used it for the cure of Scrofula and all diseases of the blood and kidneys. — R. B. ALLEN, M. D., Bradford, Ky.

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Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sores, blotchy eruptions on the face or neck. Erysipelas is skin it is and is often mistaken for Scrofula. It comes from the same cause, impure blood. BULL'S SARSAPARILLA, by purifying the blood and toning up the system, forces the impurities from the blood and cleanses the system through the regular channels.

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In writing mention this paper.

Our Young People.

GOOD-NIGHT.

The tapers told, the songs are sung,
The evening romp is over,
And up the nursery stairs they climb,
With little humming lullabies that chime
Like bees among the clover.

Their busy brains and happy hearts
Are full of crowding fancies;
From song and tale and make-believe
A sea of dream is sweeping o'er them,
And airy child romances.

The stars light in the sky without
The moon new moon is low;
The nursery lamp is low and faint;
Each, like a white-robed child-saint,
Their prayers they murmur slowly.

Good-night! The tired heads are still,
On pillows soft and sweet;
The dim and drowsy eyes of sleep
About their thoughts begin to creep,
Their drowsy eyes are closed.

Good-night! While through the silent air
The moonbeams pale are streaming;
They drift from drowsy lips not yet asleep;
Blow out the light and shut the door,
And leaving them to their dreaming.

—The Little Ones.

Mr. Editor: As I have seen my

first letter in print, I will try to write

another. I went to the camp meeting

Sunday, and had a very nice time. I

would have had a much nicer time if

I had known more of the girls, but

they were all strangers to me but four

girls that I liked to go with. Papa is

going to commence a protracted meet-

ing next Saturday. Bro. Menafie is

going to help him. I hope that they

will convert many souls, and teach

them that it is better to throw away

worldly amusement than it is to lose

heaven. Heaven is the best place of

all. Old Scratch is going to get all who

rather keep worldly amusement than

to go to heaven; but all who believe in

Christ he would rather let them go.

Well, I will close by asking a few ques-

tions: Where did Miriam die, and

where buried? What king is men-

tioned in the Bible whose name is

spelled with two letters, and into whose

hands was he delivered? I remain,

Your little friend,

JOBIE B. GILLIS.

Mr. Editor: As it has been a good

while since I have written a letter to

your valuable paper, I thought I would

write one. I am going to school to Miss

Bettie Hendall. I am learning very

fast. We have Methodist preaching

once a month. Bro. Maney is our

pastor. I go to Sunday-school every

Sunday when it is not raining. Mrs.

Massey is my teacher. I like her very

much. Oscar E. Davis, I think I can

explain why I was Methuselah died

before his father. His father went to

heaven without dying. Well, I will

close by asking the little contains a few

questions: What is the meaning of

"lecherous"? Where in the Bible is

"honeycomb" found? Where is the

longest verse in the Bible? Hoping

that my letter will not reach the waste-

basket, I remain as ever,

Your little friend,

ELLEN PHILLIPS.

Kosciusko, Miss. Impl.

Mr. Editor: I have often thought I

would write a letter to the Advocate.

I go to Sunday-school every Sunday

when it is not bad weather. Mr. J. J.

Holmes is my superintendent. I will

answer Walter Metcalf's question:

Nash was six hundred years old when

the flood came. Now, I will ask a ques-

tion: Where in the Bible is the word

"brotherhood" found? I will close,

hoping to see my letter in print. With

many kind wishes to you and the dear

old Advocate, I remain,

Your little friend,

ELLEN WILLIAMS.

PLASKI, Mississippi.

Mr. Editor: Having seen in your

paper the question "Who of our

contemporaries can tell the meaning of

the word "philately"? I would like

to give my opinion of its meaning.

My idea is that the word means lov-

ingly, or with love, derived from the

Greek root, *philos*, a lover.

Respectfully,

HURRY O. HARRIS.

New Orleans.

(Not quite right. Who else will try?

—Ed.)

The Story of the Missionary Jugs.

It was the evening of a missionary

anniversary, and the church had been

filled with bright-faced children, who

sung joyful hymns as they marched in

procession up the aisle, each one hear-

ing a little jug in which they had saved

their pennies during the year for the

cause of Jesus.

One by one the jugs were taken down,

and a sharp rap with a hammer had

caused them to give up the contents

they had faithfully guarded as a hoard.

Then the contents of each jug, with its

owner's name, had been read aloud,

and many a little heart had beat faster

at the thought of the many sacrifices

those pennies had cost for the Savior's

sake, and how they dropped their heads

sadly, and thought how often self had

robbed the little jugs.

Now the church was empty, the

lights were out, and the bright-faced

children asleep and dreaming, perhaps

of the words of encouragement and

blessing a kindly lady had addressed to

each last night.

The jugs with a hole yawning in each,

through which the contents had been

emptied, were piled up in great baskets,

ready to be removed by the sexton the

next morning when he should come to

clean up the church.

A momentary struggle in and fell

asked the jugs, and presently a little

slight is heard from the basket.

"What is the matter, brother?" asked

a cracked, hollow voice.

"I am sad because my days of use-

fulness are over," answered the other,

"I loved my little owner dearly, and

it grieves me to think that I shall not

see her again."

"Tell me about her," answered its

companion; and a subdued chorus of

sympathy arose from the rest of the

basket.

"She was a sick child," answered

the first jug, "but such a patient little

sufferer that no one could help loving

her. She was a little girl, but she had

given her heart to Jesus, and so she

borne all her sufferings patiently for his

sake. She always kept me standing on

a table beside her bed, and whenever

any pennies were given her, or she

could earn any by cheerfully taking

her bitter medicine, she would drop

her pennies in my waiting arms, and

then pat me on the head and say, 'There

you are! There were golden pen-

nies, for her heart was full of love, and

as she put in each penny she prayed

that God would bless it, and let it do

some work for him. Two weeks ago

she grew thinner and weaker every

day. Her little transparent hands

no longer seemed strong, and she

when she dropped in a shining gold

piece that had been her birthday gift

her mother had to guide the little hand.

'You will take this to the church when

I am gone, mother dear,' I heard her

say one day. 'I have saved it all for

Jesus, and want my little jug to be

filled with love.'

"The mother promised with tearful

eyes and then I was carried away into

another room and never saw my dear

little mother again, but I heard she

had gone to be with the Savior who

had loved her so dearly."

"No wonder you grieve," answered

the first jug, "but you loved my little

friend, but they were silver pennies she

dropped into me. She did not love

Jesus, but she had a tender heart and

was sorry for the poor little heathen

children, so she put in her pennies

that they might be made happier; but

no prayers ever accompanied them."

"I am ashamed to tell you of my

'non-pennies,' spoke another jug. "True,

I held more money than any of the rest

of you, but it was brass money. My

owner was a boy who dearly loved

himself. As soon as I was put into his

hands he determined that I should

hold more money than any other, and

every penny he could coax from his

friends he dropped into me, until my

hands were full, and saying, 'How proud

I shall be when my jug is opened and all

the money counted out. I am sure no one

else will have so much, and every one

will say how good and generous I am.

Weekly Market Review.

(For Week Ending August 31, 1886.)

COTTON.	
Low ordinary	8 1/2
Ordinary	9 1/2
Good ordinary	10 1/2
Low middling	11 1/2
Middling	12 1/2
Good middling	13 1/2
Middling fair	14 1/2
Fair	15 1/2
Galveston middling	16 1/2
Mobile middling	17 1/2
St. Louis middling	18 1/2

SUGAR.	
Inferior	3 1/2
Common	4 1/2
Good common	5 1/2
Fair	6 1/2
Good fair	7 1/2
Fully fair	8 1/2
Prime	9 1/2
Strictly Prime	10 1/2
Choice	11 1/2
Seconds	12 1/2
Yellow clarified	13 1/2
Gray clarified	14 1/2
Choice whites	15 1/2
Granulated	16 1/2

MOLASSES.	
Syrup	17 1/2
Fair	18 1/2
Strictly Prime	19 1/2
Choice	20 1/2
Fancy	21 1/2

RICE.	
Fancy	22 1/2
Choice	23 1/2
Prime	24 1/2
Good	25 1/2
Fair	26 1/2
Ordinary	27 1/2
Common	28 1/2
No. 2	29 1/2
Rough	30 1/2

FLOUR.	
Minnesota bakers	4 50
Minnesota patents	5 50
Extra fancy	4 25
Winter wheat patents	4 75
Choice	3 45
Fancy	3 75
Extra fancy	3 85

CORN PRODUCTS.	
Oat meal	2 00
Corn meal	2 40
Grain	3 10
Hominy	3 25

GRAIN, ETC.

CORN:		
White	53	—
Yellow	54	55
Mixed	52	—
OATS:		
Western	34	—
Tex in rust-proof....	36	65
BUAN:		
Per cwt.....	70	75
HAY:		
Choice	18 00	16 50
Prime	14 00	15 50

PROVISIONS.

PORK:		
Mess.....	-- --	10 50
Prime mess.....	10 25	10 00
Runners.....	-- --	10 00
BACON:		
Fancy breakfast.....	9 1/2	-- --
Shoulders.....	7 1/2	-- --
Sides, clear.....	7 25	-- --
Sides, clear rib.....	-- --	7 25
HAMS:		
Sugar-cured.....	12 1/2	13 1/2
DRY SALT MEAT:		
Shoulders.....	-- --	6 1/2
Sides, clear.....	6 1/2	-- --
Sides, clear rib.....	-- --	-- --

FISH.

MACKEREL.	
Extra No. 1, in bbls.	9 50
Half bbls.	5 00
No. 1 in bbls.	5 00
Half bbls.	5 00
No. 2 in bbls.	5 00
Half bbls.	5 00

BROOKERS.

COFFEE.	
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2
Cho. choice	10 1/2

VEGETABLES.

CABBAGES:			
Western, per crate...	1 50	—	—
Chicago, per 100.....	7 00	10 00	—
Louisiana, per crate.....	—	—	—
POTATOES:			
Louisiana	—	—	—
Western.....	1 50	2 00	—
KROOT:			
No. 1.....	7 00	—	—
ONIONS:			
Louisiana	—	—	—
Western.....	2 75	3 00	—

BALING STUFFS.

BAGGING:		
18 lb.....	8	8
20 lb.....	9	9
BALING TWINE:		
No. 1.....	12 1/2	—
TIES:		
1/2 bundle.....	1 05	—

SUNDRIES.

POULTRY:	
Chickens, Western..	4 25
Young.....	1 50
Chickens, South'n..	2 50
Young.....	1 75
Turkeys, Southern..	9 00
Eggs:	
Western.....	16
Southern.....	18
WOOL:	
Lake.....	23
Louisiana.....	22
Hurly.....	9
HAMS:	
Green salted.....	—
Dry salted.....	—
STAVES:	
Oak, kegs.....	—
Oak, barrels.....	75 00
Oak, clogs.....	100 00
Oak, hogheads.....	180 00
HOES:	
Hoghead.....	25 00
Barrels.....	16 00
Half barrels.....	—
FERTILIZERS:	
Cotton seed.....	7 00
Meal.....	18 50
Pure ground bone.....	36 00
Muriatic acid.....	3
Sulphuric acid.....	24
Bone black.....	—

News Summary.

A counter-revolution in Bulgaria has restored Prince Alexander to the throne.

Prof. I. T. Fitzhugh, of the University of Mississippi, has been elected president of Whitworth College, Miss.

Rev. James C. Beecher, brother of Henry Ward Beecher, committed suicide at Elmira, N. Y., August 25, by shooting himself.

Gen. John Newton has been appointed Commissioner of Public Works in New York City in place of Squire, resigned.

Dr. O. W. Holmes has returned from Europe.

Cyrus D. Luce was nominated by acclamation on a riding vote for governor by the Republicans of Michigan.

The Texas Republicans nominated a full ticket, headed: For governor, A. M. Cohan, of Dallas.

A. M. Kelly has sailed for Egypt with his family. President Cleveland appointed him to succeed Judge George S. Batcher in the International Court at Cairo.

Dr. Diefenbach, who was convicted of suborning witnesses in the Ford case, was sentenced to six years of imprisonment at hard labor and to pay costs of prosecution.

During a storm at Chicago on the twenty-ninth lightning struck the powder magazine causing an explosion and loss of \$75,000, and one hundred and twenty-nine persons.

Hon. T. C. Manning, of Louisiana, has been appointed to the Mexican Mission, vice H. R. Jackson, resigned.

Rev. A. I. Dwyer, rector of Christ Church, this city and recently elected Bishop of the diocese of Boston, died on the thirtieth in Waukegan, Wis.

Spot Cash Bargains in New Engines and Boilers.

10-horse power engine and boiler, on cast iron, in New Orleans for \$233.50. All new wrought iron tubes, workmanship and material guaranteed. Engine cylinder 3-inch bore, 10-inch stroke, pulleys 20 and 41 inches in diameter, 10 1/2 inch face; boiler 31 inches in diameter, having 20 3 inch wrought iron tubes, 8 feet long, 28 feet of 14-inch smoke stack, total weight 4,000 pounds. Price includes boiler, engine, pump, all tubes, boiler, or detached as may be desired, and fittings to connect engine and boiler, requiring only bricks, sand and lime to erect. Same engine, with a portable horizontal fire box boiler instead of stationary return tubular boiler, \$35, additional. With a portable boiler the engine will be placed on top of the boiler or detached as may be desired. Only 10 feet of smoke stack with the portable outfit. Cuts and circulars on application.

H. DUDLEY COLEMAN,
Foundry and Machinery,
9 Perdido St., New Orleans, La.

Grip.

This is what every Christian ought to have, and what many a one lacks. There is a certain inspiration in the very thought of the clenched and, with its tense muscles and arched grasp, it signifies not only strength, but purpose; not only earnestness, but endurance. It is the symbol of successful and important endeavor. It typifies the self-control, the mastery which every true child of God has in some degree over his own sinful nature, and which, having secured by the Holy Spirit's help, he maintains by the aid of the same blessed agency. It typifies, too, that hold which he has upon Christ, that tenacious yet reverent clinging of spirit which imparts to his prayers the power of Jacob's words, "I will not let thee go except thou bless me." It typifies also that benevolent yet authoritative influence which he seeks to gain, and usually succeeds in gaining, over his more sorely tempted fellow: the drunkard, for instance, who is rather loquacious and noisy in himself without yet finding it in God, and who, under the protection of some stately material soul who has no personal fear of his temptation, and has the power and the will to stand by him through everything to cheer and uphold, and by God's grace, to save.

Grip is the holding and not letting go, in spiritual as in material life. It is tenacity of holy purpose, renewal of effort after moral failure, cheerfulness in the teeth of discouragement, hopefulness for others, no matter how low they may have sunk, and unflinching faith in the truth that Jacob's reliance can save to the uttermost, and, moreover, will bring out all things aright for his own. What wonder that he who has it is a healthy, useful Christian! He may be timid by nature, weak in body, and humble in place, but he illustrates what a true Christian grip is upon himself and his little world, and learn to marvel at him. Something of God's own almighty power is visible in him. What he does succeeds, and in blessing others he is doubly blessed himself. A few such men give tone and influence to a whole church, and a church which has gained a real grip upon the community in which it is situated can do with that community much as it likes. That sort of religion everybody respects, and sin which would be open and defiled in the presence of a flaccid, feeble polity, however sincere, shrinks away and hides itself in the dark corners rather than encounter it. To illustrate it is the believer's privilege and duty. There is hardly another commendation more significant than that which says of a Christian's polity, "It takes hold with a real grip." Congratulations!

CHARITABLENESS IN THE FAMILY.—What a blessing to the household is a merry, cheerful woman—one whose spirit is not affected by wet days and little disappointments, and whose human kindness does not sour in the sunshine of human prosperity. Such a woman, in the darkest hours, brightens the house like a piece of sunshine weather. The children go to school with a sense of something greater to be achieved; the husband goes out into the world with a conqueror's spirit. No matter how much he is supposed abroad, at home he is sure to find rest.—Machine Agriculturist.

"Prohibition," by Bishop C. B. Galloway.

A neat pamphlet of ninety pages, specially designed for circulation in Mississippi—a text-book for prohibitionists everywhere. Arguments strongly backed by facts and figures. Twenty-five cents per copy; \$2.50 per dozen, postage prepaid.

CARVER & JAMISON,
112 Camp Street, N. O., La.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMISON.

"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McTearle, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50.

CARVER & JAMISON,
112 Camp Street.

My address until further notice will be, Brookhaven, Miss.

ORAN B. GALLOWAY.

The True Intent of the Public School.

I am demonstrable that the true end and aim of public school education is not to enable a boy or girl to get a living (that living they are pretty sure, educated or not. It needs to be targeted and the end of the supreme object of the public schools is to enable and dispose the young to the valuable matters of the boy's polity—that is, to love their country, to know fully their civil rights, to discharge skillfully and magnanimously their civil duties.

In this great work we have made beginning—nothing more. We feel the short of the ideal. Nay, this very ideal does not even exist in the minds of the masses, nor have any statesman as yet heartily entered upon the work of creating it. A thorough education of every child in all the matters upon which his influence as a citizen is liable to be exerted, an education, too, that shall give him a firm grip upon fundamental principles, and give those principles a firm grip upon him; an education that shall insure quickness and accuracy of judgment; an education that shall make him passionately fond of his country; an education thoroughly pervaded by the sentiments of honor and inflexible justice—that is the standard. The best institutions for secondary instruction are none too high to impart this training. Nothing short of a thorough and prolonged school course and upright teachers can suffice. How to draw every young person into such a curriculum, and to keep him there during the years of study, is the question. It can not be by compulsion; it must be by means yet untried; perhaps by liberal pecuniary rewards bestowed for good conduct and good studies, and the prevention of the poorest parent can well afford to lose the earnings of his child during those studious years.

For want of such education of every child, the nation, every State, and every county, city, and town are suffering. How do we wonder, many of them, with unnecessary delay and shame, burdened all of them with exorbitant forebodings. For want of such education of every child, some twenty years ago we threw into the fire of our cities ten thousand million dollars, and added to our national debt the power of American manhood, and filled the whole land with mourning. For want of such education of every child, the thoughtful patriot fears lest mobs, or dynamiters, or nihilists destroy life and property. In such education of every child is the prevention of the cure for every political evil we feel or fear. Through such education of every child we shall find a solution of the harassing questions connected with international relations, civil service reform, silver coinage, paper currency, free trade and protection, tariff reduction, the Monroe doctrine, prohibition, or license, what to do with the Indians, what to do with the monopolies, what to do with ecclesiasticism, and innumerable other momentous issues sure to arise.

For want of such education of every child, we have a great forward movement in education. It was an inconceivable thing for our fathers that they did not originate it long ago. They did not seem to have foreseen the tremendous evils with which we have to grapple, or the availing of ignorance and prejudice that has been predated upon the nation. They played the ball in the hands of the people, but they did not make sure that the people should know how to cast it wisely. They supplied the motive power in the ship; they did not make sure of the steering skill. Twice we have collided with England, and with Mexico. The explosion of 1891, nearly tore our craft asunder. What assurance have we that another and a worse will not come? The dangers from ignorance, prejudice, and false ideas can hardly be exaggerated. The United States is in Boston, New York, Chicago, San Francisco, Cincinnati, remembering Pittsburg and Baltimore at the possibility. Happy the statesman that shall take the lead in inducing the nation to apply the plain and sufficient remedy; restoring the course of study, drawing into the schools at least a clear majority of the young, and by the means of holding them there until they become wise, patriotic, conscientious. The nation has ample pecuniary means. All other remedies have proved ineffectual; this remedy is sure.—H. B. Sprague.

CAMP MEETINGS.

The Mount Zion Camp Meeting will commence on Thursday before the fourth Sunday in September, 1886. Ministers of the gospel, both traveling and local, are invited to come and help.

The New Hope Camp Meeting, 18 miles west of Scotch Kemper county, Miss., will commence Friday night, embracing the second Sunday in October, 1886. It will be on the self-sustaining plan. Ministers of the gospel, both local and itinerant, are cordially invited, and will be cared for. Come brethren and help us. We will meet you at Scotch Friday morning, October 8, with conveyance.

The annual meeting at Sims Chapel Camp Ground, Mobile district, will begin on Thursday night before the second Sunday in September. Preachers of the district are urged to attend. All others cordially welcomed. Conveyance will be provided for all from Citronelle station, M. and O. R. R.

The New Prospect Camp Meeting is appointed to commence on Friday, October 21, and close on Tuesday following. A special invitation is kept where those who desire can obtain meals at a very cheap rate. No traffic will be permitted on the grounds. Religious literature is an exception to this rule. All ministers who come by rail will please let us know by postal card, and they will be informed by when and where they will be met by conveyance provided for them.

The Andrew Chapel Camp Meeting, eight miles east of Deaton station, on the M. and O. R. R., will begin on Friday night before the third Sunday in September. A special invitation is kept where those who desire can obtain meals at a very cheap rate. No traffic will be permitted on the grounds. Religious literature is an exception to this rule. All ministers who come by rail will please let us know by postal card, and they will be informed by when and where they will be met by conveyance provided for them.

The Union Camp Meeting, fourteen miles east of Deaton station, on the M. and O. R. R., will commence on Friday night before the third Sunday in September. A special invitation is kept where those who desire can obtain meals at a very cheap rate. No traffic will be permitted on the grounds. Religious literature is an exception to this rule. All ministers who come by rail will please let us know by postal card, and they will be informed by when and where they will be met by conveyance provided for them.

The Shiloh Camp Meeting will begin on Friday night before the second Sabbath in October, 1886. Ministers are cordially invited, and conveyance will be provided for them on Saturday morning for those who come by railroad.

The Brookhaven Camp Meeting, eight miles east of Deaton station, on the M. and O. R. R., will begin on Friday night before the third Sunday in September. A special invitation is kept where those who desire can obtain meals at a very cheap rate. No traffic will be permitted on the grounds. Religious literature is an exception to this rule. All ministers who come by rail will please let us know by postal card, and they will be informed by when and where they will be met by conveyance provided for them.

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(We take pleasure in publishing the last sermon prepared by Dr. H. F. Johnson, of Whitworth College. This sermon was prepared for delivery to his graduating class last June; but he was taken sick and it was not delivered. We give it as it was prepared, remembering that the charm of voice and manner and commanding presence are absent.—E.D.)

The Wisdom from above Commended.—
James 3, 17.

BY H. F. JOHNSON, D. D.

In this paragraph the two wisdoms are contrasted. That which descendeth not from above is earthly, etc. (v. 13.) The wisdom that is from above is first pure, etc. The wisdom from below manifests itself in the heart: "If ye have bitter envyings and strife in your heart," etc. (v. 14.) One accustomed to brilling his tongue and curbing his passions and regulating his outward life by prudential rules may pass fairly well; but if this is all, if his religion goes no deeper, if it is all surface work, we unto that person. If you could lift the lid of his heart and look in, probably you would see bitter envyings and strife, things earthly, sensual, devilish. It would present the appearance of a cage of unclean birds, or a box of stinky, venomous serpents. Such a person is likened by the Savior to a sepulchre—beautiful outwardly, but within full of dead men's bones and of all uncleanness. One who has the adroitness to cover up the slime, the rotting bones and all the uncleanness of such a receptacle may walk forth in the daylight apparently as beautiful as one of the angels which used to come down on visits to Father Abraham, but must be very wretched and miserable for all that; for there is the consciousness that he is a hypocrite, that he is sailing under false colors, that he is vile and mean and rotten throughout every fibre of his moral and spiritual nature.

1. The wisdom from above, what is it?

James was well acquainted with the Rabbinical writings. "The wisdom from above" is a phraseology used by the Rabbi, and was applied by them to the teachings of angels sent down from heaven. They communicated wisdom from above. The great Teacher from above is Jesus, the Christ, "who came down from heaven, even the Son of Man who is in heaven." (John III, 13.) Says Paul: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." (I Cor. II, 7, 8.) This hidden wisdom is spoken of in another place by Paul as the "unsearchable riches of Christ." (Ephesians III, 8.)

Again, Christ is called the "word." In the beginning was the "word," etc. The "word" means sometimes the person of Christ and sometimes the wisdom of God. Christ is the wisdom of God, the wisdom from above. The great work of God was the redemption of the world. Christ, the Redeemer, emphatically the wisdom of God. He is the truth. His teachings are pure, holy, righteous. There is in them no error nor flaw. They are perfect. Practically,

"the wisdom from above is the life of God in the soul." (Clarke.) It is Christ enthroned in the human heart. It is the pure gospel permeating the whole religious nature of man, making him pure, peaceable, gentle, etc. Thus it appears that the wisdom from above was incarnate in Christ, that it includes the great doctrines of the atonement, and that their hearty reception by any one, however fallen, will produce the genuine fruits of righteousness and true holiness.

Can any doubt for one moment that this is the wisdom needed by man? It is wisdom indeed. It is from God, the Father. It is adapted to every human want. It supplies every need. It is good for the body and the soul, and for every condition and relation in life. There is not too much nor too little, but just enough. Not too high nor too low; it is low enough to reach every fallen son and daughter of Adam, and high enough to lift every one of them to God and heaven. It commends itself to you, young ladies, by its intrinsic merits, its fullness and richness, and the blessed fruits which it produces in all who possess it.

That this may be more forcibly impressed upon our minds, let us notice

11. Its characteristics.
1. It is pure. First of all, it is pure. This the starting-point, the *sine qua non*. Without this everything is false. It is the house built upon the sand. Purity is the rock upon which every noble edifice must be built. It is emphasized in the Old and the New Testaments: "Who shall ascend unto the hill of the Lord? He that hath clean hands," etc. (Psalm xxiv, 3, 4.) "Blessed are the pure in heart," etc. (Matthew v, 8.) And this is urged by the Savior in the most positive and emphatic manner, for it is in immediate connection with the subject of purity of intention that Christ says, "If thy right eye offend thee," etc. (Matthew v, 29, 30.)

Says Paul: "The end of the commandment"—the great object to be attained by all the doctrines and precepts of the gospel—"the end of the commandment is charity" (or love) "out of a pure heart." (I Timothy I, 5.) What does love out of an impure, unholy, an ulcerated heart, amount to? Again Paul says to Timothy: "Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." (I Timothy II, 22.) How about following righteousness, etc., and calling upon the name of the Lord, out of an impure heart? Peter has something on this subject: "Love one another with a pure heart fervently." (I Peter I, 22.) What does love amount to unless it is fervent? And of what worth is fervent love if the motive which prompts it is not pure? Conceive, if you can, of a love that is selfish, that is looking out for its own interest, that is in exercise to accomplish some unholy end. That may be hatred, but it is not love. It is the very opposite.

The wisdom that comes down from above is pure. It is without spot or blemish. It is from a pure place, from heaven; it is from a pure person, from God himself. It is sent down to the earth to purify the earth. Whoever shall receive it and be led by it shall be purified. As Peter says: "Feeling ye have purified your souls in obeying the truth." (I Peter I, 22.) It is magically divine in its influence. It is more powerful than the spear of Ithuriel, that revealed the true nature of whatsoever it touched. Better than the power given to Midas by Bacchus. Whatsoever he touched was converted into gold. But receiving this wisdom from above into your hearts and treasuring it there, it will transform your heart and life from the gross, earthly and sensual to the pure, heavenly and spiritual. The effect of the wisdom from above is like to the Savior's touch; it opens blind eyes, unstops deaf ears, and gives life to the dead. Let me commend to you, young ladies, this wisdom which is from above, and first of all is pure. It commends itself to every right-thinking man and woman.

2. The wisdom from above is peaceable, gentle and easy to be entreated. It teaches us to avoid strifes and, as

far as possible, to live at peace with all men. The wise man will not provoke others, is not easily provoked himself. Wisdom and peace are intimately connected. The man continually in broils and quarrels is not wise. God is called the God of Peace. (Romans xv, 3.) To be spiritually minded is life and peace. (Romans viii, 6.) Being justified by faith, we have peace with God. (Romans v, 1.) For the kingdom of God is joy and peace. (Romans xiv, 17.) The term "peace" is used in various senses; but they all lead in the end to the breaking down of conflicts between man and man, and man and God, and the ushering in of that day when the sentiment of the song of the angels shall be realized in full fruition in the hearts and lives of all men and among all people, and every tongue shall sing as gladly as did the angels, "Glory to God in the highest," etc.

3. The wisdom from above is gentle. It is not tame submission to a wrong. Wisdom does not require a man to give up his manhood, nor a woman her womanhood. God is true; let every man and woman be true. Stand to your colors; let there be no shirking of duty. In these days of compromises and of apologies for crimes, it ill becomes any man to assent to everything and contend for nothing. But it is not the part of wisdom to stir up a tempest in a teapot, to arouse a storm when there is but little involved. Then to be noisy and rude is no proof of courage, or firmness, or virtue, or constancy. The rock-girt shore hurls back the proud waves, but itself remains motionless and silent. The waves foam and lash themselves into fury; but their progress is checked by the cold, silent stone.

To be gentle, then, is not to surrender principle, to assent to wrongs; nor is it merely to have an easy, polished address, bland and graceful manners, to be polite and complimentary, though affability and elegance of manners and true, genuine politeness should be cultivated by all. These enter largely into the highest type of the gentleman and the lady; but they are not enough. One who is gentle in the best sense of the term is not only affable and polite; but he is obliging, habitually kind, ready to excuse and look over a blunder, puts the best construction on everything, thinketh no evil, is not fault-finding, always has an apology for the absent one when spoken against, is not quick to reprove, nor harsh in manner when it becomes necessary to reprove or to contradict; governs lovingly, but governs. In fact, one influenced by this grace shows constantly that he feels for everything human, for everything that has life. He would not ruthlessly and ill-naturedly crush a worm. He shows that his heart warms toward every person and every good work; that his whole nature is bubbling up, effervescing, sparkling, running over with brotherly love and sisterly affection. What if the world was full of ill-natured men and women, snapping, growling, snarling, cross-grained, disappointed people? Well might we say with the Psalmist, "Oh, that I had wings like a dove; for then would I fly away and be at rest."

4. Now we may know that if anyone is thus gentle, has this much of the wisdom from above, he will be easy to be entreated; he will not be lukewarm, unbending. If entreated, he will yield. If one has beaten him with stripes, and driven nails through his hands, and spit in his face, and buffeted on the cheek, and the poor miserable wretch shall turn, and say, sincerely, "I repent, I am sorry, forgive me." He will say, "I yield, I yield; I forgive him, even as God, for Christ's sake, hath forgiven me." What if no man forgive? What if every one treasured up wrath against his neighbor? What if every one could say, as I once heard a young lady of the senior class say, "Oh, how I love to hate?" What if there was no forgiveness by man or God? Then earth becomes hell; and men become demons, and God ceases to be our Father. The wisdom from above commends itself to us by the spirit of gentleness and forgiveness which it inculcates.

5. The wisdom from above has another shining characteristic: It is

full of mercy and good fruits. When this wisdom is fully enthroned in the heart, that man will be not only peaceable, gentle, and easy to be entreated, but he will be full of mercy—compassionate. He will be inclined to help people, to build up others, to give them a lift upward. He will not be inclined to draw himself within himself, and shut himself up and lock the outside door and bolt the inside one, lest a poor man or a blind woman shall appeal to him for help; but he will put himself in the way to be asked, and when asked he will do the best he can, and may do more than he ought; he will be full of good fruits. Certainly a man must be discreet; but there is no danger along there—at least, not much.

A preacher was taking up a collection at Lynchburg for foreign missions, and called for \$2,000. A preacher present shook his head and sighed, some of the brethren groaned, the congregation opened their eyes, apparently as badly frightened as you were on Easter Sunday, when you thought you heard the advancing tread of the cyclone. A brother in the congregation who had received that year an income of \$1,200, quietly spoke, and said, "I will give \$1,200 of the amount." A Lynchburg lady said, "Givers ought to be discreet;" that he was indiscreet. Just then I thought and said: "There will always be enough discreet givers. The world is full of them." What we want, what the church needs, is indiscreet givers—men full of mercy and of good fruits.

Now, what say the Scriptures on the subject? "Blessed are the merciful," "Break off thy sins by righteousness, and thine iniquities by showing mercy." (Daniel iv, 27.) "What doth the Lord require of thee, but to do justly, and to love mercy," etc. (Micah vi, 8.) How merciful was we to be? "Be ye merciful as your Father is merciful." (Luke vi, 36.) "Trust in the Lord, and do good; so shalt thou," etc. (Psalm xxxvii, 3.) There is a very comforting passage in the Psalms—comforting to the man who is full of mercy and good fruits. It is this: "Blessed is the man that considereth the poor, the Lord will deliver him in the time of trouble." "The Lord will strengthen him upon the bed of languishing; thou wilt make (turn) all his bed in his sickness." (Psalm xli, 1, 3.) Would this be an appropriate lesson to read at the bedside of all sick people? Are there not some to whom it would be gall and bitterness, and not an ointment to the restless spirit? I heard an eminent Bishop give a chapter from his experience as to how he read this Psalm at the sick bed, and then prayed for the man and urged these promises as pleas in his prayer for the afflicted man, but afterwards learned that he was a *skinflint*. There was an inappropriateness there.

What a graphic representation of the blessedness of being full of good fruits is that given by the Savior: "Come ye blessed of my Father," etc. Why? Because I was an hungry, and ye fed me, etc. But says the good man, When? And the King shall answer, "Inasmuch as ye did it to these ye did it unto me." That was a beautiful incident. See to it, young ladies, that the wisdom from above shall so possess your hearts that you shall be full of mercy and good fruits; so that the king when he comes in his glory shall say of you, "Well done, good and faithful servants."

6. Let these good fruits abound toward all. As Paul says, "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." (Galatians vi, 10.) God is no respecter of persons. He sends his blessings upon all—his sunshine and rain upon the just and the unjust. While those of the household of faith are to be looked to specially, the fountain of mercy should overflow and water and refresh the souls and bodies of those not of our own select circle.

7. And these benefits should be dispensed freely, joyfully, abundantly, and without hypocrisy. The wisdom from above how blessed it is; first pure, then, etc.

III. I urge upon you, young ladies, that through life you walk in the path marked out by this wisdom. I

urge it upon you in view of the following considerations:

1. It will conduce to your own happiness, and, while no one should go about seeking happiness, and no one can get it simply by seeking it, or ought to; yet, according to God's own beneficent laws, one who will exemplify the wisdom from above in his heart and life must needs be happy. The fertile soil under favorable conditions will produce a good crop. The woman of a pure mind, a peaceable and gentle spirit, full of mercy and good fruits, without partiality and hypocrisy, must necessarily be a happy person.

2. This course will bring happiness to others, and our greatest happiness is in making others happy. We are bound together by ties indissoluble. A son may leave his father, a mother may cast away her offspring, a husband may divorce his wife; but there is one bond which can not be broken. That is the bond of humanity; a bond which makes every man my neighbor, be he a slave or a free man, black or white, educated or ignorant, good or vicious. I know well that there are lines of demarcation; but I know equally well and feel that there ought to be cords of sympathy and good-will binding all men of every condition into one happy, harmonious whole. I know it because God is the Father of all, and Jesus Christ is the Redeemer of all, and we are bound together by the mercies of one Father and the blood of one Savior.

Then, no man can live to himself, no man can die to himself. There is a community of interests. No man can say truthfully, I am above all and independent of all. The reverse is true. Every man is dependent upon man, and all upon God. The politician may seek in the camp while his party is pushing the battle to the gate; but he shall pay the penalty. So you may say, "These things do not concern me;" but they do for all that, and the obligation is upon every one of you to minister to others as God gives you ability and opportunity.

3. It is no excuse to say that you can do so little that little need not be done. According to this a drop of rain need not fall; for what can one drop do? A ray of sunlight need not gild the hill-top; for what can one ray do? But who does not know that the refreshing showers are made up of falling drops; that the golden light of the sun, which fills the universe with joy and imparts life and beauty and power and makes the earth dance with gladness, is made up of countless rays and beams, each doing its part in the great work. So each life should be made up of countless acts of purity, gentleness and love. Not one in a million does any great thing to be handed down through the ages; not one in a hundred thousand has the opportunity. Whatever you do, do not postpone the small things until you shall be able to do some great thing; "for he who is faithful in that which is least, is faithful also in much." (Luke xvi, 10.)

4. Christ has given us his example, exemplifying the wisdom from above. Hear his exhortation: "Learn of me, for I am meek," etc. (Matthew xli, 29.) Paul has this remarkable language: "I beseech you by the meekness and gentleness of Christ." (II Cor. x, 1.) He is called the Comforter. He is our Peace. He is the Spirit of grace. Ye know the grace of the Lord Jesus Christ, that though he was rich, etc. God himself is called "the God of patience and consolation." (Romans xv, 5.) Who can, in view of these wonderful statements, ignore the demands which God has put upon him? Who is pure? Christ. Who is peaceable, gentle, easy to be entreated? Christ. Who is full of mercy and good fruits, without partiality and hypocrisy? Christ. It is the will of God, who has given unto you exceeding great and precious promises, that you should be made partakers of the Divine nature.

5. But, say you, these are hard things to be attained to. Even so; but it is only the hard things which are worth striving for. And, then, you do not enter into the battle of life alone. Says Christ to every one of his children: "Lo, I am with you," etc. Then he was tempted

and tried, and he suffered, and as "he himself hath suffered, being tempted, he is able to succor them that are tempted." (Hebrews ii, 18.) When bowed in the garden in agony an angel was sent to strengthen him. Now, that he has ascended up on high, will he forget his children? Will he not send angels to minister to them? He once bore our griefs and carried our sorrows; will he now cast us off? Rather, will he not give gifts unto the children of men? Why that exdescension? That wonderful sleep from heaven to earth? Why those toll-worn feet? Those pierced hands? That thorn-pierced brow? Were they not for you? Will he now forget you? Hear him speaking to Paul: "My grace is sufficient for thee." So he speaks to every out. And now unto him, etc.

Our Missionary Machinery.

"WORK IN LINE."

Dr. John Missionary Secretary

The following inquiry from a prominent Missouri preacher may apply to other quarters. Would it not be well for you to make a general answer, that all Annual Conference Mission Boards may work in line? Yours truly,

H. S. McTYRE.

Some of the preachers in our Conference wish me to ask you for information with regard to our Conference Board of Missions. We are a little at sea with regard to the time and manner of the appointment of the Board. What is the law on the subject? The Discipline is silent on these points, as are our Conference Minutes for fifteen years back. Does each Conference regulate this matter for itself? How frequently should the Board be appointed, and are the officers elected by the Board or the Conference?

GENERAL ANSWER.

The points raised do not relate to the duties of the Board itself, but to the action required of each Conference to keep its Mission Board in working order. The silence of the Constitution respecting "time and manner of the appointment of the Board" may indicate that the General Conference presumed that the law of usage governing such cases would be a sufficient guide. In the absence of express law, usage is a safe guide to follow.

Again, the auxiliary, in all points where the conditions that surround it do not forbid, should in its organization be made to correspond with the organization of the Parent Board. Information is important. As Bishop McTyre suggests, let "all the Annual Conference Boards work in line." To secure this end we venture the following suggestions:

1. The members of the General Mission Board are elected quadrennially. If the members of the Conference Board are also elected quadrennially—say at each Annual Conference—immediately following each General Conference—the Conference will be brought in line with the General Board. It is important that the members of the Board should be familiar with their work; hence a four years' term is better than frequent changes.

2. Special reasons led the General Conference to adopt its plan of electing the General Board and certain officers; but as these reasons do not obtain in Annual Conferences, it is allowed to adopt its own method in electing its Board. In many Conferences they are nominated by the presiding elders and elected by the Conference. We respectfully commend it to all.

3. The Board appoints its own officers. Art. XII reads, "Each Annual Conference shall organize a Board of Missions which shall appoint its own officers, regulate its own proceedings," etc.

We will be pardoned for saying in this connection that we must rely on the Conference Mission Board for the systematic and sustained effort that is essential to the success of our mission work. We must trust that men deeply imbued with the missionary spirit will be placed on each Board, and that the men willing to work will be selected as officers.

SECRETARY.

—Columbus would soon starve and die of itself if nobody took it in and gave it lodging.—Leighton.

Figure 1 is a schematic representation of the experimental design. It shows a sequence of events for two trials. For each trial, there is a 'Stimulus' (a word), a 'Response' (a word), and a 'Feedback' (a word). The sequence is repeated for multiple trials. The diagram is labeled with 'Stimulus', 'Response', and 'Feedback' at the top, and 'Trial' at the bottom. The sequence is shown for 'Trial 1' and 'Trial 2'.

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THURSDAY, SEPTEMBER 9, 1886.

Briefs.

The Wesleyan Conference voted unanimously in favor of a second Ecumenical Conference of Methodism to be held in this country in 1891.

During the past year the Wesleyans received 15,230 new members, and yet after putting all the figures together there was a decrease of 770 members.

Bishop Wilson left the Pacific Coast for Shanghai, August 11, in the steamer City of Peking. Rev. Mr. Denny, of the Baltimore Conference, is his traveling companion.

From 5,000 to 10,000 people attended the Rock Spring Camp Meeting, near Denver, N. C. Let the church by all means foster the camp meetings. They spread the sacred fire in many directions.

It is a very significant fact that there are twenty-one Protestant Churches in Rome. One thousand converts have been made in ten years. In the shadow of the Vatican "the true light now shineth."

If the opposite of every true proposition is true, then, how about the opposite of this: "A sermon is none the better for being delivered through the nose?" Open your mouth, O preacher, and speak the truth with distinctness.

The evangelical churches in New York City are reported to have in operation 370 Sunday-schools. What an instrument for good that is! And yet there is room for very many more! When shall the time come to which it may said: "They are all taught of God!"

The debate in the Wesleyan Conference on the establishment of a mission in West London was of a very high order, and showed plainly that the spirit of the founders of Methodism was being revived. The Methodist Times says that the victory gained marks one of the grandest epochs in Methodist history.

The Wesleyans, of England, are represented in the Canadian General Conference, now in session in Toronto, by Dr. Rowman Stevenson. The Methodist Episcopal Church is represented by Dr. J. W. Joyce, of Cincinnati, and the Methodist Episcopal Church, South, is represented by Bishop Charles B. Galloway.

We find this appalling statement in one of our exchanges: "One hundred and five thousand, nine hundred and eighty-two persons are employed in the breweries and distilleries of the United States, and they earn in wages each month \$12,250,000." If that is not work and money worse than wasted, then we need a new definition of waste! And yet in face of this awful fact, there are Christians who are opposed to prohibition! "Oh, Lord, how long?"

The papers are recording the gratifying fact that what is known in our worship as "the organ interlude" is dying out. The projection of this "fantastic trick," with its exhibition of skilled nonsense between the stanzas of a hymn being sung, has always appeared to us as a species of musical impertinence. The keyboard of the organ appeared to be a sort of training ground for the exhibition of manual dexterity which always lowered and, in a sense, suppressed the spiritual tone of worship. We believe in using the instruments; we would like to hear them all in the house of the Lord; but we are glad that the interlude is going. May it speedily reach that "undiscovered country from whose burn no traveler returneth!"

Mazzini, the Italian patriot, said that every political question is at bottom a social question, and every social question is at bottom a religious question. If this is so, then Sam Jones' exhortation "to mix religion with your politics" has a profoundness of wisdom which has not been displayed in many a day. In the quickness of his perception he has simply overlaid the social aspects of the case; but he alighted at the true conclusion. Religion is for the individual purification. That accomplished, the social fabric realizes the result, and that ramifies through the body politic. Hence, when Mr. Henry George, of New York City, at the American Congress of Churches in Cleveland, said that the religious spirit alone has in it power to renovate the world, he uttered the profoundest truth. Our Lord said: "All power is given unto me; go ye, therefore, and teach all nations."

Earthquakes.

Heretofore we have only had a knowledge of earthquakes by reading, and there is a very great difference in reading a description of a thing and examining it personally. Personal contact is sometimes the only way to acquire true knowledge. It is true that in some parts of our country there have been felt slight shocks of earthquakes—a sort of earthquakes—but nothing like what was felt so generally a few days ago. There seems to have been, what might be called an earth-wave, which passed clear across this continent, being more violent on the eastern side. Charleston was the greatest sufferer. It is stated that three-fourths—some say, nine-tenths—of this buildings will need to be reconstructed. The citizens have been forced into the commons, as the houses are dangerous. There was a large loss of life and some are reported as frightened into insanity. The beautiful city by the sea is in ruins resulting from the earthquake.

All accounts we have ever read of those dreadful calamities agree that the terror inspired in the human mind by an earthquake exceeds any that arises from any other sources. It is said to be so awful that it is simply indescribable. It seems to be a combination of the deepest elements of fear and horror. This is accounted for on the well-known fact, that the human mind is so apt to swing from one extreme to the other. We have been taught, and our experience is, that the earth is the most stable of all known things. In fact the very name we give it fosters the idea of its immutability, for we call it, "terra firma." And when this "rock-ribbed" globe begins to shake and tremble and groan, we feel that the everlasting foundations are giving away, and the mind immediately swings out to a point of hopeless terror. Every vestige of faith in fixedness is gone in a moment, and a feeling that everything is toppling over and sinking down into bottomless depths fills every part of the mind. It is apparently the most hopeless moment that ever comes in human experience, and the terror it inspires is enough to unbalance reason! When we read the descriptions of sights and scenes and sounds in Charleston during that dreadful night of suspense and woe, a solemn awe fills the soul.

The scientists have taught us much of late in regard to earthquakes. This subject very early attracted the attention of students of nature, and very early they began to invent instruments to aid them in their studies. These instruments are used for the purpose of determining the direction of earthquakes and time of duration. The first of these instruments was invented by a Chinaman named Choko in A. D. 136. They are called seismographs, and the most perfect one of modern scientists is an instrument with three distinct sets of apparatus: one to record horizontal motion, and one to record vertical motion, and the other to record time. The same instrument gives the backward and forward motion, and the upward and downward motion, and also the time in which each motion is made. Only an instrument can do this. The people, who are on the spot where an earthquake occurs can not tell the direction of the motion. If there were no fear in their minds, they would be deceived by the motions of buildings and other things, which motions would likely not be in the same direction as the earth movement. The result obtained from personal observation in regard to the movement of the earth must be very vague and indefinite. The use of the seismograph shows that the ground may move in several directions; but it is only the decided shock that determines with any accuracy the direction in which the motion has been propagated. Scientific test reveal the fact that the extent of the movement is much less than it appears to be. It is said to be "usually within the fraction of an inch in each direction," but there are exceptions, and some scientists think it sometimes amounts to nearly one foot. The velocity of the propagation also varies from hundreds to thousands of feet per second, even in the same country, and the velocity seems somewhat to depend upon the intensity of the shock.

In looking upon the ruins caused by an earthquake we would scarcely recognize the fact that there was the evidence of a law in the position of the rubbish. It looks like simply an indistinguishable heap of fragments, and yet there is a law that determined the direction of its fall. "I usually walls of buildings at right angles to the shock will be more likely to be overthrown than those parallel to it." In countries where earthquakes are frequent, and where the general average of direction has been established by scientific tests, a knowledge of this law is of great value in the construction of houses. Where the general direction is known houses can be constructed with a comparatively safe side. But our experience with earthquakes is too recent to enable us, with any degree of accuracy, to determine this general direction, and so we can not avail ourselves of the benefits of the knowledge of this law. This law also varies in its application with the intensity of the shock and the rapidity of the propagation of the wave.

In regard to the causes of earthquakes this is the latest teaching of science: Various causes have been assigned for the production of earthquakes, and, although they may all singly or in combination contribute to the effect, we must conclude, after considering the whole subject, that the primary cause is endogenous causes, earth, and that exogenous causes, like the attraction of the sun and moon, and barometric fluctuations, play but a small part in the actual production of the phenomena, their greatest effect being to cause a slight preponderance in the number of earthquakes at particular seasons. The majority of earthquakes are due to explosive effects at volcanic foot. The greater number of these explosions take place beneath the sea, and are probably due to the admission of water through fissures to the heated rocks beneath. A smaller number of earthquakes originate at actual volcanoes. Some earthquakes are produced by the sudden fracture of rocky strata or the production of faults. This may be attributable to stresses brought about by elevatory pressure. Lastly, we have earthquakes due to the collapse of underground excavations; and these may have been produced by evaporation caused by volcanic eruptions, by the washing away or solution of the earth by chemically charged waters or hot springs, or by other cause.

These facts and principles derived from an article in the July number of Popular Science Monthly, we have laid before our readers, because we have been so shaken up by an earthquake lately that the subject must be one of interest, and nobody can tell when we will be shaken by another. The Bible speaks in several places of earthquakes. The first distinct mention is in the biography of Elijah. When the Lord would reveal himself to the prophet, his presence was preceded by a cyclone and earthquake and a fire, and it is significantly stated that the Lord was in neither, but in the voice or word that came after. It is stated also that our Lord's resurrection was preceded by an earthquake of tremendous power, and then the risen, living Word walked forth into the resurrection life. Our Lord taught plainly that his second coming would be preceded by "famines, pestilences and earthquakes in divers places."

While the people are frightened out of their wits by these awful convulsions of our old earth, let the Christians remember that they have hold of something more stable than granite. And while no literature under heaven has such powerful descriptions of the stability of earth as the Scriptures, yet none so graphically depict as feeling and groaning and hurrying asunder from the heat of internal fires. In the very midst of these awful scenes the Christian's confidence may enable him to exclaim: "The Lord of Hosts is with me; the God of Jacob is our refuge; therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea." The Christian does not have hold of the earth, but of the word of the Lord, and Peter says: "The word of the Lord abideth forever. And this is the word which by the gospel is preached unto you." The gospel of the grace of God, the gospel, in which is lodged the power of God, is the only cure for earthquakes; for the man who has accepted it and received it into his soul has linked himself by an indissoluble bond to the Power that controls the universe.

Now, mingling itself freely and yet unobtrusively with both the Conference and revival meetings, and helping largely to the success of both, was the simple, generous, beautiful old-fashioned hospitality of the people. It was a hospitality which not only spread its comfortable beds and loaded its wide tables for its guests, but gave its best expression of its appreciation of their presence by a glad and full attendance upon the sessions of the Conference and the preaching of the word.

We came away with the feeling that if all District Conferences could be like this one, all the talk about this being the fifth wheel of Methodism would be so ashamed of itself as never to say another word in that direction. There is a grand centralization of power when one hundred Christian men are held together for four or five days in church work and revival services which will tell for good upon the place of meeting for a long time to come. And, having come together in the use of such means of grace and renewed their strength and re-kindled the sacred fire in their souls, when they separate what is it but to scatter that fire in a hundred different directions? We have attended some District Conferences and went

away believing that they were useless. We came away from this one knowing that they can be made a grand success. May the number of such increase a hundredfold!

A Model District Conference.

It was such, because "all the preachers in the district, both traveling and local, with the superannuates" seemed to be there. At any rate, there were twenty or more preachers "present and voting," and between seventy and eighty delegates. That footed up nearly a hundred members in attendance. The visitors numbered many more. We walked in on Friday evening at the hottest hour of the day, and the large church was packed and sweating under the temperance problem. The presiding elder was there to see that things went on properly, while our own young Bishop Galloway held the reins. It is a good thing for presiding elder to be "ranked" sometimes. It tends to keep him humble and makes him remember the pit from whence he was digged. Among all the reasons given why Bishops should attend District Conferences, this one holds no mean place. That is what is the matter with some presiding elders. We speak from experience.

This Conference held two sessions a day. An outsider was impressed with the fact that these men had come together for business, and that they meant to transact it. The work of the Conference was done by committees, and they reported through competent chairmen, and their reports sounded like veritable State papers. They were "good to the use of edifying," and were enjoyed by all. It would seem invidious to make comparisons, but we can not refrain from saying that during the consideration of the subject of Sunday-schools, a paper was read that would have commanded the attention of any body of men. The subject of the paper was, "The principles of Teaching," and if all Sunday-school and day-school teachers knew those principles and would regulate their work by them, the cause of Christian and secular education would receive an immense impetus. An outsider was also impressed with the fact, that each member, without seeming to put himself "in the forefront," thought it a special privilege to contribute something to the interest and enjoyment of the occasion. There was no hurry observed at any point, and yet the whole order of business was gone through with to the final adjournment.

An outsider was impressed with the *personnel* and *esprit de corps* of the body. It was truly a representative body. There was every grade of preacher, from the unfledged apprentice to the grave and gray *doctor divinitatis*. The delegates represented every avocation of life and every circle of society. Farmers, merchants, physicians, school teachers, editors, were all there and all working with one accord.

Now, running alongside of this Conference work, and helping it and being helped by it, was a gracious revival of religion. The revival held two sessions a day also. The preaching and singing and praying were effective in awakening and convicting and converting souls, because they were such as the Holy Spirit could use to accomplish his own Divine purposes. The love-feast on Sunday morning, under the guidance of the presiding elder, started in a gentle ripple and grew until great waves and careering billows of joy swept through many souls. Then the dedication of the new church, after a sermon by the Bishop, on the "Evidences of Conversion," notched an epoch in the history of the town. Afternoon services concluded in the formation of a "Woman's Missionary Society" by the presiding elder, and the administration of the Lord's Supper by the Bishop—a time of great comfort and encouragement.

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Temperance and Politics.

The effort to keep the temperance movement separate from politics, if successful, will fasten the saloons more securely upon the country than ever. An enemy can not be conquered unless you whip him on his own soil. The temperance people will never get a conquering victory over this monster until they do like Gen. Putnam did, when he determined to rid his neighborhood of the ravages of the three-footed folk. He went armed down into his dark den and, aiming his musket at his glaring eyes, sent the bullet into his brain. If we conquer the saloon, we must follow it in all its hiding-places. Its place of power in this country is politics. Follow Sam Jones' exhortation, "Mix religion with your politics," and the desired end will be reached. The following extract from a letter of Gen. C. B. Fisk, the prohibition candidate for governor of New Jersey, to the Chicago Advance, has the ring of the true metal:

A political party confined to towns, counties and States would be an anomaly in this goodly land of ours. Such a party would at once demand and create a national party organization, and such a national party organization we must have, whose chief duty shall be to destroy the American saloon. We have such a party now and it will soon be strong enough to overthrow the fitful oligarchy and make our whole Nation the citadel of sobriety and temperance. Prohibition will be made an all-controlling force in the politics of this country, until the saloon is abolished, and every official, from constable to President, shall enforce the law against the liquor traffic. To secure this end, party organization covering town, county, municipality, State and nation must be maintained. The saloon is entrenched in national politics. It is compact, aggressive and defiant. How long a time would the power of the saloon dominate if all citizens of conscience and intelligence in this land would stand together for its destruction? One honest day's work would settle the question. The American conscience when aroused is irresistible. Chicago has men of conscience enough to close every dram-shop in that marvelous city, were they arrayed in political opposition to the liquor traffic. In the saloons did the anarchists, conspirators and murderers meet and discuss dynamite, treason, revolution and butchery. Daily have the telegraphic wires been heavy, bringing to us the testimony, revealing how in this, that and the other saloon and their annexes the infamous conspiracy was hatched and the anarchists drilled in the work of assassination. Don't let us pause for a moment to consider whose old party may suffer by a vigorous upbuilding of a new party that will bury the saloon; but let us protest against all parties weak enough to ignore or wicked enough to resist measures looking to the destruction of the ruin power. All such parties will go down before the oncoming wave that will sweep the infamous business from our land. Prohibition is in the air. It has come to stay. It can not be laughed down or sneered down. In the farmer's cottage, by the mechanic's fire-side, in the Christian pulpit and prayer-meeting, as never before, this momentous question is stirring the souls of men. The insolence of the saloon will bring to the pure, white banner of prohibition every patriot who loves his country, every philanthropist who loves his fellow-man, every father who loves his child and ever Christian who loves his God.

The shot of the assassin that went crashing through the brain of Haddock, at Sioux City, Ia., is echoing all over the land. This murdered brother, one of God's chosen ministers of reconciliation and peace, whose "white cravat" was reddened by his own blood, gave up his life for the cause of law and order in the State of Iowa, where the ministers of the law failed to do their duty. A mayor of Sioux City, chosen by prohibition votes and with a prohibition party behind him, would not have permitted a nest of saloons to have existed in the city, breeding crime, defiance of law and assassination. Let us rise up and throttle the monster wrong while we may.

Perish party, perish clan!
Strike together while we can.
Like the arm of one strong man!

Bondsman for the Church.

The Advocate's young Bishop and late editor is always welcome, and we reproduce from the Nashville Christian Advocate the following, and take pleasure in saying to our readers that the Bishop has promised us letters from Canada in regard to things and persons in that high region of Methodism:

BISHOP GALLOWAY'S APPEAL.

I have read a story of Dr. Wilbur Fisk that may serve to point a moral in this our missionary exigency. When the four Indian chiefs made a pilgrimage of three thousand miles, from beyond the Rocky Mountains to St. Louis, to ask for missionaries to be sent to their tribe (the Flat-heads), their appeal was published in Fisk, then president of Wesleyan University, read it, and his heart was stirred to the very depths. He published a call to the church that rang like a trumpet through our Zion. It among the Indians in Canada, and he offered himself for the dangerous

enterprise; but there was no money in the treasury. Dr. Fisk at once wrote to him saying: "Money will be forthcoming—I will be bondsman for the church." The enthusiasm of the zealous Doctor became contagious, and in a little while all undaunted means were freely offered to send out two laborers at once and a strong band of recruits shortly after.

It is not the mission to the Flat-heads, however, but the expression of Dr. Fisk that I wish to consider. Those words could only have been uttered by one who had a comprehensive grasp of the relations, obligations, and possibilities of Christian mission. Feeling it to be the divine mission of the church to send the gospel abroad—not to deny the lamp of life to any benighted heathen, and especially those who were "watching for the morning"—he was ready to pledge his own word and purse to obey a call so manifestly of God.

A bondsman in a legal sense is "a security; one who is bound, or who gives security, for another." If the principal fails to meet the obligation, he binds himself to make it good. He underwrites for the integrity and ability of his friend, and pledges his own fortune to secure the creditor against possible loss. And in signing such an obligation the bondsman proclaims his perfect confidence in the honesty and success of his friend. So in declaring to Jason Lane, the daring young missionary, that he would be "bondsman" for the church," Dr. Fisk announced his absolute faith in her readiness and ability to respond to an ammission call from Heaven. When the case was so remarkable, the Macedonian appeal so loud and clear, brought by four weary sons of the forest over three thousand miles on foot—two of them dying at the end of the journey—he could not doubt that God's people would eagerly seize such a blessed opportunity. In this there could be no mistake. If Christ's constraining love had yet set dominance in the hearts of his disciples, they would send the gospel to these lagging souls, and by the swiftest, most daring messenger. Hence, in the grandeur of his mighty faith and graphic zeal, the old Doctor said: "Go, and go quickly; the money will be forthcoming; God's church will respond to God's call; I will be her bondsman." And he had no fear that the inquiry would ever suffer, that he would encounter bankruptcy by endorsing for the church. Nor did he. And the history of that enterprise is enough to verify the faith and cheer the hopes of every missionary pessimist in all our Zion.

Then, again, these words indicate the Doctor's sense of intimate and responsible identification with the church. He was not a mere appendage, but an integral and honored part of the Lord's body. He was, therefore, responsible for the church—for her zeal, her purity, her enterprise, her achievements. And so great was this sense of responsibility that in advance of any other voice he offered to become the church's bondsman in obeying the command of God. Would that every member had such a sensitive regard for church relation, such a perfect identification with her spirit and life! This consciousness of responsibility in each would soon make possible the glorious sun-burst of the millennium.

We should all be "bondsman for the church." God has no task-count but ours. And his friends are they of his own household. He has promised to his Son the heaven for an inheritance and the uttermost part of the earth for a possession. And we must indorse that promise. We are the sureties on that bond. And how perfectly safe the endorsement! Panics and financial revolutions may come, but that paper will never go to protest. Brethren, let us count it all joy that we may become "bondsman for the church" of God.

Notes.

"As my Father hath sent me into the world, even so send I you into the world." Is it possible for any thoughtful Christian to mistake the tenor of these words and thereby mistake his whole mission? Does not this plainly say that disciples of Christ are to be saviors of men? Do not these words lay the obligation upon every Christian to reproduce, in his own time and to the full extent of his powers, the life and work of the Son of God? The grandest thing said about King David was said by Paul in the synagogue at Antioch, when he declared that David "had served his own generation by the will of God." To be saviors of men is the great work of life.

Pursuing the thought a little further, we come to the great fact which underlies all success. Our Lord said, "My blood I give for the life of the world." To be successful imitators of him we must needs "put blood into our work." Self-denial that is not crucifix to death every fleshly lust, and an energy that, in its restlessness, will trample indolence out of existence, and an intense thirst for power, with the one consuming ambition to impart power to our fellow-men—these are the things needed in our church to-day. It means a pulp of earnest and pitying love in our offices and behind our counters and beside our work-benches and on our farms.

A speaker in the American Congress of Churches, held in Cleveland, Ohio, last May, made this statement: "Friends, it is beyond dispute, it can be demonstrated to any American audience, that the church of Christ is not holding her own in the cities to-day. The mission field of

the church in this land to-day does not lie west of the Mississippi; it lies in the great cities east of that river. Wesleyans have grappled this problem of the religious needs of this great land with more than usual spirit, and have appointed Hugh Price Hughes and Mark Ouy Pearce, two of their foremost men, to inaugurate a new mission in West London. To appoint such men to mission work is at variance with the general method in this country, but it may be the solution of this grave problem. The eyes of the whole church will watch keenly for the result. It looks to me like these Wesleyans had determined to quit asking how to reach the masses and had actually gone to reaching them.

From Ruston, La.

For the first time in the history of the Homer District we had at our district conference, present and presiding, a genuine Bishop. This fact, no doubt, had something to do with the large number of visitors, for many of our people had never before set eyes on a Methodist Episcopos. The role of preachers and delegates at the Acadia Conference reached before we closed nearly one hundred—some little advance on the number present last year at Ruston.

We had from abroad Rev. C. W. Carter, D. D., Rev. F. M. Grace, D. D., Rev. Chas. F. Evans, D. D., Rev. George M. Liverman and Col. James W. Nicholson, the latter being the foremost mathematician of the South and possibly of the entire Union.

The discussion of Bro. Medlock's temperance paper, participated in by Prof. Nicholson, Dr. Evans and Bishop Galloway, elicited much enthusiasm and indicated the perfectly healthy condition of our church leaders and people on this all-important subject. Our new editor preached three times, once to the delight of the Presbyterians, and the Bishop gave us at eleven an Sunday's practical, eloquent and all-through Methodist sermon on the marks of the new birth.

With his picked corps of men, all able in the pulpit, and with the Bishop and visiting eminent divines added, the presiding elder was relieved of preaching and had an easy time of it. All the sermons were good unto edification; there were some mourners and some conversions and some additions to the church. Bro. Miller held some of the brethren to help him carry on the meeting. With the Bishop we had a delightful home with Dr. F. H. Thornhill and his excellent wife. This last session of the Homer District Conference was, we feel assured, until all an occasion both pleasant and profitable.

We organized on Sunday a Woman's Foreign Missionary Society with a large membership and the following officers: Mrs. Maggie Thies, president; Mrs. Bettie E. Glover, first vice-president; Mrs. Lucy Jackson, second vice-president; Miss Louie Smith, recording secretary; Miss Mary Butler, corresponding secretary; Mrs. James Brice, treasurer; Miss Ada Brown, solicitor for the Woman's Missionary Advocate. This organization will be apt to do good work. Rev. Dr. White has begun a meeting at this point, Revs. Sheppard and Collier having preached yesterday. Rev. Fitzgerald S. Parker is to be with him next week.

The Missionary Student.

MR. EDITOR: A report in reference to the education of this missionary student is due from me to those especially who have so generously contributed to her education in the East Mississippi Female College. She was graduated after two years' course last June, and is now teaching, and will thus be employed until she is needed in the foreign field. Her name has been sent forward, and the authorities will doubtless call for her when they find an opening. She graduated with honor and distinction, displayed good ability, was faithful to duty and gained the implicit confidence of pupils and teachers. Her zeal and devotion to the cause she has espoused are unqualified, but rather increased, and she is patiently waiting until there is a demand for her. The contributions this year have not fully reached the amount of the first year. There is a deficit of about fifty dollars; but I will not urge the matter further. If anyone, however, desires to contribute to reduce this amount, it will be gratefully received.

Personals.

—Sam Jones began his meeting in Wheeling, W. Va., August 22.

—The office of Bro. DePass, of the Florida Christian Advocate, was burned last week. The editor says he lost nothing but a "cut and a lot of manuscript." We congratulate him on the smallness of his loss.

—A letter from Dr. W. S. Black, of the Raleigh Christian Advocate, writing of the virtues of the Red Sulphur Springs in West Virginia to cure throat or lung trouble, says, "The water up to date has had a fine effect upon my throat." We trust those waters may heal entirely.

—Rev. B. P. Teunille, of Virginia Conference, died of malarial fever, August 20. "A faithful, fearless preacher, a noble man and true friend, an earnest worker in God's vineyard is dead."

—Rev. William J. E. Beuett, M. A., a leader of the Tractarian party in the Church of England, and vicar of Rome; died on the sixteenth ultimo, aged seventy-six years.

—John Dougall, editor of the Weekly Witness, of New York, died of heart disease on the nineteenth ultimo, aged seventy-eight years. He has been in the newspaper business all his life, and was an earnest advocate of temperance, starting the Canada Temperance Advocate a little after he was twenty years old.

—The Christian at Work is authority for the statement that the Bishop of Rochester has confirmed 8,630 candidates since last May, with fourteen places in his diocese yet to visit. That is an average of over seventy persons for each day.

—The Lake Charles Echo, of August 28, reports Bro. Galloway as in the second week of a very interesting revival meeting at that place. He was being assisted by Rev. F. G. Gavin.

—A private note from Rev. A. D. McVay, of Meridian, Miss., says, "I can report Dr. W. C. Black as recovering and gaining strength rapidly." We are rejoiced to give this good news to the church.

—After an absence of more than a year abroad, Samuel Cupples and wife arrived at their home in St. Louis on the nineteenth ultimo.

—Bishop McTear opens the Missouri Conference at St. Joseph next Wednesday.

—Augustus Tolson, who was born a slave in Missouri in 1851, after studying six years in Rome, has been ordained a priest in the Roman Catholic Church, and will have charge of a congregation in Quincy, Ill.

—The Methodist ministers of Iowa have offered a reward of \$1,000 for the capture of the assassin of Rev. G. C. Haddock, who was shot down for his efforts in executing the law against the saloons.

—Dr. J. M. Backley, the editor of the Christian Advocate, of New York, was married August 23 to Miss Adelaide S. Hill, of Dover, N. H. Revs. G. E. Hall and James Pike officiating.

—Dr. J. W. Johnson, of Boonville, Miss., has been elected to fill the chair in the University of Mississippi made vacant by the election of Prof. L. T. Fitzhugh to the presidency of Whitworth College.

—Rev. J. A. Bowen, of Mississippi, is carrying on a most successful revival meeting at Duck Hill, Miss. The report says, "The meeting has developed into a healthy, soul-stirring revival of religion all over the town and community."

—Rev. B. Carradine found great comfort to his sore heart in the loving sympathy of friends in Vicksburg, Miss., upon his mournful visit to that place last week. That expression of genuine love brought together all the light that earth can give at such a time, and it was as deeply appreciated as it was lovingly given. One of the best evidences of the Divine origin of our holy religion, is that it creates a bond of sympathy between us and puts us where we can "weep with those who weep."

—It gives us great pleasure to note the fact that the series of arithmetics prepared by our personal friend, Prof. J. W. Nicholson, of the University of Louisiana, and published by Hensell & Bros., of this city, is coming into favor among Southern educators. The School Board of the city and county of Baltimore at a late session placed these books in the course of study. This is a deserved recognition of genuine merit. Prof. Nicholson is a Louisiana by birth and education; a staunch Methodist in religion, stands at the head of his profession as a teacher and possesses one of the finest mathematical minds the country has ever produced. He told us a few days ago that he expected to prepare textbooks for the whole mathematical course. We congratulate him and his publishers on their success.

—Our good brother, Thomas Bahington, of Mississippi, gave us a call last week. He has been spending some weeks at Monticello, where he had a very delightful time. He commends heartily Bro. White's plan to start something of the same kind at the Seashore Camp Ground, and says that he will help in the matter.

—We regret to announce that Rev. George Mandeville, the pastor of our church in Franklin, La., is quite ill, being confined to his room by fever. He is an earnest, stirring man, and we trust his sickness will be of short duration.

—The late Joseph E. Temple, of Philadelphia, has bequeathed \$2,000 to public institutions; and the will has been probated.

—The appearance of yellow fever at Bloxi, Miss., caused a stampede among the sojourners at that beautiful summer resort, and now the place seems almost deserted. The various towns along the coast have established quarantines. There is no probability of the fever spreading in any direction, and our people may just keep on in "the even tenor of their way." Medical science is at last beginning to work upon the old proverb that "prevention is better than cure," and we doubt not, the skill of the Board of Health will keep the scourge confined to its present locality until it expires with inanition.

—East Mississippi Female College, Meridian, Miss., will open on the thirteenth instant. There is a prospect of large increase of patronage. The faithful, thorough work done there is becoming more widely known and appreciated. The music department will be a great feature of the school, as one of the finest teachers of distinction and reputation has been employed. Therefore, no one can be disappointed in this school, and the student will be fortunate indeed who spends the next few months within those walls. The next session promises to be more noted for success and increased attendance than any of the past.

An Appeal.

Dr. Robert Newton Young, the president of the Wesleyan Conference, thus closes an able and eloquent sermon on "Isaiah's Vision":

In closing the study of this vision I venture to appeal to this congregation in favor of the claim which it so powerfully emphasizes upon your personal and sanctified service. The ministry of the church, even if it were tenfold more self-sufficient than it is, is not competent to grasp with the vast and ever-growing necessities of Christian aggression. The claims of the work demand the sympathy and personal service of all classes and conditions of men. Men of Israel, representative laymen of this Methodist Conference, men of all sorts, help! We want you, we want you. We are grateful for your gifts, your counsel, your confidence. But we want you, we want you—the rich and influential among you; the leaders of political and municipal and commercial life; the men of light and leading—not only to grace our councils, where we are glad to see you; not only to swell the list of our funds, where the names of many before you have a high and beautiful record, but to raise the tone of our class meetings, to give the love of a personal attendance to our prayer meetings, to fill our village pulpits, to throw yourselves into our missionary outposts. We want the poor among you—the witness of whose faith in the hour of need and trouble, the witness of whose poverty in the sphere of shame, the witness of whose integrity in the presence of temptation is one of the most potent forces in the mission of the elevation of the degraded. We want your families. We want your wives and daughters, elect ladies, honorable women—never so elect, never so honorable and never so womanly as when shedding the charms of their grace and purity on the unhelped and neglected brotherhood of poverty and crime. We want your sons, fresh from the school and the university, and the intellectual competitions, braced by vigorous physical training. We want your sons to do hearty and manly work for the Master—work which will honor them far more than anything else which they can contemplate; work which will pay them far better than any other enterprise which they can undertake. We want your little children, whose simple ministry will often win where force and argument and poetry fail. We want them all at the threshold of every Methodist room so to bear an emblem of holiness to the Lord, that its social and domestic life shall bear witness that the home may be bright and cheerful and winsome, and yet go unspotted through the world. The glorious mission of the church will not be far from fulfillment when to the challenge of the Holy Word to fight against impurity and drunkenness and misery, there shall be from all sections and ranks a church life consecrated by the touch of the live coal, the spontaneous and unanimous response: "Here I am; send me!"—*Trist. Christian Advocate.*

Premiums.

Any agent sending us three new subscribers, with cash in full, will receive postpaid one copy of Life and Writings of Bishop Linus Parker, by Rev. C. B. Galloway, D. D.

Books and Periodicals.

OUTLINES OF ESTHETICS. By Hermann Lotze. Translated and edited by George T. Ladd, professor of philosophy in Yale College. Price, 21.

The Outline of Esthetics treats of the theory of the beautiful and of the philosophy, and of the idealization and different species of the beautiful. Three follow brief chapters on Music, Architecture, Plastic Art, Painting and Poetry.

ETCHINGS FROM TWO LANDS. By Clara Arthur Mason. Boston: D. Lothrop & Company. Price, 41.

Mrs. Mason, the author of "Etchings from Two Lands," is known to a wide circle of readers as the author of "The Cherry Blossoms of Yuhio," and one or two other volumes of interest. It may not, however, be a familiar fact that she was for some years a missionary in Japan, where she had peculiarly excellent opportunities for studying the lives and characters of the people, and for the collection of material which she has now given in the book before us. In "Etchings from Two Lands" the author not only relates her experiences as a missionary, but she sketches very vividly and picturesquely the scenery of the country, its peculiarities in the way of trees, plants and flowers; the streets of the cities, with their multitude of shops, tea-houses and bazars; and, most interesting of all, the people themselves, their domestic habits, religious beliefs, industries and amusements. The mission field of Mrs. Mason and her husband was in Tokio, the great city, the center and heart of the Japanese nation.

Mrs. Mason's book is full of interesting information on a large variety of subjects connected with Japanese life. It is brightly written, with an evident desire to state things without prejudice, and without any sort of cant or unbecoming ideas in regard to the country and its people.

THE CHAPEL OF THE INFANT JESUS: OR, WEST SUNDAY EVEN TALKS. By Mrs. G. L. Piller. Cranston & Stone, Cincinnati. Price, 11.

These papers were prepared for and read to the infant class in Sunday-school. These are very instructive papers, told in pleasing style, and will afford much pleasure to both young and old.

Received from Cassell & Company: A Wife's Confession, and The Great Gold Secret. Price, fifteen cents each.

Popular Science Monthly, for September, comes in at once. It has twelve articles on interesting subjects by men who know something about which they write; besides editorial matter, literary notices, popular science and notes. This monthly is very cheap at \$1 per annum. D. Appleton & Co., New York.

The Eclectic Magazine of Foreign Literature. This is a rich number. Some great ones are sketched. Poetry and the other fine arts receive attention. Novelists and novelists are not passed by. Modern China will be specially interesting at this time. Evolution in Architecture and the Drama of the Day, with some others, conclude the number. Price, \$1. E. R. Pelton, 25 Bond Street, N. Y.

We have received from the (Globe) Publishing Company, Mind in Nature, for September.

From Babyhood Publishing Company, 5 Beekman Street, N. Y., the September number of Babyhood. This magazine treats of the care of infants, and is valuable in its line. Price, \$1.50.

St. Nicholas comes this month filled with attractive and wholesome reading for the young folks. Terms, \$1 per annum, twenty-five cents per number. Century Company, Colon Square, N. Y.

The Forum begins its second year with the September number. At the start it took its stand at the head, and it still continues. The articles are by the best writers. Fifty cents a copy. \$5 a year. Forum Publishing Company, 27 Fifth Avenue, N. Y.

The September While Awake is full of interesting reading for the young people, and also for those who are in pursuit of a suitable monthly for the family. Mrs. Fremont, in her story, relates some interesting things about the Austrian Empress and Prince Hohenlohe, and ideal love in Tyrol. \$3 a year. D. Lothrop & Co., Boston.

"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with Introductory notes by Bishop H. N. McTear, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50. CARVER & JAMIESON, 112 Camp Street.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry on these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON, Publishers.

MAY 13, 1886.

"Prohibition," by Bishop C. B. Galloway.

A neat pamphlet of ninety pages, specially designed for circulation in Mississippi—a text-book for prohibitionists everywhere. Arguments strongly backed by facts and figures. Twenty-five cents per copy; \$2.50 per dozen, postage prepaid.

CARVER & JAMIESON, 112 Camp Street, N. O., La.

My address until further notice will be, Brookhaven, Miss.

CHAS. B. GALLOWAY.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most pure, direct and nutritious form in which Cod Liver Oil can be used, and with more beneficial results than the ordinary single dose of which is only taken by double the quantity of the jelly oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. THIER, New York.

ADVICE TO MOTHERS.

Mrs. Weston's Sore Throat Syrup should always be used for children's coughing. It soothes the child, soothes the throat, cures all colds, cures whooping cough, and is the best remedy for diphtheria. 25c a bottle.

FITZ: All Fits caused by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and 21 trial bottles free by Fitz. Send to Dr. Kline, 334 Arch St., Phila., Pa.

Glen's Sore Throat Syrup and lozenges, 25c. German Germicide kills Croup, Diphtheria, Whooping Cough and Whooping Cough. 25c. Little's Tonic and Blood Purifier. 25c. Little's Tonic and Blood Purifier. 25c.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glen's Sulphur Soap, which loosens pain and renders the joints and muscles supple and elastic. It is at the same time a very effective cleanser and beautifier of the skin.

"Oh, yes," wrote a Bostonian, who is a devoted admirer of the coast, "it is all very well for you to ask me to come down to your famous hotel for rest and change. I tried it once, the porter got all the change and the landlord took the rest."

Pico's Remedy for Catarrh is agreeable to use. It is not a liquid in a small bottle.

The conductor exclaimed angrily: "Here don't do that. You're making the bell at both ends of the car." "That's all right. Hold on! I want both ends of the car to stop."

Press the ADVOCATE circulation now.

"Mr. Smith gone abroad, Mrs. Smith?" "Yes, he is visiting Canada for his health." "Ah, what a pity!" "There was a weakness in the spinal column of his lodge."

A good memory should always be cultivated when ordering stationery to remember to include some of Waterbrook's Steel Pens.

A society reporter wrote: "Dr. Jones and wife were present dressed in white gowns." This unprofessional attire of the doctor should be condemned generally by physicians.

Before renewing your subscription look over our clubbing list for 1886.

The small boy learning the alphabet is very much like the postage stamp—he often gets stuck on a letter.

A GREAT ATTRACTION.—At Philip Werlein's great piano house, 65 Canal street, a most beautiful display of instruments can be seen. Among them, of course, the tried and triumphant Mathushek pianos occupy a prominent place. These instruments are used in almost all the prominent schools both in the city and in country, and those using them are high in their praise. These instruments have been tried by time and not found wanting in any particular and have acquired a world-wide reputation.

Not long since a Mr. Burton, a well-known citizen of Toledo, purchased of Mr. Werlein a magnificent upright Mathushek piano, which has been the theme and admiration of his hosts of friends in that parish. Mr. McKenry has also a Mathushek, and many of the best and leading people of the state have these superb instruments in their homes.

Mr. Werlein has a magnificent stock of music and musical instruments. The lovely Weber pianos, the celebrated organs from Mason & Hamlin and other articles of all the highest grade will be found at a musical emporium.

Let us all meet at his country and fair dealing, and those who favor Mr. Werlein with orders are always sure to receive prompt and satisfactory attention.

Why is there nothing like leather? Because it is the sole support of man.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Ask your neighbors to subscribe for the ADVOCATE.

NEW ADVERTISEMENTS.

\$250 A MONTH. Agents wanted, 90 best selling articles in the world, 1 sample free. Address JAY BRONSON, Detroit, Mich.

Grenada Collegiate Institute.

This institution, located at Grenada, Miss., is one of our best Methodist schools for girls. It is well organized, affording the best advantages for literary and religious culture. The discipline is firm; the rules, do right. The health is fine, there having been no case of severe illness in the school since its existence. Expenses are moderate. Cost per term of five months, for board and literary tuition, including Latin, German and French, 75c. opens September 6. For Catalogue and particulars address the President, REV. THOS. J. NEWELL, Grenada, Miss.

MASSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The full term will begin on Wednesday, September 15, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition moderate, and the school is well equipped with all the modern appliances. The health is fine, and the discipline is strict. The school is well organized, affording the best advantages for literary and religious culture. The discipline is firm; the rules, do right. The health is fine, there having been no case of severe illness in the school since its existence. Expenses are moderate. Cost per term of five months, for board and literary tuition, including Latin, German and French, 75c. opens September 6. For Catalogue and particulars address the President, REV. THOS. J. NEWELL, Grenada, Miss.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and books in full for \$7.50—a discount of twenty-five per cent. from the catalogue price. For particulars and advice, they will be entitled to the same for \$20.

M. M. GRAY, Pres. J. J. DAVIS, Vice Pres.

EDUCATIONAL.

SOULE COLLEGE.

Co-Educational System. DAY AND EVENING SESSIONS.

Students Received at Any Time.

This renowned, Co-educational Institution has been established by the State of Louisiana, and is now open for the reception of students. It is located in the city of New Orleans, and is one of the best educational institutions in the South. It is open for the reception of students at any time. For particulars, apply to the President, JOHN M. ASHLEY, New Orleans.

Alabama Conference Female College.

The next session will open on the twentieth of September. Full corps of experienced teachers. Large patronage from the best class of people. Rooms, meals, fuel and clothing, all supplied. Bursary and every home comfort. Tuition low as in any school of the same grade. Send for catalogue.

JOHN M. ASHLEY, President, New Orleans.

THE E. A. SEMINARY.

R. A. SMITH, A. M., Principal.

Is a Private School for Boys and Girls, located at Arcadia, La., midway between the Natchitoches and Red Rivers, on the V. & S. P. Railroad.

The Course of Study is ample and specially practical. The fees are moderate and specially cheap.

The Fourth Session begins the 15th of September, 1886.

Correspond with the Principal for circulars.

Collegiate Institute

—AT— HATON HOUSE, LA.

22ND SESSION, BEGINNING OCTOBER 1, 1886.

This is a select Family Boarding-school for boys, located in the city of New Orleans, and is one of the best educational institutions in the South. It is open for the reception of students at any time. For particulars, apply to the President, JOHN M. ASHLEY, New Orleans.

For particulars and circulars apply to W. G. N. M. ASHLEY, Principal, or J. B. M. ASHLEY, A. M., Assistant.

Centenary College, of Louisiana.

SIXTY-SECOND SESSION

Opens Monday, Sept. 6, 1886.

Faculty, 7. Property, \$10,000. Alumni, 29. Location unsurpassed in point of healthfulness and morality. Accessible by rail from all points. Scholarships for four years, \$125. Board, \$10 per month. For Catalogue and full information address, Rev. T. A. ADAMS, D. D., President, JACKSON, LA.

MILLWOOD INSTITUTE,

JACKSON, LA.

This school reopens the 1st Monday in September, and continues nine months.

\$150 to \$150 covers all expenses for scholars a year.

COURSE OF STUDY COMPLETE.

Easily reached by the Mississippi Valley Railroad. Send for Catalogue.

MISS M. M. ASHLEY, Principal.

WEBB SCHOOL,

BELLAUCKLE, TENN.

W. R. WEBB, A. M., J. M. WEBB, A. M., PRINCIPALS.

An English, Classical and Mathematical School of high grade.

Correspondence for Fall Term solicited.

Address for circulars, during summer, JNO. M. WEBB, NORTON, TENN.

ROCK BOTTOM!

Our Clubbing Arrangement

—1886—

We offer the following club rates to take effect after December 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside columns:

Publication's price. Our price.

Southern Christian 15 50 12 75

Daily Picayune—12 mos. 14 00 13 00

" " 6 7 00 6 00

Weekly " 3 50 2 75

" Times-Democrat 3 50 2 75

Harpers Magazine 6 00 4 75

" Weekly 6 00 4 75

" Bazar 6 00 4 75

" Young People 4 00 3 00

Democrat's Magazine 4 00 3 00

Literary Life 3 00 2 00

Marriages.

EVANS BLACKBURN—At the residence of the bride's father, near Opelousas, St. Landry parish, La., August 20, 1886, by Rev. J. D. Jackson, Mr. William Evans to Miss Annie L. Blackburn, both of Opelousas.

GREEN TREMER—In the Methodist Church, Winnick, Miss., July 23, 1886, by Rev. T. B. Malone, Mr. A. A. Green, of Jackson, Miss., to Miss Frank Tremer, of Winnick.

DORON-THIER—At the parsonage, Ocean Springs, Miss., August 1, 1886, by Rev. G. F. Thompson, Mr. W. S. Doron, of Ocean Springs, Miss., to Miss Louisa Thier, of New Orleans.

ROBERTS-LANG—At the residence of Capt. Robert, River, Miss., August 21, 1886, by Rev. B. J. Thompson, Capt. A. Roberts to Miss L. Lang, both of River.

TINS WILSON—In Valden, Miss., August 18, 1886, by Rev. D. M. Cogdell, Mr. Amos Tins to Miss Anna Wilson.

THORNTON-BALDRIDGE—In Carroll county, Mo., August 18, 1886, by Rev. D. M. Cogdell, Mr. D. A. Thornton to Miss Laura A. Baldridge.

Obituaries.

ROBERTS Bro. F. A. J. ROBERTS lived the life and died the death of a Christian. He was born in Amite county, Miss., on July 25, 1848; was married to a wife whose tenure and disposition were congenial to his own. They were born in children: three boys and two girls. About the year 1865, under the ministry of Rev. L. Campbell, he was convicted of sin and, realizing his lost condition, without the aid of human aid, sought the forgiveness of God, and from that time to the day of his death he lived in an upright walk and a daily conversation the power of the Holy Ghost to make a new creature out of sinful man. He put on the whole armor of God, and with the weapons of a soldier of the cross, all furnished and bright, took his place in the army of the Lord to do battle against Satan and sin.

Bro. Roberts was not a half-hearted, hesitating, stumbling, doubting Christian. He loved his church and served it, because he loved and served his God. He occupied a front seat and worshipped in spirit and in truth, in song and in prayer, and occasionally by words of wisdom garnered from the storehouse of experience by way of exhortation as leader of the prayer meeting at Woodland Church, or at some private house in the neighborhood. Bro. Roberts was a mighty man in prayer. His appeal to the God of salvation was so earnest and so full of faith that he seemed to reach up and seize with both hands upon the very horns of the mercy seat, and, face to face with his God, he wrestled and pleaded, like Jacob, till the answer and blessing came. But he had to die, God called him, and he responded promptly and cheerfully, "Here I am, Lord." His sickness was tedious and painful; but he bore it with the fortitude that becometh a soldier of the cross. His last hours on earth were of deep and absorbing interest to every devoted lover of Christ. He knew that his end was approaching, and his faith grew stronger. He left the browns of death stealing over his frame, and told the attending physician that when he saw the end was near, he would not resist, but would leave himself to God. He was a man of deep and absorbing interest to every devoted lover of Christ. He knew that his end was approaching, and his faith grew stronger. He left the browns of death stealing over his frame, and told the attending physician that when he saw the end was near, he would not resist, but would leave himself to God.

JOHNSON—The following resolutions were adopted by the Henington Camp Meeting Association:

Whereas, The Rev. Dr. H. F. Johnson, president of Whitworth Female College, and distinguished minister of the Methodist Episcopal Church, South, and a member, valued, unvarying friend of this Camp Meeting Association from its organization; therefore, be it

Resolved, That we deplore the untimely death of Dr. H. F. Johnson, and hereby express our high appreciation of his eminent abilities as a preacher, educator and public-spirited citizen. For several years he was chairman of our Committee on Public Worship, and conducted the meetings with great ability and satisfaction. He often delighted our large congregations with his clear and eloquent preaching, and, as one of the tenters on this ground, was given to generous hospitality. We mourn his loss and shall preserve a precious memory of his noble, successful life.

Resolved, That these resolutions be recorded in the journals of this association, a copy be furnished to the family of the deceased, and one to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. W. M. NEIL,
Sec. Henington C. M. Ass'n.

MISCELLANEOUS.

If you are sick and suspect Malaria to be the cause, one or two full doses of Shallenberger's Pills will settle the question at once. They can do no possible harm, because they contain nothing injurious if taken in any quantity. They do not act on the bowels, but build up the strength and impart new life to the system. Sold by all Dealers.

An Agreeable Aperient.
ROGERS' CITRATE OF MAGNESIA.
This Well Known Preparation is HIGHLY RECOMMENDED.

Oxydosis.—Heaviness, sickness of the stomach and all complaints arising from indigestion, biliousness, nervousness and neuralgia. It is the favorite medicine for children. Prepared by A. ROGERS' SONS, Chemists, 281 Breckinridge St., New York.

Superior in Mineral Waters, Salts, Powders, Etc. FOR SALE BY ALL DRUGGISTS.

STADIGER'S AURANTII
Most of the diseases which afflict mankind are originally caused by a disordered condition of the LIVER. For all complaints of the kind, such as Torpidity of the Liver, Biliousness, Nervous Dyspepsia, Indigestion, Irritability of the Bowels, Constipation, Flatulence, Excitability and Burning of the Stomach (sometimes called Heartburn), Malaria, Bloods, Dropsy, Coughs and Fevers, Breakdown Fever, Rheumatism, Eruptions after Fevers, Chronic Diarrhoea, Loss of Appetite, Headache, Food Bristle, Irritability incident to Fevers, Boring-down, Pains, Backache, etc., etc.,

STADIGER'S AURANTII
is invaluable. It is not a panacea for all diseases, but it CURES ALL DISEASES OF THE LIVER, STOMACH AND BOWELS.

It changes the complexion from a sallow, yellow tinge to a healthy, healthy color. It entirely removes low, gloomy spirits. It is one of the BEST ALTERNATIVES AND PURGERS OF THE BLOOD, and is a VALUABLE TONIC.

STADIGER'S AURANTII
For sale by all Druggists. Price \$1.00 per bottle.

C. F. STADIGER, Proprietor,
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CAPON SPRINGS AND BATHS
(Alkaline Lithia Water Also Fine Iron Waters.)
H. L. CAMPBELL CO., W. A.

Climate unsurpassed. No fogs. No malaria. No mosquitoes. A charming summer home for a family or a single person for all seeking recreation or health. Large swimming pool of mineral water in the world. Fine lawn. Frequent drives and good fishing. Extensive improvements since last season. See first two pictures and read testimonials for see. For full information, address W. H. SALE, Proprietor.

Eccle Ecclesia.
By REV. R. ARREY.
(First published anonymously.)

Southern Methodist Publishing House, Nashville, Tenn., 12 mo., 40 cts. by Mail.
A familiar treatise on ecclesiastical science, correcting many popular errors. Criticized elaborately when the author was unknown.

"It will make a sensation in the religious world. Better still, it will dispel much error."—Pres. of the author. "An able, acute and original writer, and carries you clear out of the usual ruts in which the average Christian lives."—The greatest book of this year is "Eccle Ecclesia."—N. Y. Ch. Union.

MAT. MAHORNER,
MILCON, MISS.

Breeder of Jersey Cattle.
SERVICE BULLS.

THORNTON 2nd, 712, Grandson of Kestrel, P. 188, H. C. 188, of Phoenix 2nd—B. P. 12, 188; Dan. 2nd, 188, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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In the universal question, "Where are you going this summer?" some go East, some go West, some to the Sea, and some to the Mountains in quest of health and pleasure. Wherever you go be sure to take a bottle of

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FIRST MEDAL

Weekly Market Review.

(For Week Ending September 7, 1886.)

COTTON.	
Low ordinary	6 16 @
Ordinary	7 1/2
Good ordinary	7 1/2
Low middling	7 1/2
Middling	8 1/2
Good middling	9 1/2
Middling fair	10 1/2
Fair	10 1/2
Galveston middling	15 1/2
Mobile middling	15 1/2
St. Louis middling	15 1/2

SUGAR.	
Inferior	3 1/2
Common	4 1/2
Good common	4 1/2
Fair	4 1/2
Good fair	5 1/2
Fully fair	5 1/2
Prime	5 1/2
Strictly Prime	5 1/2
Choice	5 1/2
Seconds	4 1/2
Yellow clarified	5 1/2
Gray clarified	5 1/2
Oblique whites	5 1/2
Granulated	5 1/2

MOLASSES.	
Syrup	15
Fair	15
Strictly Prime	15
Choice	15
Fancy	15

RICE.	
Fancy	2 1/2
Choice	2 1/2
Prime	2 1/2
Good	2 1/2
Fair	2 1/2
Ordinary	2 1/2
No. 2	2 1/2
Rough	2 1/2

FLOUR.	
Minnesota bakers	4 25
Minnesota patents	4 25
Extra fancy	4 05
Winter wheat patents	3 40
Choice	3 40
Fancy	3 40
Extra fancy	3 40

CORN PRODUCTS.	
Corn meal	2 25
Corn meal	2 25
Grits	2 25
Hominy	2 25

GRAIN, ETC.	
Corn	50
Yellow	45
Mixed	45
Oats	31
Western	31
Texas rust-proof	53
BRAN	70
Choice	15 50
Prime	14 00

PROVISIONS.	
Pork	10 50
Meat	10 50
Prime meat	10 50
Hams	9 75
Shoulders	7 25
Sides, clear	7 25
Sides, clear rib	7 25
HAMS	12 1/2
Sugar-cured	12 1/2
DRY-SALT MEAT	6 25
Shoulders	6 25
Sides, clear	6 25
Sides, clear rib	6 25

FISH.	
MAKERAL	10 50
Extra No. 1, in bls.	5 00
Half bls.	5 00
No. 1, in bls.	5 00
Half bls.	5 00
No. 2, in bls.	5 00
Half bls.	5 00

GROCERIES.	
Coffee	10 1/2
Rio, choice	10 1/2
Cordia, choice	10 1/2
Java, choice	10 1/2
Butter	26
Western Creamery	26
Country	26
LARD	7 1/2
Choice	7 1/2
TEAN	7 1/2
Choice	7 1/2
Fair	7 1/2
Oil	15
Coal, cases	15
Coal, bls.	15
Cotton seed	53
Lard	50

VEGETABLES.	
CABBAGES	11 00
Western, per crate	11 00
Louisiana, per crate	11 00
POTATOES	1 50
Western	1 50
Louisiana	1 50
CRUET	5 50
Onions	2 25
Louisiana	2 25
Western	2 25

BALING STUFFS.	
BAGGING	8 1/2
1 1/2	8 1/2
2 1/2	8 1/2
BALING TWINE	12 1/2
1 1/2	12 1/2
2 1/2	12 1/2
TIES	1 05
bundle	1 05

SUNDRIES.	
POULTRY	4 25
Chickens, Western	4 25
Young	1 50
Chickens, South'n	2 75
Young	1 75
Turkeys, Southern	9 00
Bees	16
Western	16
Southern	17
WOOL	22
Lake	22
Louisiana	22
Burly	9
HIDES	10 1/2
Green salted	10 1/2
Dry salted	10 1/2
BRAYS	75 00
Oak, logs	75 00
Oak, barrels	100 00
Oak, clear	100 00
Oak, hoghead	180 00
HOP POLES	35 00
Hoghead	16 00
Half barrel	16 00
FERTILIZERS	7 00
Cotton seed	7 00
Meal	15 00
Pure ground bone	80 00
Muriatic acid	8 00
Sulphuric acid	24 00
Bone black	24 00

News Summary.

AUGUST 31.

A very decided earthquake shock was felt in various places in this country on the night of August 31. Washington City, New York, Vicksburg, Montgomery and Chattanooga all felt the shock. It is now said that Russia does not favor the reinstatement of Prince Alexander, and that if he did not have the support of England, he would abdicate again. Gen. H. H. Sibley, a native of Louisiana, a soldier in the Florida and Mexican wars and a brilliant Confederate officer, and who spent years in the military service of Egypt, died lately in Fredericksburg, Va., in extreme poverty.

SEPTEMBER 1.

The earthquake was terrible in its effects in some portions of the country. Charleston is in ruins. It is estimated that three-fourths of the houses will have to be rebuilt. Savannah also suffered severely. The shock was distinctly felt nearly all over the land. Prince Alexander's progress back to the throne was checked by a series of obstacles. The news from Coochin Chin represents the Christians as subjected to a fierce persecution. Many have been killed and their property destroyed. The Board of Health has declared that yellow fever exists at Biloxi, Miss., and, as a consequence, communication with the place is being cut off in various directions.

SEPTEMBER 2.

Quarantine has been established against Biloxi by the various cities and towns in reach of the infected place. Prince Alexander, in a note to the czar, has offered to resign his crown to Russia. The czar replied that he did not approve of the Prince's return to Bulgaria, and that the Prince must decide his own course. In the English Parliament the debate on the reply to the Queen's speech is waiting warmer and warmer, and a settlement upon a basis satisfactory to the opponents and friends of the government seems to be receding.

SEPTEMBER 3.

The shock of another earthquake has been felt in Nevada and California. Prince Alexander arrived at Sofia, but the general impression is that his letter to the czar and the czar's reply is the simple prelude to his abdication. The whole of Europe is in an uneasy attitude. In the House of Commons Mr. Sexton's amendment to the reply to the Queen's address was lost by a vote of 255 to 128. There were some bad words used in the debate. The parliamentarians who attended the Irish Convention at Chicago have reached home. Another revolution is announced in Mexico, and its champions are said to be Gen. Trevino and Naranjo. The revolution in Central America has been suppressed by the execution of Moroz, the leader of it. Queen Victoria has sent a cablegram to President Cleveland expressing sympathy with the sufferers from the late earthquake.

SEPTEMBER 4.

Another earthquake shock was felt at Charleston, but no severe. No new cases of fever at Biloxi, Columbia, Meridian, and Mississippi have been established quarantine. The War Department has sent one hundred tents to Charleston for the accommodation of the homeless. Congressmen Hamilton is having a severe spell of gout, but no danger is apprehended by his family. It is said that Mr. Powderly has notified the authorities of the Knights of Labor, that he intends to withdraw from the order. The rebellion in Honduras is reported to have collapsed.

SEPTEMBER 5.

Another shock at Charleston, but it was slight. The damages have been much underrated. No new cases of fever at Biloxi since September 3. Prince Alexander has notified the czar of his abdication of the throne of Bulgaria. It is said he will go to Serbia, and thence to England. Three thousand socialists from Chicago attended a picnic at Shellfish, Ind., where grand demonstrations were made to raise money for the defense of the condemned anarchists.

SEPTEMBER 6.

A case of yellow fever is reported at St. Vincent's Hospital, New York. Gen. Miles has captured the Apache chiefs, Geronimo, Natchez and three others, and has declared the Apache war over. No new cases of yellow fever at Biloxi, and the excitement is calming down. Muscarello advised Prince Alexander to abdicate in order to save Bulgaria. The insurance in Mexico, under "El Cayote," are said to be making headway. They have 225 well-armed and mounted men on the Rio Grande, a short distance from New Laredo. The labor organizations in Chicago had a grand street parade, and the number of men in blue was estimated at 30,000.

Kennesaw and Shenandoah Valley Route.

On the thirteenth of this month this line will give one of the cheapest and most excursions ever made. The excursions will leave New Orleans on either train, morning or evening, via Louisville and Nashville, to Colera; thence via East Tennessee, Virginia and Georgia to the caverns of Luray. The round trip, only twelve dollars; good for fifteen days. The Caverns of Luray are only a half mile from the station on the Shenandoah Valley R. R., and is one of the greatest natural wonders. The route from here is through the most beautiful and delightful country, passing through the most picturesque mountain scenery on this continent. You will cross the Blue Ridge and Alleghany Mountains in daylight, which is known as the Switzerland of America. Think of it! Only \$12 for the round trip. For particulars call at Kennesaw office, 22 Carondelet street.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters. CARVER & JAMISON.

Brazil Mission.

APPOINTMENTS.

BRAZIL MISSION.—J. L. Kennedy, superintendent. Rio District.—J. L. Kennedy, P. E. Foreign Congregation, Rio, H. C. Tucker; Native Congregation, J. L. Kennedy; Juiz de Fora circuit, Austiano R. do Carvalho; Mar de Miranda circuit, Lindero de Miranda; Rio Novo circuit, Felipe R. do Carvalho. SAN PAULO DISTRICT.—J. H. Turbott, P. E. San Paulo station, J. W. Tarboux and Bernardo do Miranda; Piracicaba, to be supplied; Capivary, to be supplied; St. Barbara circuit, J. E. Newman. Returned in Tennessee Conference to work, J. J. Harbison.

Spot Cash Bargains in New Engines and Boilers.

10-horse power engine and boiler, on cast iron, in New Orleans for \$383, net cash. All new wrought iron tubes, workmanship and material guaranteed. Engine cylinder, 7-inch bore, 10-inch stroke, pulleys 20 and 41 inches in diameter, both 19 1/2 inch face; boiler 30 inches in diameter, having 28 feet of 1 1/2 inch smoke stack, total weight 4,000 pounds. Price includes boiler, governor, pump, all pipes and fittings to connect engine and boiler, requiring only bricks, sand and lime to erect. Same engine, with a portable horizontal fire box boiler, 10-horse power, stationary, reliable, boiler, \$35, additional. With a portable boiler the engine will be placed on top of the boiler or detached as may be ordered. Only 15 feet of smoke stack goes with the portable outfit. Cuts and circulars on application. H. DUDLEY COLEMAN, Engineer and Machinery, 9 Perdido St., New Orleans, La.

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:

Central Mexico	\$11,450
Japan	22,943
Brazil	18,750
Mexican Border Conference	30,000
Indian Mission	8,000
Germans in Louisiana	1,200
German paper in Louisiana	4,000
Franklin Street Church	1,200
Florida Conference	2,300
Western Conference	2,300
Denver Conference	8,000
Columbia Conference	2,000
Montana Conference	1,000
Pacific Conference	3,250
Los Angeles Conference	3,500
North and West Texas Conference	3,500
Traveling expenses of Bishops to the West	5,500
Salaries and office	8,500
Total	\$159,543

Nuptial Customs Abroad.

In Bavaria the peasant girl tells for love, and after the engagement dance her mother releases her of all household duties, and she is about to leave her home for the wedding day. Though relieved of domestic cares, she is by no means idle, and finds the days and long nights too short for finishing her sewing, which includes dresses, underclothes, sheets, pillow-cases, quilts, and table linen and stockings, enough to last her for a dozen years. Any fantastic goods will make her toilet, but the color or fabric what it will be is indispensable, with a wreath of orange blossoms and a little satin pillow on which the wedding ring is carried. The cushion is usually about eight inches square and radiantly decorated with embroidery or head-work, in which all the village maidens have a finger, if not to do a single stitch. The Russian bride wears a tressless coil of blue, with a short full veil fastened on to the hair with a wreath of silver or fine wire, but where this extravagance is beyond the means of the bride, silver paper or tin foil is substituted, unless a coronet is placed with silver ribbon. In the ceremony two rings are used, the bride decorating her husband after accepting his ring. In an Austrian groom has to lace the village maidens who force him to run a shower of spear-shaped arrows. In farther India the couple are married while seated on a circular matting placed in the sun. All the girls in the place constitute the bridesmaids. Each wears a white handkerchief and a white cloth at the end with a bunch of ivory red feathers. They dance around the happy couple, who are not permitted to rise until the girls have exhausted their vocal selections and are too tired to vary their graceful motions. In an Egyptian bride wears a gorgeous robe of blood-red silk, embroidered with roses, birds of gay plumage, and graceful little Cupids, thrown out into broad relief by outlines of silver thread or gold lace. The veil is carefully draped over the left shoulder, so as to partially obscure her face from the view of the groom and fastened with a diadem of glittering gems. In Natal the bride wears a dress of feathers, with metallic flowers in her hair. She kneels on a brass wire mat, with a shield in one hand and a knife in the other. Her attendant, a young girl, stands behind her, holding a power-dance around her in circles, stamping, jumping, kicking any impediment, that stands in their way, and making the air resound with their hideous screams.—Baltimore.

CAMP MEETINGS.

The Palmer Camp Meeting, fifteen miles north of Mississippi City, will commence Friday before last Sunday in October. The aid ministers of the gospel, traveling and local, is earnestly desired. Conveyance will be furnished from Mississippi City to camp ground, to those coming by railroad. Please come by the morning train, so as to reach the camp ground same day. AUGUST 31, 1886. A. F. GUN, P. E.

The Mount Zion Camp Meeting will commence on Thursday before the fourth Sunday in September, 1886. Ministers of the gospel, both traveling and local, are invited to come and help. C. E. GORDLEY, P. E.

The New Hope Camp Meeting, 18 miles west of Florida Keuper county, Miss., will commence Friday night, embracing the second Sunday in October, 1886. It will be on the self-sustaining plan. Ministers of the gospel, both local and itinerant, are cordially invited, and will be cared for. Come brethren, and help us. We will meet you at New Hope, Friday morning, October 8, with conveyance. E. F. WITT, P. E.

The New Prospect Camp Meeting is appointed to commence on Friday, October 2, and continue Tuesday following. A restaurant will be kept where those who desire can obtain meals at a very cheap rate. No traffic will be permitted on the grounds. Religious literature in exception to this rule. All ministers who come by rail will please let me know by postal, and they will be informed by me when and where they will be met by conveyance provided for them. VANCELAKE, Mississipp. THOMAS THURK, P. E.

The Union Camp Meeting, fourteen miles east of Desoto station, on the M. and O. railroad, will commence on Friday night before the third Sunday in October. A special invitation to all ministers. We will send conveyance to Desoto Saturday morning for those who come by railroad. A. S. JONES, P. E.

The Shiloh Camp Meeting will begin on Friday night before the second Sabbath in October, 1886. Ministers are cordially invited, and conveyances will be sent for those on Saturday morning to Polkville, Miss., which is one and one half miles from the camp ground. C. W. DONALD, P. E.

There will be a camp meeting five miles east of Sparta, La., commencing on Friday before the second Sabbath in September. B. PAVIN.

The Hinson Camp Meeting will commence Friday, embracing the third Sunday in September, 1886. It will be on the self-sustaining plan. Ministers of the gospel, both local and itinerant, have a cordial invitation, and will be cared for. Come brethren, and help us. C. W. DONALD, P. E.

The Beech Springs Camp Meeting will begin on Friday before the second Sunday in September. Ministers of the gospel, both traveling and local, are invited to come and help us. W. C. CAMACK, P. E.

The Andrew Chapel Camp Meeting, eight miles east of Desoto station, on the M. and O. railroad, will begin on Friday night before the fourth Sunday in September. A special invitation to all ministers of the gospel. Conveyance will be at Desoto Saturday morning for those who will come by railroad. W. W. MOORE, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Whitely circuit	Sept. 15, 16
Union and Grand Bay, at Union	25, 26
Franklin Valley and Creola, at Creola	Oct. 2, 3
Chillicothe, at Georgetown	25, 26
Franklin Street Church	16, 17
Greenville circuit, at Greenville	23, 24
St. Paul's circuit	30, 31
St. Paul's circuit	Nov. 6, 7
St. Paul's circuit	13, 14
St. Paul's circuit	20, 21
St. Paul's circuit	27, 28
St. Paul's circuit	34, 35
St. Paul's circuit	41, 42
St. Paul's circuit	48, 49
St. Paul's circuit	55, 56
St. Paul's circuit	62, 63
St. Paul's circuit	69, 70
St. Paul's circuit	76, 77
St. Paul's circuit	83, 84
St. Paul's circuit	90, 91
St. Paul's circuit	97, 98
St. Paul's circuit	104, 105
St. Paul's circuit	111, 112

GREENSBORO DIST.—FOURTH ROUND.

Greensboro circuit	Sept. 15, 16
Havana circuit, at Havana	25, 26
Cuba circuit, at Havana	Oct. 2, 3
Newbern circuit, at Newbern	13, 14
Greenville circuit, at Greenville	16, 17
Greenville circuit, at Greenville	23, 24
Greenville circuit, at Greenville	30, 31
Greenville circuit, at Greenville	Nov. 6, 7
Greenville circuit, at Greenville	13, 14
Greenville circuit, at Greenville	20, 21
Greenville circuit, at Greenville	27, 28
Greenville circuit, at Greenville	34, 35
Greenville circuit, at Greenville	41, 42
Greenville circuit, at Greenville	48, 49
Greenville circuit, at Greenville	55, 56
Greenville circuit, at Greenville	62, 63
Greenville circuit, at Greenville	69, 70
Greenville circuit, at Greenville	76, 77
Greenville circuit, at Greenville	83, 84
Greenville circuit, at Greenville	90, 91
Greenville circuit, at Greenville	97, 98
Greenville circuit, at Greenville	104, 105
Greenville circuit, at Greenville	111, 112

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

St. Charles Avenue	July 25, 26
Carondelet circuit	Aug. 1, 2
Orleans circuit	8, 9
Pellicy circuit	15, 16
St. Charles Avenue	22, 23
St. Charles Avenue	29, 30
St. Charles Avenue	36, 37
St. Charles Avenue	43, 44
St. Charles Avenue	50, 51
St. Charles Avenue	57, 58
St. Charles Avenue	64, 65
St. Charles Avenue	71, 72
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St. Charles Avenue	85, 86
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St. Charles Avenue	148, 149
St. Charles Avenue	155, 156
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St. Charles Avenue	183, 184
St. Charles Avenue	190, 191
St. Charles Avenue	197, 198
St. Charles Avenue	204, 205
St. Charles Avenue	211, 212

ALEXANDRIA DIST.—THIRD ROUND.

W. M. KOTLY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

St. Charles Avenue	July 25,
Charlottesville	Aug. 1,
New Orleans	8,
Go Late and False River	15,
St. Charles Avenue	22,
Louisiana Avenue	29,
Algiers	Sept. 5,
New Orleans	12,
Charlottesville	19,
Baton Rouge	26,

J. M. WALKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria and Pineville, at Bayou	July 25,
Trinity at Trinity	Wednesday,
Trinity at New Orleans	1, Aug.
St. Charles at Camp Ground	7,
St. Charles at New Orleans	14,
Evergreen, at Churchville	Wellsville,
Minneapolis, at Churchville	Wellsville,
Snider, at Prospect	Wellsville,
Colombia	Sept. 4,
New Orleans	11,
Illnesson, at Camp Ground	18,

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For the New Orleans Christian Advocate,
CHRIST IS PRESENT IN JUDGMENTS.

BY TRANSLANT.
"Wee! The pauper's hale, the mourner's tear,
The sufferer's rack, the convict's ghastly fear;
They are they all—O salutes and sinners, why
Dread of Nazareth is passing by."

"Wee! The congregation's fatal breath,
The spreading flood, the whirlwind black with death;
Hark them, O salutes and sinners, heed the cry—
Dread of Nazareth is passing by."

"Wee! The trembling land, the shuddering
The living burial, the mangled host—
All these are tokens that the Lord is nigh,
Dread of Nazareth is passing by."

"Hark! each we, more and more fearful, passed,
And fearful now—perchance it is the last.
Hark! O salutes and sinners, heed the cry—
Dread of Nazareth is passing by."

Success.

BY MRS. J. H. BRUNNER.

"Heaven helps those who help themselves," is a well-titled maxim. No pursuit or calling in life succeeds without patient care and labor, watching closely all the minor details connected with the end in view. A broken thread must be mended here, a tangled web straightened out there, and a misplaced link properly adjusted to attain success in any enterprise. To neglect the smallest part of this mechanism disturbs the whole process. Take care of the small things, and the larger ones will take care of themselves. Life is made up of little things; but when these are combined they make a grand, beautiful and magnificent statue that will stand the summer's storm or winter's chilly winds without being defaced.

We hear people talk of self-made men. God made man in his own image and likeness, and endows each one with different lights and shadows of intellect, and then leaves them as free agents to cultivate and improve their intellect and the world, or to live and die unknown and without accomplishing any good to the generation in which they lived. But by close application, hard study and perseverance, with an indomitable will and courage, they make character that lives and that is handed down to posterity as a rich legacy.

Great men of science, literature and art belong to no exclusive class or rank in life. They come from the very humblest walks in life, as well as from a more elevated sphere, and toil and labor for years to fathom and bring to light some hidden knowledge that will benefit and improve the world. From hard and persistent study we have steam power that connects the North and South, the East and West, so closely that we may not only be recognized as a nation, but as one family. The ingenuity and skill of man worked out the great problem of the telegraph wires that connect the two great continents and that flashes the current news of the day across the rolling waves of the deep waters.

No success, mental or physical, has ever been attained of great prominence without close application and hard and diligent study. It does not come by mere chance. It is a mistaken idea for parents to raise their children without training them to labor both physically and mentally. Indolence is the mother of many evils, and often leads to pauperism. The story of Fritz published some time ago in the NEW ORLEANS

CHRISTIAN ADVOCATE is a beautiful illustration of the fact. Perhaps the very highest pleasure in life consists in brisk and conscientious working—energy, confidence and every other good quality mainly depending upon it. The spirit of self-help is the root of genuine growth in the individual and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. The government of a nation itself is notably found to be but a reflex of the individuals composing it.

Patience follows close in the wake of genius. However, to wait patiently was must work cheerfully. Cheerfulness and diligence are ingredients of practical wisdom. They are the life and soul of success, as well as happiness. National progress is the sum of individual industry, energy and uprightness, and it may be of comparatively little consequence how a man is governed from without, while everything depends upon how he governs himself from within.

Inventors have set in motion some of the greatest industries of the world. To them society owes many of its chief necessities, comforts and luxuries of life. The English people are noted for their spirit of energy and industry, standing out prominent and distinct in their past history, and as characteristic of them now as at any former period. Labor of both hand and brain is the only road to success. Many rough places may obstruct the way; but force of will and courage crosses them safely and the line of march to victory is resumed with renewed energy. What a sickly and pitiable sentiment for a man—a great, strong man—to despair because he has failed in some pursuit in life when, perhaps, his failure was caused from his own carelessness or indolence. He should be carefully set aside to mature in vigor and strength of manhood.

The world is moving, time is passing rapidly; and what is our generation accomplishing to make the world wiser, better and happier? How many monuments have been raised standing out in bold relief as a guide to the next generation? Has all the little incidents and successes in life been brought and carefully laid one upon the other, forming a beautiful pyramid that reaches far out, with the inscription written in letters of gold?—"Patience, energy, perseverance, courage and will have been crowned with success."

ENTERPRISE, Mississippi.

Only Muddy, not Deep.

It is related of a traveler who came to the banks of a strange stream, he could not see into its perturbed and muddy water, and he rather hastily concluded that it was deep, possibly dangerous. But it was necessary for him to cross over and go on; so he stripped off his apparel, tied his clothes carefully in a bundle and secured them on the top of his head, mounted his horse, stood on the saddle and steadied himself with the reins, and rode cautiously in and found the water something less than knee-deep. It was rather a mortifying surprise to find that he had been so deceived by mere appearances.

This has often happened to a listener to some stilted and pretentious speaker. The onset of his talk was so sustained by pomp and gravity of manner, and bristled so with learned technicalities, and so shaded with ambiguous obscurities, the hearer, thinking him deep, assayed in vain to see what the speaker was driving at; but, as the speaker was only in wandering mazes lost, and all he said lame, impotent and inconclusive, he discovered that he was not deep, but only muddy. It would appear that some of these obscure and confused speakers succeed in deceiving themselves, mistaking their muddiness for depth. I remember once hearing a preacher who had formerly been a practitioner of law. His audience had in it quite a number of legal gentlemen. The preacher remarked in a prefatory way that he thought, as a rule, it was not best to be too severely logical when addressing a non-professional and untrained audience; but, as a goodly number of his legal brethren were present, he thought he would be pardoned

for some logical strictness in the treatment of his theme—"The Resurrection of Christ." I began to muster my strength and prepare for strong logical argumentation. After an opening gun or two of "therefore," "I premise," "consequently," and the like, the assault on error and the defense of truth degenerated into the weak and ineffective shots of a thin skirmish line. Indeed, he seemed to be firing blank and noisy cartridges that only dinned the ear and obscured the air with smoke; but he seemed to think he was delivering battle according to the most approved rules of war. I have long since come to the conclusion that muddiness and depth have no necessary connection. If a speaker uses language with which I am familiar, and yet so puts his sentences together that he conceals from me his meaning, I conclude he does not understand his subject, or does not wish me to understand it.

It has always seemed to me a marvelous psychological feat to talk thirty minutes using words generally understood, and yet so adroitly put together as to conceal the speaker's meaning. I do not believe I could do it. Somebody would detect my meaning, or expose my intention to be unintelligible. I have heard some of the most eminent men at the bar, on the stump and in the pulpit, and have always been struck with their clearness and simplicity, and have wondered why I had not long ago seen things so seemingly obvious and transparent. Indeed, it is the characteristic and province of real intellectual power to pour its light on the obscure and make it plain, just as the rising sun dispenses the darkness of the night.

The free use of scientific terms may impose on the shallow and thoughtless the appearance of depth and learning, but surely none others. Deep water is often clear, and muddy water is often shallow; muddiness should never be accepted for depth. If the speaker uses familiar words, and yet so uses them as to leave you in doubt as to his meaning, be sure he has not come to full daylight, but is still groping in the dark, or at least in the shades of early twilight. Speakers sometimes affect great gravity, and speak in a solemn oracular manner intended to seem profound, and be impressive; but this may be done with little depth or force—a mere masquerade and stage assumption of greatness and depth.

J. H. WALKER.

Domestic Missions.

This subject of foreign missions has been so thoroughly and ably brought to the attention of the people during the last few years that an unprecedented onward movement has been accomplished, and the prospect of conquering the world for Christ is every day growing brighter. For this we should all feel a pardonable pride, and profound gratitude to the great Giver of all good.

While we are stressing the question of foreign missions it strikes this writer, after several years of observation, that we are falling in our home mission work. In the writer's opinion this is a matter of importance that can scarcely be looked on as secondary. The writer can only speak with authority in reference to the North Mississippi Conference, of which he has been for years a member, and has watched somewhat closely its sentiment and operations with regard to home mission work. The conclusion reached is that the importance of this work has been ignored, and what has been done has been of a character that may well be denominated as puerile.

There has never been any effort to disseminate any information on the subject, not to say that a seeming spirit to keep the operations under the cover of secrecy has characterized our course. What money has been collected from year to year has been disposed of, and very few know what becomes of it. Much of it, it seems, has been appropriated to men rather than the territory needing it. A plan of so dividing the work that a number of weak churches have been thrown together and made missions of, that can never be developed into anything permanent, has been pursued. A small appropriation is made

from year to year to these appointments, and some poor preachers are put on them every year to starve out soul and body. Each of these preachers comes up to Conference every year to find that he can only get fifty or sixty per cent. of his fifty or one hundred dollars appropriation, while other men on districts get two and three hundred, and yet have less expensive families. These things may all be right. If so, turn on the light and let us see, and this preacher, for one, will feel more enthusiastic about collecting the money. The little money these poor men get is never paid till the end of the year, and is no help to them when they most need it. Would it not be better if we could collect this money and forward it to the treasurer of our Missionary Board, and let him make quarterly settlements with them? Why not, when we are pressing the needs of the missionary in the foreign field, also remember the sore necessities of the poor men near us?

It is time we quit wasting money on sections that can never be developed, and put it where it will accomplish something. Would it not be a better plan for our Missionary Board to survey the field, and assure themselves where our church can accomplish something; then make appropriations that will justify the Bishop in sending a man to the territory who will command the respect of the people, and who will be capable of meeting all the difficult issues, and correctly implant the doctrines and economy of our church. If the work is capable of anything, such a man would turn over a self-sustaining circuit in a year or two. We had better have only one or two such missions than a dozen of the sort we have been having. The writer would also suggest that his salary be assessed by the Missionary Board, and paid quarterly. Let him set out machinery to work and collect what money he can as "home mission fund," and then account for it in his settlements with the Board. This would enable him to set matters in the proper light before his people.

Brethren, we should be awake on this subject. There are many places in our bounds where we might develop good self-supporting circuits and stations in a few years by this plan. Great railroads are being built, and have been in the last year or two through our territory. New and important towns are springing up along these lines. Why not have our strongest men on the ground at once to plant the standard of our Methodism? Should we fall now, we will have to regret at no distant day.

This has been written in the kindest spirit, and comes from a heart overflowing with a desire to see the good work of planting and cultivating the Master's vineyard advancing, without let or hindrance, everywhere.

THE WESLEYS have put two of the strongest and ablest men in charge of mission work in London.—*En.*

Reminiscences of an Old Itinerant—No. 13.

MR. EDITOR: When I closed my last article our meeting for "wonder" telling was in high triumph. The Holy Ghost was working wonders in the hearts of my large congregation. Sinners of every grade were awestruck, and tears were falling all through the house. I endeavored to take every advantage of the high state of feeling I could. We sang appropriate hymns; I went through the congregation shaking hands, weeping over sinners and giving many words of exhortation. When we became somewhat calm I received several applicants for church membership; read and explained the General Rules, and gave suitable and affectionate exhortations to our faithful old members and to all who had just been awakened to feel a deep interest in the salvation of their souls. Having succeeded, under the special blessing of God, beyond our most sanguine expectations, I then quietly proposed to redeem my promise to tell a "wonder," but instead of one, I had three wonders to tell. I gave the common definition of the word "wonder" as something which excites surprise and astonishment, and remarked that what I wondered at was a wonder to me whether it was

so to others or not. I then stated my wonders about that community:

1. I had left my home and country and kindred for no other purpose but to preach the gospel of the grace of God to them, and I wondered why they did not reciprocate my love for their souls by coming to hear me preach. I had often heard them driving their teams and carrying on their farm work around the school-house while I was preaching to the faithful few.

2. I wondered why they did not every one make their peace with God as soon as possible. It was infinitely the most important question of their earthly existence how they were to be saved from their sins and escape eternal wrath. Their delay in this unspeakably important matter was the wonder of their lives.

3. But above all other wonders I wondered that God was so merciful and long suffering to them while their carnal minds were enmity against him and they were in open rebellion against him. "Be astonished, O ye heavens, at this," I went through with my wonders without levity and with due solemnity. No one seemed to be disappointed, and some seemed to be quite good humored at this turn affairs had taken. As our meeting had been a long one, I said in conclusion that I had not time to say all I wished to say to them; but if they would come to my next appointment, I would tell something more that I trusted would be of great benefit to them. At the next appointment they were there. I was greatly encouraged when I saw that the great awakening had not abated. I was again enabled to preach a sermon appropriate to the state of feeling in the congregation. The Spirit of the Lord God was upon me, and I preached with freedom and power. At the conclusion of the sermon there was deep feeling in the house, and while we sang many came forward to have a special interest in the prayers of the church, and a goodly number of the best materials in the community applied for membership. The work of the Lord was now fully inaugurated in one of the largest and best settlements in Marengo circuit.

Our camp meeting at Glover's came on soon after, where we had a large number of conversions from all grades of society, including many from the most influential, wealthy and cultivated families, a large proportion of whom were from Cade's settlement. Our camp meeting at Glover's was one of the best of its size I ever attended. I never saw better marked convictions and conversions than we had on that occasion. It seemed easy for people to pass through the ordeal of true repentance to a sound and happy conversion. It was to me a scene of constant care and toil, day and night; but it was a season of great joy and triumph. I went into the altar at 5 A. M., on Sunday, and could not leave it without seeming to neglect the weeping penitents of my charge until four in the afternoon, and then only for a few moments. This Sabbath was, indeed, as one of the days of the Son of Man. Many of the conversions seemed to be as bright and clear as the noon-day sun. There was one case, however, that excited my sympathies to the utmost. A gentleman and his wife, by the name of Moore, had lately joined the church, and came to camp meeting to get religion. They were soon at the altar, and Bro. Moore was soon converted; but Sister Moore was one of those hard, unmanageable cases we sometimes meet with—every time at the altar weeping and praying, and being talked to and prayed for, but no comfort. After a successful meeting Sunday night the congregation all dispersed; but Sister Moore, with her husband at her side, remained on her knees weeping and praying. I, as her pastor, thought I ought to remain with her. It was midnight. I did not feel that I had another word of comfort for her or another prayer to offer, when it occurred to my mind to sing in a slow and plaintive tune the hymn beginning, "As on the cross the Savior hung." She ceased weeping and became silent until I commenced the stanza,

"And the glories of that world,
Dear Savior, think on me."

when she took hold of Jesus by faith as a present, willing and all-sufficient Savior, and, I tell you, she made the midnight air ring with one of the sweetest shouts I ever heard from a new-born soul. It makes this article too long; but I don't want to leave out that dreadful conflict with unbelief crowned with such a glorious triumph.

J. G. JONES.

Hazlewood, Mississippi.

An Appeal.

TO ALL METHODISTS, AND ALL OTHER FRIENDS.

In view of the extraordinary damages done to our churches and parsonages in Charleston, S. C., by the earthquake of Tuesday, August 31, 1886, a special session of the Preachers' Meeting of the Methodist Episcopal Church, South, was held, and after most careful deliberation it was determined to submit the following statement:

1. Trinity Church is seriously damaged in the interior, and to a less extent in the walls. This church had just been repaired at large expense, having been greatly injured by the cyclone of last year.

Trinity parsonage is badly shattered. It will likely have to be rebuilt.

2. Bethel Church is almost a complete wreck. Its walls are severed at all four corners, with heavy cracks in other places, and its gable ends have been thrown down. Nothing short of rebuilding from the very foundation will put this church in suitable condition for the use of its congregation.

Bethel parsonage is also badly wrecked, and will have to be rebuilt. 3. Spring Street Church is badly damaged—walls cracked, plastering down, etc. It may be saved and fitted for use again, but at heavy expense.

Spring Street parsonage, being built of wood, is not so seriously damaged.

4. Cumberland Church is injured in the interior, and its pillars are badly shattered. It owns no parsonage.

5. While we are not authorized to make an appeal in behalf of Summerville, a beautiful suburban village, yet we know that our church and parsonage there have suffered considerable injury, and our people will no doubt need aid in their restoration.

It is impossible for us to estimate in dollars and cents the amount of the loss to our church, in her houses of worship and parsonages. We only know that it is very heavy, and far beyond the ability of our people to sustain, even under more favorable circumstances. But when it is remembered that the same calamity that devastated our churches and parsonages, also destroyed the homes and property of our people, it will be seen that outside help, in unusual amount, is sorely needed. Many of our people have been made homeless by the awful calamity that has visited our dear old city. Others have suffered almost irreparable loss in their property and their business. It will require brave hearts and willing hands to even repair these serious losses. Whether they can ever be restored, time alone can tell. Not a few will find it a hard struggle to win their daily bread. Our people are self-respecting and true. They will do all in their power to help themselves. But to do any considerable part of that which is necessary is simply beyond their ability.

If your hearts are free to lighten their burdens, in large or small amounts, your help will be gratefully accepted. Contributions may be sent to any of the undersigned, Charleston, S. C., or to the editor of any of the church papers, all of whom are earnestly requested thus to aid us.

Yours in the gospel of our Lord,
W. H. KIRKPATRICK, Chairman,
Ed. Southern Christian Advocate.

JOHN O. WILSON,
Vice-Chairman,
Pastor Trinity Church,
H. HANCOCK BROWNE, Sec.,
Pastor Cumberland Ch.

CHARLESTON, S. C., Sept. 15, 1886.

All religious and secular papers friendly to the cause are requested to copy the above.

We cheerfully give the above a place in our columns, and exhort our readers to give this appeal their earnest and prayerful and benevolent attention. Our church in Charleston, suffering from this dreadful calamity, is worthy of all the help she can get, and none were ever so needy. Prompt help is the thing. Immediate action always tells. Any amounts sent to the editor of this paper will be immediately forwarded. Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the body.—*Emerson.*

"Nothing distinguishes great men from inferior more than their always knowing, whether in life or art, the way things are going.—*Ruskin.*"

MISCELLANEOUS

Mr. JAMES HASTLEY, Insp. Glover, Madison

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFEDERATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HUNTER.

THURSDAY, SEPTEMBER 16, 1886.

Briefs.

Sam Jones and Sam Small were at the Round Lake Camp Meeting, where they preached to the delight of everybody. Eight or ten thousand people were in attendance on Sunday. The meeting closed August 29.

There has been reported in the St. Louis Advocate, from September 9, 1885, to August 18, 1886, 19,352 conversions and 10,500 additions to the Methodist Episcopal Church, South. And still some people say religion is dying out. "My word shall not return unto me void."

Here is a record to ponder. Rev. Ambrose Dudley was pastor of a Baptist Church at Bryant Station, near Lexington, Ky., from 1780 to 1820, and his son, Rev. T. P. Dudley, was pastor of the same church, from 1820 to 1886. He has just died at the age of ninety-five years.

This curious statement is made by the London Baptist. Referring to Mr. Spurgeon's published sermons, it says: "They are more in demand among the English ritualistic clergy than the sermons of any other preacher." If this is not a case "where extremes meet," then what is it?

Our Wesleyan brethren believe in educating their young people, for it is stated that they have two training colleges and 84 day-schools, affording instruction to 176,073 students. The record of the Methodists on the subject of education will compare favorably with that of any other body.

During the last ten years the London city missionaries have reclaimed 29,339 drunkards. That is good work; but the question will come up: How many did they not reclaim? Reclaiming is good work and restraining is good work; but the best work of all is to work for the establishment of that state of society where the making of drunkards is an impossibility.

We have read this sentence, "The man who tries to save himself alone, is lost." A greater book has said, "No man liveth unto himself." Man is a social being, and religion not only recognizes the fact, but utilizes it in the matter of personal salvation. As I am influenced by others, so religion requires and prompts me to influence others. Herein is seen the value of church organization.

Statistics reveal some curious facts. They teach current history in a way that makes a very deep impression. Take this example: There are in the United States 175,000 saloons, 164,000 public schools and 100,000 churches! What a history of the present age of our, said to be, happy land! And yet there are said to be Christians and philanthropists among us who are opposed to the temperance movement.

Read our obituary column in this number and see how our religion helps our young people to die. When the old Quaker said to Mr. Wesley: "Friend John, your people die well," we are apt to think he meant the old soldiers of the cross; but to the new recruits is also granted grace in the hour of departure. "Precious in the sight of the Lord is the death of his saints."

Alexander Wallace, of Pittsburg, has examined the records of the Internal Revenue Department and obtained this fact: The consumption of liquors for the year ending June 30, 1885, averaged eleven gallons of beer and five quarts of whisky to every man, woman and child in the United States! How much money does that represent as worse than wasted? How much of misery and poverty and woe is that fact responsible for? And yet there are philanthropists who oppose prohibition!

Solomon's utterance that there is "nothing new under the sun" can not well apply to language. New words are being coined to meet the necessities of our hurried life. We have no time for circumlocution to express our ideas; hence, must make words. The latest are "neophobist" and "neophobia"—meaning "fear of new things." In the church there are quite a number of neophobists. "While we ought not to accept anything simply because it is new; on the other hand, we ought not to be afraid of a thing because it is new."

The Hoarded Treasures of the Church.

The story is told of one of the Popes of Rome, that, being present when great treasures were carried into the Vatican, he said to Thomas Aquinas, "You see the day is past when the church could say, 'Silver and gold have I none.'" The reply of Thomas was: "Yes, holy father, and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" The gist of this story is, that gathered and hoarded treasure is a source of weakness. The days of gathering and hoarding up money are fast passing away. Experience has taught the gatherers of money that hoarding it is one of the sure ways of losing it. Persons, with treasure-boxes and vaults filled with glittering gold and shining silver, belong to some romantic period of the past. To-day people of wealth scatter it in order that they may keep it. They have also learned the wise lesson of the great financier of Israel that increase comes by scattering. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." Men of wealth very rarely have it accumulated at one point; but they send it out in different directions and along diverse channels, and in this way secure investments that insure increase.

Our Lord said that in these matters "the children of this world are wiser in their generation than the children of light." He did not make this assertion as a compliment to "the children of the world," but rather as a rebuke to "the children of light." There is no reason for the men of the world to be wiser than the men of the church. The reason is all on the other side, and it is enforced by the sanctions of moral obligation. Christian men and women have reason to be and ought to be the wisest people on earth. Every day we are listening to the sad plaint of some sad soul bewailing the weakness of the church to do her work. While we may not concede that the case is as bad as it is imagined, still we must concede that the church is not making as fair progress as she might make and as everybody believes she ought to make. With her immense resources she ought to make short work of the evangelization of the world.

We believe the church has followed too long the examples of the old money gatherers. She has hoarded her treasures until those treasures have loaded her down. The church has not yet fully learned the lesson of the wise king—"There is that scattereth and yet increaseth," nor the lesson of the wisest of economists—"Grace for grace." The treasures of the church have been too long hoarded. They are too much hoarded to-day. Our views, as Christians, in regard to the reason for the existence of the church are somewhat dim. The church is the depository of Heaven's blessings to a needy world, but not in the sense that those blessings are to be locked up and guarded. The church is, perhaps, better compared to a supply-depot from whose overflowing garner the blessings of Heaven shall be issued to needy men. We think the Bible teaches very plainly that all the wealth and resources of infinite love are in reach of the church of God. The church is the habitation of God, and where God is there is everything that is worth having. Why, then, has the church done so little? Why has she failed in so much? The answer is, She has not drawn freely upon her resources. She has hoarded her treasures. She has failed to issue the blessings of Heaven.

The church has many treasures of different kinds. She has much money. They are many very wealthy people in the church. There are many more moderately wealthy people in the church. There are a great many more well-to-do people in the church. There are very few really poor people in the church. The money that is controlled by members of the church can not be counted. And yet everywhere the work of the church is crippled and she lives on starvation rations for lack of what is in her own coffers. In all the Bible, apart from a decent support for himself and family, there is but one lawful motive for a man to make money, and that is "that he may have to give to him that needeth." Many of our people are working and worrying themselves through a shortened life in order to gather money when they ought to be scattering it in benefactions through the church upon needy humanity. The church in all her operations and departments of labor is weakened because her sons and daughters are hoarding their money from her.

While the church possesses large treasures of money hoarded from her, and so unused by her, she has other treasures as valuable locked up from her use. When a Campanian

lady exhibited her jewels to Cornelia, the mother waited until her sons came home from school, and then presented them to her friend with the remark, "These are my treasures." The children of Christians are the treasures of the church. And they are hoarded away from her use. The man that would endeavor to break the love that exists between parent and child would be looked upon as a monster. Every day these treasures of the church, that are dear to her heart, are being weaned away from her love. Nobody can deny the fact that there is everywhere a crying demand for workers in the Lord's vineyard. There is a dearth of men coming into the ministry. Christians pray to the Lord to increase the number of laborers, and go out and by their speech and action defeat their own prayers. Lives that might become noble and grand, whose ministries might bless thousands of souls, whose self-denials might be an inspiration to thousands more, are by the direct influence of Christians turned into those vocations whose only aim is the getting of a few thousand dollars, and the church presents the same old, sad and sorrowful and sickening picture of Rachel weeping for her children and refusing to be comforted because they are not.

There is a very peculiar and inestimable treasure which some Christians possess and which they are hoarding from the church. That is the influence arising from the social position which they occupy. This is a tremendous arm of strength. Men and women in high and honorable social positions have a lever by which they can lift the whole strata of society below them up to a plane of better living. And yet the general rule is, that this position is so used as to drive away those whom it should attract. It is more often used to lift its possessors further away from those below, and thus defeat the aim of its bestowment.

And we might go on through a long catalogue of treasures that are being hoarded, the use of which the church has a right to by God's direct gift. The church does not need hoarded treasures. She needs the scattered treasures. The world is waiting and hoping and praying for the scattering. The Christian who has culture or money or social position or influence or children, and is not willing to turn all into the church that she may scatter them out in blessings to perishing humanity ought not to bear the Christian name, for he lacks the Spirit of Christ. The church member who is willing to sit in his own little pew, because he paid a few begrudged dollars for it, and never invites a poor, weary sinner to sit with him to hear the gospel of Divine grace to a sin-cursed world, will one day find himself without a reason for not giving that invitation. If the church to-day could be put in possession of these treasures that are hers by the Divine bequest, she would soon fill the world with the music of redemption. "Bring in all the tithes." Does that mean simply the tenth of the productions of the soil and flocks? Nay, verily. It means everything. Bring a portion of every possession, whether of mind or soul or body or property—everything. Bring it in and see, "If I do not open the windows of Heaven and pour you out such a blessing that there shall not be room enough to receive it." May God incline his people to quit hoarding the treasures of the church!

The Christian religion is the only religion on earth that has a cosmopolitan spirit. When the Son of God incarnated himself, and in that nature wrought out the great redemption, he made a cosmopolitan religion possible. And when, in his last command, he told his disciples to go and teach all nations, he clearly meant that his religion was able to adapt itself to all "national peculiarities and individual idiosyncrasies without losing its value." And all this is simply saying that our religion is a missionary religion, and every man who possesses it is under obligation to help others to its possession. "Go ye," is the command that comes every day to every disciple of the Lord. When Christ died the five thousand, he had twelve times as much bread left as he began with. So when we begin to divide our religion with others, we discover that strange division which multiplies faster than it divides. A few experiments of this kind soon convince us that that sort of mathematics "descended from God out of heaven."

Dr. Samuel Rodgers, of Baltimore Conference, declines to give advice to the Hymn Book Committee; but says this: "The ideal hymn book is one which can be used on all occasions, whose pre-eminent excellence shuts out all others of what kind soever."

Is Life Worth Saving?

Dr. Charles Loomis Dana contributes to the September number of the Forum a very interesting article on this very interesting subject. He presents some facts and statistics calculated to awaken serious reflection. What a curious thing it is to find, in the science of sanitation, an actual money value put upon human life. Thus, it is said, that the cost of raising a child is \$500. If the child dies at the beginning of the productive age, that much money is lost. The value of the life of an adult is put at \$750, and its productive power for each year is placed at \$95. It is estimated that nearly one-half the population die during the productive age. In our country the deaths during the productive age number about 400,000 annually. In money this amounts to \$385,000,000 annually. A very small percent. of diminution in the death-rate would, therefore, represent quite a number of dollars. In this view, life is worth saving!

Again, the death-rate in certain forms of disease has lessened very much in the last half century. Sanitary measures and the dissemination of hygienic laws have been fruitful of good, and it is shown that deaths from those diseases which come from zymotic influence and ignorant methods of living are less frequent than formerly. On the other hand, it is a matter of record that deaths due to "excess and exposures, malnutrition, the poisons of alcohol and the toxic agents that affect the organs of the chest and the kidneys are more numerous." There is also a steady increase in the number of insane and deaf-mutes and in the number of epileptics and suicides. There has been a large increase in the number of physicians, with a coincident decrease in acute diseases, but an increase in chronic diseases. Dr. Dana says: "The doctors of a century ago got rich upon small-pox; now they flourish in trebled numbers upon the nervousness of women and the intemperance of men." The productivity of the family has been reduced to a system that restricts it to certain limits, while suicide and infanticide in its various forms are increasing. From this is deduced the extraordinary conclusion, that "while society, as a body, is doing its best to save human life, the individual, within certain limits, is learning to place a diminished value upon it."

So the case seems to stand thus. Mortality and acute diseases have been greatly reduced; but there has been an increase in certain "defective, degenerative, criminal and invalid classes," and the solemn fact is, these classes are propagating and multiplying. Here, then, at this material and utilitarian point of view, the question, Is life worth saving? becomes a very pertinent one. If this view should prevail to any extent—this intense practicality which is permeating every avocation and profession and demanding a *quid pro quo* for everything—will it not affect the salutary and philanthropic work of the future and demand that the art of saving and prolonging life be conducted on strictly business principles? Dr. Dana closes his article in these words:

The true answer to the question, Is life worth saving? depends on the view taken as to what human life signifies. If we look at the life of a man as simply a magnificent disclosure of protoplasm, something that begins with and ends with matter; if the true philosophy of living is simply to get as much rational enjoyment during our stay as is compatible with agreeableness to others, death ending all, there will come a time, as it came with the Romans, when life ceases to be sacred. We must then consider whether we can not make our efforts at life-preserving more judicious and more scientific. For, from this point of view, man is only a repulsive animal; the idiot or demented, having lost his reason, is purely an animal, and to be treated as such. The Romans did this. They were a civilized race; though they rejoiced in wars, they were not all brutes; yet the father told the life of his children in his hands, and applied the laws of economy to the numerical arrangements of his household. We have heretofore been accustomed to look upon life as a thing sacred, to be preserved at all hazards. But we can outgrow this custom; and from a materialistic and purely rational point of view there is no reason why we should not attempt to do it, if we constantly find that certain classes of human beings make us uncomfortable and put us out of pocket. We can return to a softened and sweetened form of Augustan methods. It is impossible that the cultivation of positivism, social devotion, and the religion of humanity will really tend to make human life more precious. The cult of humanity is based on a pure sentimentalism. The practical and healthy man with forty years of life before him, if that is all, will not foolishly sacrifice his enjoyments for the benefit of his not-too-admirable contemporaries, or for the future generations that will walk upon his dust.

But from another point of view, viz., that human life represents something more lasting and sacred than mere aliminity, the matter has a different aspect. Life is worth saving because it represents some-

thing divine and immortal; and it ought to be saved and cared for at every cost, no matter how wretched or insignificant. To do this will not pay in money, but it is society's moral discipline, and the reward is a spiritual enrichment. It is not enough that society can not afford to be cruel or that it, as a utilitarian measure, must put a high value on the life of its members. Our ideas of cruelty are relative. They were not all bad who watched the gladiators; and who knows how soon we might become insensible to the fact that our loads of vice, deformity and hopeless suffering were scientifically and inexorably removed? In fine, life is only worth saving because it represents something more than mortality; and only from this higher and spiritual standpoint can preventive and curative medicine in all its applications be justified.

What an appalling view all this gives us of one phase of materialism carried out to its logical conclusion! Human life placed upon the market reports and valued in dollars and cents! The unproductive life—idiots, demented, incurables, etc.—put out of the way by most approved scientific methods! And, then, all the springs of pity and love dried up, the flow of benevolence congealed, the divine doctrine of human brotherhood discarded and man an animal with, perhaps, forty years of existence before him! We prefer the religion which teaches that human life is divine and immortal, and which awakens in human hearts a love that consecrates that life to efforts helpful to the unfortunate and to deeds of mercy to the needy.

Not Yet Exhausted.

No theme is exhausted till the object of its discussion has been accomplished. He, who would write of that which now most concerns mankind, must write of prohibition. He, who would work for the greatest reform movement of this age, must work for prohibition. The general effort now being made to suppress the traffic in intoxicating drinks is the latest and grandest endeavor of civilization to exalt and purify itself.

No movement ever contemplated a nobler end, or appealed more powerfully to the judgments and consciences of men. Hence rarely, if ever, has a reform grown more rapidly in the number of its adherents, or marched more steadily and certainly toward universal victory. Yet no movement, perhaps, ever encountered stronger opposition. King Alcohol counts his subjects by millions and his treasures by hundreds of millions. In this conflict, however, is signally realized the truth that a just cause thrice arms its advocates, and that conscience (when oppressed) makes cowards of us all. The saloon is self-evidently bad; the cause of prohibition is, therefore, most evidently just.

There has, perhaps, never been so opportune a time for this movement as the present. The two great political parties of the country have no issue between them. Only their traditional names and their relations to office distinguish them. Now is the time for a great national and non-partisan uprising to overthrow the greatest of our national foes. We have nurtured an evil at home more dangerous than any power that may threaten us from abroad. The people must destroy whisky, or whisky will destroy them. The question is in a sense political, inasmuch as it concerns the whole people and requires legislation for its settlement. Yet it need not and should not become a party question. No party, as such, advocates it, and if any party should set itself to oppose it, it would simply be the worse for that party, for among the earnest of moral certainties may be reckoned the final triumph of prohibition throughout the land. To suppose that so vile a thing as the saloon can survive the deliberate decision of the American people upon its merits is preposterous. Virtue and common sense have not deserted our people. I do not now write to insure, but only to facilitate and hasten the victory—a victory already determined by the eternal fitness of things in the regions of fate, and to be projected upon the earth as rapidly as men can conform their actions to the convictions of their souls.

There is but one real source of opposition to this movement, and that is the money that is made by the sale of intoxicants. The love of money is here, as in many other cases, the root of the evil. All men's consciences are on the side of prohibition; but some men's pockets are against it. The financial interests of a few are boldly plead and persistently maintained against the highest welfare of all mankind. Not only individual gain, but national, State and municipal revenues are declared to be dependent upon the traffic in liquors. And has it really come to this, that our Congress or any of the Legislatures in this Union can deliberately continue, for a pecuniary con-

sideration, however great, to abet and authorize an agency for determining the fortunes, injuring the health, ruining the happiness and destroying the lives of our citizens? One-fifteenth part of what is expended for drink will pay all the revenue the government desires from liquors of all kinds. So in the State the tax arising from the traffic is more than tenfold overbalanced by the cost of punishing crimes arising from its sale; yet covetousness makes out a doubtful statement about ruining trade, diminished revenues, high taxes, suspended public schools, and the like; whereas it is evident that the abolition of the saloon destroys no capital or labor, but simply converts some of both into more useful channels. The laboring men heretofore supported the saloon; hereafter they will support the families. They will buy food, clothing and furniture for their homes instead of befooling for their brains. What does experience show?

Look at the case of Atlanta. Ruin was predicted, and some were to be trying to see it fulfilled. What do we see? Two hundred and sixty new houses were built in the first six months this year, and two hundred and forty in the second period last year. Such peace and order were never known in the city before. Arrests are fewer, crimes rarer, and everybody is better satisfied except those interested in the whisky traffic, which was intended to be broken up. But if Atlanta were really declining, prohibition could not be assigned as the cause. No intelligent man will pretend its effects could be fairly tested in less than five years. If Atlanta's prosperity should diminish, no man would look beyond the powerful commercial rivals by which she is surrounded for the cause. Let Athens, Greece, speak, for she has had experience in this matter for more than two thousand years. Her testimony is such as convinces the unbelievers at home and ought to convince them abroad. A few weeks since, more than a thousand negroes from distant cities and the adjacent country gathered to attend a firemen's parade in Athens. Many of them were in the city more than twenty-four hours; there was not occasion for a single arrest for disorder. On such a case, when whisky was sold, forty to one hundred arrests might reasonably have been expected. I found no one who thought that he had been injured by prohibition. On the contrary, grocery merchants said they sell more for cash to laboring men on one Saturday night than they formerly sold on two or three. A furniture dealer said he was selling more furniture to workmen in a month than he sold to them in a year before prohibition went into effect. I had here, in one of the most important commercial and manufacturing cities of Georgia, the most indubitable evidence that prohibition does prohibit, and that, with the most satisfactory results.

Carrollton, in Georgia, has prospered ten years under prohibition; she had never done before. Near four-fifths of the counties of Georgia have adopted prohibition and all, far as I can learn, who could be expected to be pleased with so good a thing, are pleased with it. Carroll county, in Mississippi, tried it for a year, and then voted almost unanimously to continue it. Indeed, who have fairly tried it like it, works good everywhere. Let every community give it a fair trial, a good principle judiciously applied can never produce general or permanent evil. The saloon is a thing; let it be prohibited. It is ruled politics, dictated nomination, decided elections and qualified corruption the incumbents of office long enough. It has counteracted our preaching and made our prayer a mockery long enough. No man who votes to set up a saloon without absurdity, pray God "lead us not into temptation." Patriotism and religion join in injunction, Thou shalt not set up a saloon to tempt thy neighbor.

Notes.

There is an old fashion, long out of use, which we would like to see come into vogue again. This custom started in a congregation of worshippers, and at a time when seemed next to impossible to follow it. It was an emphatic expression of the worshiper's faith and obedience. Verily, it was the evidence of his faith and obedience. It was a fashion started by the Lord—by express command, and we have never read anywhere that they told his worshippers that they must leave it off. Indeed, looking at the circumstances of its rise and its object as well as its Author, we do see how a worshiper of God can inaugurate by the Lord through

servant Moses, that every one who came to worship him must bring some offering in his hand. See Exodus xlii, 15, and xxxiv, 20; also Deuteronomy xvi, 10, 17.

Among all the reasons assigned in favor of early piety, we do not remember to have heard or seen in print this one: The real beginning of the true intellectual life is in the conversion of the soul by the operation of the Spirit of God. In the fact and processes of conversion the great doctrines of the Christian religion are pressed into the soul as most vivid and powerful realities, and these doctrines being completely adapted to the needs of the spiritual nature, the whole mental machinery is vitalized and the whole mental development is quickened. Conversion is the point whence the Spirit of God starts to lead the mind into all truth. Hence we need to teach religious doctrines in our schools, that the Spirit of God may, through them, convert our young people, and then lead them into all truth. The whole case is covered by that exhortation of our Lord, which says: "Seek ye first the kingdom of God."

From Ruston, La.

At Pine Grove, eight miles from Minden, a good meeting was in progress when we left. Bros. Billingsley and Miller intending to carry it on through the week. The collection on Sunday at eleven realized more than the amount asked. The church building at Pine Grove is one of the neatest in the district. There is help for the preacher in such a church-house. His thoughts are not so apt to get clogged and muddy in a well-kept and well-kept building as in one that is literally open, uncared for by the people and discolored by the status of much tobacco. Any people who have a church at all can have a well-constructed and really clean church-house, if they will. Dr. Matthews once said that many Methodists in the matter of church buildings sought to have two things: "Bigness and a barn." We left our host, Hon. G. L. P. Wren, early Monday morning for Minden and the rail track running to Ruston.

We greatly desired to accept the invitation of the Young Men's Christian Association of Minden to address them that night, but felt compelled to forego that great pleasure. We had sick ones at home and were ourselves fagged out in throat and body. We have, however, a very warm place in our heart for the Young Men's Christian Association, as the very first efforts to speak for our Master were made under the auspices of the New Orleans Association at the Parish Prison and in the public squares of the city. We are glad that the young men of the Baptist, Presbyterian, Episcopal and Methodist Churches in Minden are banded together in Christian unity and love for the doing of that special work which young men only can do for other young men.

We learned that their year's work for the Master has been very creditable, and not only helpful to them as Christian workers, but also promotive of the glory of their Lord. Our prayer is that the second year of the existence of the Minden Young Men's Christian Association may be even more successful than the first. The young men should have, not only their prayer and other religious meetings, but also, in connection with those, a good library and reading-room, a literary and debating society, a gymnasium and anything else legitimate, Christian and calculated to reach the careless and irreligious and ultimately bring them to Christ. May God abundantly bless the young men of Minden and of the entire Housatonic district!

Rev. Fitzgerald S. Parker is here helping Dr. White in his meeting. His sermon last night was strong, clear, searching, fearless in its condemnation of sin and clear-cut in its presentation of vital truths. The altar was filled with mourners, and no wonder! God always owns the faithful, fearless preaching of the whole truth.

Centenary College Opening.

MR. EDITOR: I wish to say that we are opening more hopefully than since I came to Centenary. Our new professors—McGimsey and Hufaker—are the right men emphatically. Prof. Hufaker has had a technological training as well as chemical, and a liberal friend now might help us start a school of technology.

(We hope that friend will appear immediately.—Ed.)

My address until further notice will be, Brookhaven, Miss.

CHAS. B. GALLOWAY.

Personals.

Judge T. C. Manning, for a number of years on the Supreme Bench of Louisiana, has been appointed Minister to Mexico, vice Mr. Jackson, resigned.

President A. S. Andrews, of Southern University, Alabama, is making arrangements to publish a volume of sermons of the late Rev. R. T. Nabors. There are many who will gladly welcome such a book.

E. W. Cole, president of our Board of Missions, has written to Secretary John to put him down for one thousand dollars for the present, and expresses the hope that he will have the ability and spirit to give that amount yearly for sending the word of life to the heathen. Is there not a Mississippi man and a Louisiana man who will do so?

A cablegram reported Bishop Wilson's arrival at Yokohama a few days ago.

Rev. David E. Butler, who for the past forty years has been prominently connected with all the enterprises of the Baptist Church in Georgia, died Sunday, August 29.

Ex-President Arthur has lost flesh until he is a mere shadow of his former self, and still his health is not improving.

Lieut. F. J. Kernan, U. S. Army, under orders from the Secretary of War, is to take charge of the military instruction at Thatcher Institute, Shreveport, La.

Rev. Alexander Marks, rector of Trinity Church, Natchez, Miss., died August 25, at Wytheville, Va., whither he had gone in search of health.

Samuel Morley, member of Parliament and prominent champion of Protestant Non-conformity, is dead.

Gen. Frank B. Cheatham, one of the major generals in the Confederate Army, died at his home in Nashville, Tenn., September 4.

Dr. R. A. Young and family left for Europe, August 25, in the steamer "Cubana" of the Cunard Line. He gives in the St. Louis Advocate a parting exhortation to the young ministers to stick to their pulpits!

Bishop Key is now in Texas to attend his conferences in that great empire, with headquarters at Waco.

Our brother, Rev. J. S. Parker, Sharon, Miss., is again bereaved by the death of his little grandson, Horace McDermott, a bright, sweet boy of sixteen months. May the touch of the great Healer bring ease to the wounded hearts of his household!

Rev. G. W. Butwell, of Straight University, in this city, has been elected to the presidency of the Southern University, in this city. We think the Board of Trustees has acted wisely in this selection.

Rev. L. B. Noland, of Independence, Mo., and Miss Lillie Leftwich, daughter of Dr. W. M. Leftwich, of Nashville, Tenn., were united in marriage by Bishop McIntyre, in the West End Methodist Church, September 2.

Dr. Kelley, treasurer of the Mission Board, has started on his tour of visitation to the Western Conferences. He will attend Missouri, Columbus, Pacific, Los Angeles and North Texas Conferences. May he return with his treasure-box full!

Rev. George R. Browder, a member of the Louisville Conference, died at his home near Olmstead, Ky., September 3. A noble man has gone to the "inheritance of the saints in light."

Hon. F. W. Bowden, a prominent citizen of Alabama, died at Talladega on the eighth.

John G. Saxe, whose racy poetry delighted all readers a quarter of a century ago, is slowly dying at Albany of nervous prostration.

Rev. Joseph Longking, D. D., passed his eightieth birthday September 2. He was punctually at his post in the Methodist Book Concern, New York, where he first went to work in 1836.

We have received the first number of the Southern Methodist Standard, published for the Methodist Episcopal Church, South, by the Standard Publishing Company, Memphis, Tenn., Rev. D. D. Moore, editor. This is a new venture, where some others have seemed to fail. We heartily believe these words found in this number: "Any place is entitled to a newspaper of any proper kind if it can and will sustain it." We place the Standard on our list, and wish it may achieve every success possible.

North Mississippi Conference.

Brethren expecting to bring their wives to Conference with them, please notify us at once.

E. G. KILGORE.

Sir William E. Gladstone.

We little folks must form our opinions of great men by the estimates which are put upon their characters by other great men. While it is generally true that men of the same profession are the better qualified to judge one another, if there is no professional jealousy to distort the mental vision, it is well to listen to the judgments of clear-headed men who stand on the outside and look with unprejudiced eyes upon those on the inside. Dr. Joseph Parker, the great Non-conformist preacher of London, gives his estimate of Mr. Gladstone in a recent letter to a journal in this country, as follows:

Mr. Gladstone is in no degree discouraged by the recent parliamentary elections. He feels, of course, that the people need education on the Irish question, but that no government can ignore the policy which he has propounded, and that, therefore, sooner or later, a kindred policy—perhaps indeed bolder in its treatment of the land difficulty—will be adopted by the over-pilable conservatives. I may add that as to health, vigor, intellectual vivacity and social charm, I have never known Mr. Gladstone show greater advantage than at the present time. At seventy-seven he is as virile as many a man a score of years younger; as brilliant in conversation, as keen in criticism, as genial in the social circle. His opponents make a great mistake if they suppose that change of sides in the House of Commons has weakened his arm or blunted the edge of his claymore. He is probably the best-hated man in London, and yet the most honored Englishman, taking the country as a whole. According to some people he is mad, wicked, conceited, full of all subtlety and the first-born child of the devil; but such people are noted only for the virulence of their spirit and the painful inaccuracy of their language.

In truth, Mr. Gladstone is neither fiend nor angel; he is a great scholar, a great statesman, a true Christian and an incorruptible patriot. His opponents know all this full well, and they write in impotent vengeance accordingly. I am bound to say that his whole course during the recent elections has been marked by wonderful magnanimity and dignity, and this is the more remarkable in view of the desecrations by which his ranks have been thinned. Think of John Bright going over, practically at least, on the Irish question, to the side of the enemy! You may well wonder how this has come about, and indeed it is a puzzle to many on our own side. To myself it is no puzzle. The difference between Mr. Gladstone and Mr. Bright is, that Mr. Gladstone began at the wrong end and has grown into larger and freer ideas; and Mr. Bright began far in advance of his age and is now tempted by the repose which is so much desired by a mind that has worn out its finest sympathies and ambitions. Mr. Bright is, in very old man, and would the future. Mr. Gladstone is an older man, yet he views the future with an eagerness which advancing years are unable to subdue. Mr. Bright says, "Let me alone," Mr. Gladstone says, "Watchman, what of the night?" Mr. Bright has gone to bed; Mr. Gladstone has merely thrown himself down on a tuft of grass ready to answer the touch of drum or the blast of bugle. Mr. Gladstone's marvelous energy is keeping many other men young, for they are ashamed to call themselves old while he is drinking the morning dew and leading the political sentiment of his day—Advance.

The General Conference and the Woman's Christian Temperance Union.

The following resolutions, adopted unanimously by the General Conference of the Methodist Episcopal Church, South, show the cordial appreciation of that honored body toward the work of the National Woman's Christian Temperance Union:

In acknowledgment and response to the message of Mrs. Mary Reed Goodale, we recommend the following resolutions:

Resolved, That this Conference receives with cordial pleasure the Christian greetings of the National Woman's Christian Temperance Union, conveyed by its messenger, Mrs. Mary Reed Goodale, of Louisiana.

Resolved, That we rejoice that the work of the Woman's Christian Temperance Union, in behalf of the cause of temperance, has been blessed, and we express our earnest desire for the continued and increased success of their labors in that cause.

P. H. WHISNER, Chair'n.

W. R. HILL, Sec.

To Agents and Subscribers.

After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON, Publishers.

MAY 15, 1886.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

Special Notice.

To the Local Preachers in the Brookhaven District, Mississippi Annual Conference.

DEAR BRETHREN: After a careful study of the opportunity and demands upon our church in the unoccupied territory in the grounds of the Brookhaven district, our late District Conference passed a resolution calling upon you to go into these destitute regions, preach and organize societies, with a view to forming them into regular pastoral charges. That the wishes of the Conference might be the more thoroughly and intelligently carried out, a resolution was passed requesting me to call you together in Brookhaven, but I now think Caseyville preferable. So please meet me in the Methodist Church in Caseyville, on Wednesday, October 6, at nine o'clock A. M. All pastors in the district earnestly solicited to be present to advise with us. On arriving at Caseyville report at Bro. McKee's store.

J. N. WREMS, P. E.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

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"Life of Bishop Linus Parker."

"The Life and Writings of Bishop Linus Parker," edited by Bishop Chas. B. Galloway, D. D., with introductory notes by Bishop H. N. McIntyre, is now ready, and orders will be promptly attended to. The work contains four hundred pages, and is gotten up in the usual neat style of the Southern Methodist Publishing House. This book should have a large sale in Alabama, Mississippi, Louisiana and Texas. Price, \$1.50.

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Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

P. WERLEIN.—The great Southern music emporium, 133 Canal street, is to the front with new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to you as soon as received. The full stock of musical instruments is being received, and surpasses anything ever offered to the people of the South. Pianos and organs of superb tone and beautiful finish, at prices lower than ever known and terms unsurpassed by any music house in the United States. Write to Werlein before purchasing elsewhere, 133 Canal street.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glean's Sulphur soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same a very effective cleanser and beautifier of the skin.

If a cough disturbs your sleep, take Pile's Cure for Consumption and rest well.

A good memory should always be cultivated when ordering stationery to remember to include some of Easterbrook's Best Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

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Press the ADVOCATE circulation now.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, other wise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

We would again call the attention of subscribers and agents that, in making remittance, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

MISCELLANEOUS.

THREE ILLS
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O. W. CARTER, D. D., Editor.

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FEWING HYMN.

The little birds now seek their nest;

The baby sleeps on mother's breast;

Thou great all thy children rest,

God of the weary.

The sailor preys on the sea;

The little ones, at mother's knee;

Now comes the pilgrim to thee,

God of the weary.

The orphan prays away his fears;

The troubled hope for happier years;

Thou dost all the mourner's tears,

God of the weary.

Thou sendest rest to tired feet;

To little ones, to sinners sweet;

To aching hearts, to sinners sweet,

God of the weary.

In grief, perplexity, or pain,

Some ever come to thee in vain;

Thou makest life a joy again,

God of the weary.

We sleep that we may wake renewed;

To serve thee, as thy children should;

With love and zeal and gratitude,

God of the weary. —Good Words.

Southern Methodist Review, September, 1886—W. P. Harrison, D. D., Editor.

Mr. Editor: A reviewer should be "as wise as a serpent, as harmless as a dove" and as brave as a lion. I do not pretend to possess either of these qualifications, save in a very meager way. However, at your request I essay the task of a short notice of our bi-monthly, the name of which heads this article.

Notwithstanding the editor's opinion to the contrary, in appearance it is very comely, comparing very favorably with the other Reviews of the day. It is quite portly, with its 144 pages of well-arranged and splendidly printed matter, and it is ripe, as shown in the subjects discussed and the manner of discussion. Our editor and publishers deserve our thanks for the "get-up" of this first number.

Dr. Hinton bows out as gently as a blushing maiden, with just a trace of regret on her fair brow. Doctor, if you had been furnished the "straw," you would have made your full "tale of bricks." The editor comes to this work as one who has handled the tools before. He is in error. It was not a "jail" that was to be built of the materials of the old one, and the old one to be used until the new jail was completed. It was a "negro meeting-house," or else Bro. Sam Small is mistaken. He could not have chosen a subject more fitting as the first in the first number of our modeled Review than the one which graces its first pages—"One Hundred Years of Missionary Work." This well-timed article is full of good thought and useful information.

"Belum Civile Redivivum." The arena of this article is different, and while very good, is very different from the general contents of the book. It is like going from the woods to the fields: the former grand and hoary, still full of song; the latter full of the growing corn of promise.

The editor has massed his batteries, well mounted with catapult, bombard, tower, and all the improved heavy ordnance of later days—morrion, columbiad and rifled cannon, and, as a true captain, he has unshelved his Damascus blade, placed himself on the top of the ramparts of truth, and cried "Fire," and the missiles of destruction of every kind, drawn from history, philosophy and revelation, have been hurled with Titanic force against the ghost of Predestination. For, undoubtedly, since the days of Wesley and Wat-

son, nothing but the *ghost* remains of this hideous monster of deformity. Hold! Doctor, the boys would like to see the broken outline of the de-funct deformity; and a few more such merciless storms of truth, and a vestige of the thing can not be found. We seldom find a man now who really believes in genuine Calvinism, and when we find him the blimp of "riversence" for the "faithers" and for God's "sovereignty" is so developed, that it overshadows the bumps of justice, wisdom and mercy. There can be neither justice, mercy or wisdom in believing that God saves only those who want to be mean, but can not help being good, and damns all those who may want to be good, but can not help being mean. At this point of time I think that about all we have to do to keep down this unwarrantable error—is to do as a Tennessee preacher used to do, when I was a boy. In speaking of Calvinistic tenets, in their experimental phases, he said: "If you get religion (the Calvinists teach that religion gets you) you don't know it; if you know it, you haven't got it; if you've got it, you can't lose it, and if you lose it, you never had it." It was such a deformity that we all knew that it could not have been born of God. But I am transgressing on your columns and the reader's patience.

The editor's reviews are excellent. A suggestion. Suppose you relegate all minor works to our Advocates for review, and give us from ten to fifteen pages of review on the most important works submitted. Many have not the money to purchase these works, and many have not the time to profitably read them. A thorough review will give the "gist" of the work in such compass and at such cost as will meet the wants of the majority.

Now, Mr. Editor, I propose that we come to the review of Dr. Harrison and the Publishing House in this matter. Let the old "jail" or meeting-house be, and let us bring in solid material and give it a rock bottom by subscribing ourselves. If all our preachers will do this, it will give a foundation, say of four thousand moderately appreciative and influential patrons, and eight thousand dollars. Now I think every one will say that is fairly solid. Then let us each obtain one new subscriber, and this will finish the walls and roof. Then let us all hands to work and get each another patron, and this last sixteen thousand will bring to the editor's assistance almost any number of "volunteers," each one of which can fire a gun that will make falsehood tremble. But will we do it? Let every preacher, traveling, and local, shout, Yes! And let the "yes" be a little note ordering the Review, and enclosing two dollars. May God bless the enterprise and sustain the editor in his great task!

SEPTEMBER, 1886.

R. F. WHITE.

In Memoriam.

Died suddenly of congested, in Dermott, Chicco county, Ark., August 18, 1886, Mrs. Nannie P. McDermott. She was born in Crystal Springs, Miss., December 4, 1861; was converted and joined the Methodist Episcopal Church, South, under the ministry of her stepfather, the Rev. James R. Parker, of the Mississippi Conference, in the month of August, 1871. She was, therefore, about ten years of age when she assumed for herself the vows of church membership. She graduated with meritorious distinction at Clinton, La., from Silliman Collegiate Institute in 1881, then under the presidency of Hon. Edwin H. Fay. She was happily married to Dr. E. C. McDermott, in Greensburg, La., April 2, 1884.

My admiration—yea, my affection for Miss Nannie was won during my pastorate of the church in Clinton, La., by her uncompromising consistency of character in the midst of fascinations and allurements which so often prove effectual in cooling the Christian ardor of the young people of the church. But not so with her. She listened alone at the voice of Christ, and was steadfast. My memory has preserved with unerring precision impressions of her modest and cheerful Christian bearing, as she successfully resisted every importu-

nity to compromise with the world, and thereby reflect discredit upon the cause which she loved and which she had so early in life espoused. Her entire young life was Christian. Her consecrated mother had taught her that Christ was all and in all; so she never thought, as many young people now think, that she was too young to be devoted to Christ. Her entire life was an irrefutable demonstration of the unflinching fidelity of the position that the religion of Jesus Christ is too glorious for the young. No one ever discovered an uncongenial moroseness about her life. Her heart was fixed, and God poured in the oil of cheer. It was not simply a spasmodic expression of contentment, such as the young people of the world experience; but there was an evenness and a constancy about her flow of spirit which showed that she was drinking of the water of life, and reaping the pleasant fruit which grows out of harmonious relation with God.

Her presence in the family was a benediction to all, and her bright, beaming countenance in the social circle was always regarded as pre-phetical of an enjoyable occasion. She adorned and beautified the sacred relationships of life. As daughter, she was cheerful, respectful, loving and obedient. As pupil, she was studious, painstaking and thorough. As associate, she was discriminating, gentle and unobtruding. As friend, she was sincere, loving, faithful and confiding. As wife, she was all that an aspiring young husband could desire; brilliant in mind, pure in heart, Christy in spirit, she shed a halo of light upon the marital as well as all other relations of life.

As Christian, she appreciated the law of labor as the only means of spiritual development. And when the summons came to come up higher, she had to lay down a fondly cherished, yet unfinished piece of work for the Master. She was raising money to build a temple of worship in the town of Dermott, where she lived. Thus she lived and worked and died just on the enraging confines of the city of gold. Her last words were: "I know I am going to heaven this morning, for Jesus died to save me." Just before she breathed her last, she said: "Let me go. They have come after me, and I must go. Everything looks so beautiful." Her stepfather, Bro. Parker, writing to me, said: "Dear brother, she died just as I expected she would; for I knew the purity of her life."

Farewell, dear sister, till we shall hear, as thou hast already heard, the joyous congratulations from within—"Lift up your heads, O ye gates."

Her former pastor,

CLARENCE A. ROWELL.

Congratulatory.

Mr. Editor: I ask space to express my congratulation to Whitworth College on the acquisition of Prof. L. T. Fitzhugh, A. M., as president, and the Rev. W. B. Murrah as an instructor. I have known these gentlemen rather closely for several years, and hence think the college and its friends singularly fortunate in securing their services.

Prof. Fitzhugh is a man of accurate scholarship, ripe experience; prompt, energetic and wise in the execution of his work; courteous and genial in his bearing, conscientious and firm in his adherence to duty. In the University of Mississippi he won the highest confidence and respect from trustees, faculty and students, and was regarded as one of the thorough and truest workers in that great school. His departure from that institution and from the service of our church in Oxford can not but be regretted. It will not be his fault, if Brookhaven does not have cause to be glad that he is at the head of her noble school for the Christian education of our young women; and his *alma mater*, Centenary College, may well indulge a just pride in the useful career of her honored son.

It is matter of personal regret to me that Bro. Murrah is to be drawn away from the pastoral work of our Conference. He is one of our most efficient and beloved members. He will carry into his new field of labor qualities and attainments which will

give the caste of thoroughness and finish to his work. He is an *alumnus* of the Southern University at Greensboro, Ala. Thus the fruit of our denominational education is gathered and multiplied. I hope it may be agreeable and consistent for Bro. Murrah to keep his connection with us in the North Mississippi Conference. We are not officially connected with Whitworth College; but she is a worthy and valuable factor in the Christian education which our church seeks to give to the sons and daughters of the country. We have our Aberdeen and Grenada. The Collegiate Institute at the latter place, the Rev. T. J. Newell, A. M., president, is rapidly coming into wider notice, and commanding larger patronage. With God's blessing, under a wise, energetic management, that school will be a source of great help in the work of our Conference. A day of prayer for God's blessing on our schools and school teachers.

W. F. J. SULLIVAN.

COLE, MISS., Sept. 18, 1886.

The Political Imperative.

That which is needed above everything else is that a better class of men be elected to all public offices. This would seem to be self-evident, and yet there are very few who have adopted it as a working principle.

Granting that the end is to place good men in office, and that in this direction alone is there hope of reform, how can this end be accomplished? Two classes of people are to be considered. Besides those who adhere closely to party, there is the class who take but little interest in politics because they are controlled by men in the main so little worthy of respect. Certainly to these men who are already free from ties the independent movement can be made to appear. If men of this type together with an increasing body of young men adopt this method of political activity as a principle, voting in every case for the best candidate, it will not be very long before the new common complaint that good men can have no influence in politics will lose its force. If it is said that after all there are comparatively few, and in many places none, who would take this ground and steadily maintain it in the midst of difficulties, and that the movement would probably fail in the end, we have but to remember that this position is the one to which young men at present naturally gravitate. Such a movement has in fact already begun. The question is whether it shall grow rapidly or slowly.

The political parties are not yet certain that the independent movement is a permanent one. But when once convinced of this, they will respond very quickly to the new conditions. If it is known with perfect certainty that in every case the nomination of an inferior man will lose to the party a definite number of votes, not only will the parties themselves be influenced in their choice of candidates, but the few standing for a clearly defined principle will be a rebuke to other voters. It is in this manner that the body of voters can be educated. Even rigorous partisans can be mellowed after a time. Some experience of the practical advantages of having good men in office irrespective of party will go far toward removing their prejudices.

Thus much may be said of the possibility of reform if a few men will undertake it. One thing further remains to be said. The few who are likely to undertake this reform will be found mostly among that liberal class of men whose training has raised them above common prejudices. If such men are not to be found, it is a certain evidence of fault in the educational system that prevails. It would not be difficult to show—were it needful to do so—that to have no part in political affairs is a clear neglect of duty. Ordinary education does not teach this, and few men believe it. Morality is not thought of as so remote an affair. But life is more complex than most of us realize, and to enable us to live rightly in the commonest relations of private life, a highly developed mechanism is necessary. We have yet to learn from the ancients that the state is in truth a moral instrument, and for this reason sacred. Because of it the individual can reach a higher development and live a wider and more perfect life. It is man's best experience organized and preserved, and in this available form it constitutes the basis for further progress otherwise utterly impossible. Now the more perfect the state organization, the less trammelled the lives of men will be, and the more effectively can they work for all higher development. But this view certainly requires an attitude toward politics different from the common one. It becomes evident that to be more or less active in this field is imperative upon every one, while at the same time it offers to men an opportunity to accomplish high ethical ends.

It is because one looks neither to

the past nor the future, nor yet very deeply into the present, that politics seem to wear a narrow and mean aspect. For those who are not too eager to have every good action visibly rewarded, who can follow duty without questioning results, who can work for ends to be realized only in coming generations, the political claims of state and community require no labored vindication. On the other hand, those who must be encouraged by the prospect of immediate results may feel sure that they are within reach and will amply repay effort.

But the same imperative that calls for activity in politics calls for a wise activity. It requires men to work in accordance with the most effective principle, and this is certainly not the principle of voting in unison with their ancestors. Quite the reverse. It demands of men to make vigorous efforts for the regeneration of politics, and one of the surest methods for attaining this end is that above considered. The question, then, whether until men shall receive votes for smaller offices in order to sustain the party as a whole, answers itself. The party at large should go out of power when it appeals for support in that way.—Morrison I. Swift, in The Citizen.

W. F. J. SULLIVAN.

COLE, MISS., Sept. 18, 1886.

Health and the Higher Education.

The very great importance of this subject and the interesting manner in which it is treated in the following article is our justification in presenting it to our readers in this issue.

In discussing many problems of health, it is unavoidable that we discuss also problems of education. The very word has reference to development and training, in which it is as impossible as it would be unwise to ignore the physical nature. This is all the more important when we come to deal with those who seek that form of higher education which proposes to make of it a profession and a livelihood.

Education in this view makes high and incessant demands upon us physiologically. There is no such risk to physical life as those take who seek to depend upon brain rather than upon muscle. While we contend that all ordinary exercise of mental power is healthful, it is also to be admitted that thought and reason and abstruse study deal with the most delicate part of the human system. The higher we get in such training, the more have we to do with the delicacy of nervous structure and with that training of the nervous system, which is the highest sphere of education. There must be such an adjustment of the physical, intellectual and moral as shall secure their co-ordinate action in consonance with each other. This implies a symmetry of development and a harmony of action very difficult of attainment. As a consequence, the proportion of those who become at all eminent in lives devoted solely to mental production and to subsistence through higher mental effort, is much smaller than is generally imagined.

This question is of special significance when we come to view it as it regards this kind of education for women. Some years since Dr. E. H. Clarke, an eminent physician of Boston, wrote a book full of physiological objections to such education of women as looked to their entering into competition in what may be called the mental arena. It is expressed in a former saying that women are made and meant to be, not men, but mothers of men. At the recent meeting of the British Medical Association its president, Dr. Wilfrid Moore, of Brighton, took as his subject the advisability of that education "which aims at raising women to the masculine level by fitting them for the exercise of brain power in competition with man." While arguing in favor of all that education for the ordinary conditions and culture of life means, he insisted that preparation for mental work as an occupation is not the best sphere for womanhood, and is not consistent with the best race development. A strong point was made from the fact that all the tissues and organs are developed from the maternal substance. From and after birth the child has mostly not to be made but to grow. The detrimental influence of mental labor in damaging the physique of women, was illustrated from numerous authorities. Herbert Spencer, Matthew Davenport, Sir L. Brodie, Dr. Emmett, Goodell, Lowman and Lawson Tait were quoted as attributing over-nervousness and many female complaints to over-pressure of girls between twelve and twenty years of age. Dr. N. S. Davis, of Chicago, who was present at the meeting, expressed himself in accord with the views presented by Dr. Moore. Such views are not to be construed into a spirit of masculine narrowness or a want of appreciation of the mental capacities of the gentle sex. There is abundant evidence that women who devote themselves to mental work and determine to avoid the cares of maternity, can make great success as authors and writers and in various spheres of life. But what is claimed is, that the relations of women to childhood and to the family are totally different

from those of men; that these relations are so important and so exacting as to render it impracticable for women to attempt the usual occupations of masculine life. They are more valuable to themselves and to the nation, and so happier and more successful in such high education as recognizes both their sphere and their abilities, and yet does not press them into the service of securing a livelihood by these competitions. While we know that much can be said on both sides of this question, we are glad that it has again been so prominently presented. The one thing that the individual and the nation can not afford to ignore is health. If the health of the race depends more upon women than upon men, we should know it. If that health, as a rule, is imperilled by high university life, and by the exactions of the professor's chair, the pulpit and the forum, or by constant authorship, that, too, should be known. No sentimentality or false charity should prevent us from a close study of the facts in evidence. We can not ignore the prevalent persuasion of medical men that over-pressure in schools and high collegiate education tells more upon women than upon men. But we are glad to know that physical education is taking a prominent place in the higher female colleges. Independent.

A Forgotten Truth.

BY REV. C. C. KIMBALL, D. D.

In education the most important factor is companionship; and yet, so completely have false notions possessed the public mind, that probably three out of four will see no way in which companionship has much to do with education.

The truth is that all mental growths are mediated and developed by companionships. A human being without companions—say in solitary confinement—is in a state so unnatural as to be liable of growth. Infidelity is the goal of enforced solitariness. Imagine an infant without the companionship of mother, nurse or playmate; there could be no mental progress. Age would bring no development, the child would remain in perpetual infancy.

The reading of books is a lively companionship with the minds of their authors. The teacher in the class room is a most active, concentrated companionship. The good teacher is many companions in one. Companionship determines almost the entire growth of every mind; and what is of unspeakably greater importance, it is companionship again which determines every character in good or evil and settles the eternal destiny. The fall of the race was due to a bad companion; so, on the part of the first woman, the recovery of the race from the ruin of the fall, is due, so far as it concerns another companionship, for which the soul is *constitutionally* adapted—"Christ in us the hope of glory." Communion with God is companionship glorified.

So, then, in education, companionship is necessarily the principal thing. The first question concerning the teacher should be, not how well can he drill in mathematics, or in the languages or the sciences, but how good a companion will he be for children and youth. The great fact to which the eyes of parents should be turned is the character and the companionableness of the teachers to whom they consign their children in the most impressive portion of their lives, namely, the first portion. Chateaubriand had a single interview with Washington. He dined with him in Philadelphia. That single meeting, with Washington modified his whole subsequent career. He says, "I felt myself warmed and refreshed by it during the rest of my life." And if a casual interview can so refresh and mold intelligent youth, how much more will daily companionship for years, with some imperial and companionable mind, impress, mold and inspire, for evil or for good.

The teachers which Christian parents should be pressed to wish for, are not great scholars only, but great scholars who are also, in the highest sense, companions, "valuable rhetoric"—Tholucks, Dwights, Arnolds—men whose companionable influence can stimulate and mold all young minds who come into association with them.

Companionship in education should never fail to rise to companionship in worship. The teacher and the pupil should together bow before God. The example of a non-worshipping teacher is so defective that the best results are impossible. If you desire your son to worship God, the living Sacrament of the teacher's chair, who becomes his potent daily companion, his model and inspiration, should also worship God. If you would have your daughter's worship God in the world as another, it will go far if the Mary Lyon who led her into the company of the world's greatest and noblest minds, and is herself the model for her pupil, is also a worshiper and lover of God and of mankind. The only companions who are, in the highest sense, fitted to lead your son or daughter are those who themselves are companions of the Almighty.—Congregationalist.

MISCELLANEOUS

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C. W. CARTER, D. D., Editor.

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BY T. A. S. ADAMS, D.D. BY J. T. SAWYER,
BY W. L. C. HENDRICKS.

THURSDAY, SEPTEMBER 23, 1886.

Briefs.

The law forbidding the sale of liquor in skating rinks in New York City having been executed, the rinks had to close up. How many other bad things will close up when prohibition waves its scepter over this land, no computation can figure out. "Hasten, Lord, that glorious time."

A resolution was introduced in the General Conference of Canadian Methodists, recommending our people to take a deeper interest in the political affairs of the country. After a spicy debate, which reminded us of Richmond, the resolution was tabled by a vote of 101 to 88. We do wonder wherein this thing will grow.

The colored Methodist Episcopal Church in America has a neat little house of worship in this city, and the pastor, Rev. G. W. Holbert, reports that the congregations are good and the membership increasing in numbers. The various enterprises of this branch of the church seem to be accomplishing good among the colored people. Their monthly paper, published at Jackson, Tenn., has become a weekly and goes out among them on its mission of instruction and elevation.

McKendree College, of Lebanon, Ill., has done a good work for the world. According to a writer in the Central Christian Advocate, of September 8, "this college has furnished fifteen college presidents and thirty-seven professors—to say nothing of the representative of the institution in the law, editorial chair, business and elsewhere." That is a record that any college might be proud of.

The new silver certificates ordered by Congress will look more like the "greenbacks" than the old ones did. The ten-dollar certificate will carry a fine likeness of Thomas A. Hendricks. The one-dollar certificate is adorned by an engraving of Martha Washington. An engraving of Gen. Hancock will beautify the two-dollar certificate. It is thought by some that the five-dollar certificate will show us a likeness of Samuel J. Tilden. This must be a Democratic administration!

The opponents of prohibition are now raising a fearful cry about "financial ruin" following every victory for temperance. The inhumanity of these people is simply appalling. The souls for whom Christ shed his blood are, by them, put into the scale opposite a few paltry dollars, and a comparison between the two is made in favor of the dollars with a cold-bloodedness that sends a shiver shooting right through every humane person. And they say, "Some Christians are opposed to prohibition." Are they not slandered in this saying?

The sacrament of the Lord's Supper was administered to 1,923 persons at the late Ocean Grove Camp Meeting. There were 100 ministers and eighty children among the number. Thirty or more tables were served, and the time occupied was more than one hour and a half. The closing address summed up the following results: Five hundred and twenty-eight persons converted, 128 reclaimed, 8,175 specially helped and 348 sanctified, making a total of 9,179 persons whose spiritual life had been quickened by the work of those ten days. And yet according to some eminently wise people the Christian religion is just about dead.

The question which has been perplexing the mind and burdening the heart of the church is: "How to reach the masses with the gospel?" It is suggested that there has been too much of this "reaching." The first word of the great commission answers this question—"Go ye into all the world." The second word shows how the gospel is to be brought in contact with men—"Preach the gospel to every creature." When the church has the courage to carry the gospel message and proclaim it freely and fully and boldly to those who will not come to hear it, then the masses will be moved by the power of God. In the history of the early church this significant sentence—"They that were scattered abroad, went everywhere preaching the word." Let the church of today ponder over that history, and if she is true to her profession and to her history, the masses will realize the blessings of the gospel in a very short time.

Patience.

The New Testament teaching seems to have broadened the field for the exercise of religious graces to an almost unbounded extent. In the perusal of the older Scriptures, with the view of discovering how far the graces of religion held the mastery over the minds and conduct of religious people, our inquiries and researches are circumscribed within narrow limits. When, however, we enter the domain of the present dispensation, the limits to our efforts in this direction have actually faded out of sight. Are religion and its graces more personal than formerly? Or has there been a development and growth in the transition from one dispensation to another? Is the religion of the New Testament, as compared with that of the Old Testament, an example of the law of evolution? However these questions may be answered, the fact is plain, that the graces of religion are more clearly revealed in the word of the Lord and in the lives of his servants, and are more forcibly enjoined and persistently emphasized, in the teaching of the New Testament than in the teaching of the Old Testament.

The grace of patience is hardly mentioned in the Old Testament. The word itself is not there at all. David gives one exhortation to "wait patiently for the Lord," and makes one statement in which he says, "I waited patiently for the Lord." Solomon says, "The patient in spirit is better than the proud in spirit." These three passages are the only ones that make mention of this grace by name. As soon as we cross the line that separates the Old from the New, then we hear all the writers speaking of this virtue and exhorting to its constant exercise. In view of this fact, this question arises, Did God's people have more need of patience in New Testament times than before? The answer to this is the true reason for the clearer revelation of duty on this line of personal religion. They did have larger need of it. By the very constitution of their religion they became the antagonists of all existing evils, and at this point arose the need of patience.

We are apt to confound patience with endurance and resignation; but the marks of difference are quite plain. Patience is manifested in the absence of complaint during suffering. Resignation is a simple submission to existing circumstances, whatever they may be. Endurance is exhibited in the act of suffering, and not in the manner of it, and the element of time modifies it. A man may endure, without being patient, as in the case Shakspeare puts—

"There was never yet philosopher
That could endure the toothache patiently."

There is nothing truer in the Christian course than the statement of the apostle, "Ye have need of patience." The Christian is placed in opposition to all evil and for the defense of the good, and this attitude exposes him to all sorts of trouble, and brings upon him all kinds of suffering. And the more he is imbued with the spirit of Christ, the more holy he becomes, the heavier do the troubles become and the keener are his sufferings. The very process by which religion refines his mind and purifies his soul renders him more sensitive to evil influences, and in the same measure increases his sufferings. Hence the injunction of the Savior fits these circumstances exactly: "In patience possess your souls."

The grace of patience has two sides. One faces toward God, the other faces toward men. We are to be patient toward God. This is a point that is not always vigilantly guarded. We sometimes show impatience with the Lord. When his providential dealings with us do not turn out as we anticipated, and thereby trouble or enfeeble comes, we may be easily led to give vent to murmurings. When the promises are not fulfilled as we thought they would be, there may arise discontent, leading to impatient complainings of the hardness of our lot. The Scriptures guard this point with the declaration, "Ye have need of patience, that after ye have done the will of God ye might receive the promise." Then, there is the man-ward side. The exhortation is, "Be patient toward all men." The field here for the exercise of this grace is very large. The most of our troubles and sufferings come from men, and it is toward men that we are to show that our religion has a quality which enables us to bear without complaint the evils that come upon us. This is very acceptable to God. "If ye do well and suffer for it and take it patiently, this is accepted of God."

But patience is not a mere passive virtue. It has its positive side. It works. The Scriptures say, "Patience worketh experience," and "Let patience have her perfect work." The value of experience can not be well computed, and yet it is the re-

sult of the cultivation and exercise of patience. As a positive grace, working in the heart of the individual and manifesting itself in the life, patience wins one of the grandest rewards. Paul declares that God will give eternal life "to them who by patient continuance in well-doing seek for glory and honor and immortality." And besides this great passage, in which this virtue plays so important a part, there is a passage in the Hebrews which brings patience to our view as the inheritor of the promises: "Be ye followers of them who through faith and patience inherit the promises." In the same chapter it is said of Abraham, "After he had patiently endured, he obtained the promise." In Paul's view this grace is one of the marks by which the ministers of God approve themselves to others: "In all things approving ourselves as the ministers of God, in much patience." He further very curiously uses the word in connection with the signs that were wrought as the seal of his apostleship. "The signs of an apostle were wrought among you, in all patience." From these statements and exhortations of the Scripture we see that patience is needed at every step in probation. Troubles thicken on every side. Suffering sends its twitches of pain through every part of the nature. St. James closes his epistle in words that show the value of patiently waiting the Lord's own time for deliverance: "Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. Be patient, therefore, brethren, unto the coming of the Lord."

Let not a murmuring thought arise.
His ways are just, his counsels wise.

"I Do Remember My Faults This Day."

"Better late than never." Doubtless Pharaoh's butler thought this same proverb was sufficient atonement for his ungrateful neglect to keep his word. Two years' incarceration, suspense, disgrace to a benefactor touch him very lightly. It requires an event that shakes the throne to stir the sluggish memory. Then it comes with a mild exclamation equivalent to the *sang froid* of a Cuban girl awaking from her sleaze—"Dear me! I've overslept a half hour, and poor Poll wants her dinner!"

"Two full years," says holy writ. How long they were to the lone young Hebrew! Mocked by fate, he goes a slave to a land that is no more promising than that where "false brethren" betray. From the state of slavery to the felon's cell; his feet in the stocks, he there has the added pang of the ungrateful forgetfulness of the partner of his sorrows and tortures. "A fellow-feeling makes us wondrous kind." "A touch of sympathy makes all the world akin." But, alas! the condition does not beget the disposition. "Misery loves company," but furnishes the poorest return when based solely on the condition of wretchedness. Nowhere does selfishness manifest its horrid deformities as it does when the disguises are torn away by sameness of condition—when face answering to face, the brute scowls the brute and snarls and snaps and snatches. But Joseph studied in another direction. The two years were full lessons of pleasure and profit. Providence had the reins entirely in his own hand. That meant much. How great and how many the unseen dangers of the way Joseph might lead in "youth's hot blood" for two years! Yet it was not an arbitrary seizure on the part of Providence. Joseph had asked it. God was merely remembering his part of the compact with his servant. Responsibility is sometimes suspended, but never remitted. Here it was a fearful thought to Joseph—"I am not responsible for the delay of justice." There was relief in the ignorance of actual state of mind in the butler. He might have made his appeal, and Pharaoh was inexorable. False promises are better than none sometimes. Hope builds many a castle upon the island in the future's sea upon the faith of promises which our quondam friends have forgotten. In the darkness of our prison we feel our claims grow lighter as we think of those who we fondly believe are sympathizing and doing all they can to relieve us. If we only knew the true state of their hearts, the mingled sense of injustice and ingratitude would turn "the milk of human kindness into gall."

But the butler did remember! After all there do come revivals on our hearts. Our love is incoherent; but it is love after all. Our life does reach out and down into the stormy waves and the dark dungeons of life after our friends. Good deeds are not among our perishable property, and the human heart is not a bad soil in which to sow the seeds. We grow impatient to see them spring up. Often we despair too soon. An old fruit-man's proverb is, "The frost must chill the ground where you plant a peach seed." Is not strictly true; yet the most of peach seeds lie

one winter in the soil. So, too, in the human heart. Many a deed done by parent to child will not be understood till the child itself shall stoop with age; yet who would wait to see the child an old man before it was done?

My faults. The butler was, perhaps, disposed to emphasize faults as distinguished from crimes. How complacently we talk of human frailty and imperfection when we are convicted of wrong! How leniently we talk of ourselves! What facility in the selection of soft terms! Peccadillo plus peccadillo equals peccadillo! Perhaps the emphasis was upon faults as distinguished from virtues. "I have been showing my good points to the king for two full years. I felt that I needed to do so. I was about to lose my head and was obliged to be on my best behavior. But now, after all, I discover the fact that I have been untrue to my best friend while in prison. That friend was a loyal subject of the king. His wisdom coupled with his loyalty makes him a power for good to my lord, the king, in this emergency. And hence I remember my double fault to him and to my king, to justice, truth and the world." Only two faults? Ah! millions, upon millions upon millions! The possibilities of two years! This plague might have swept the valley of the Nile. The prisoner might have died in a thousand ways. Had it occurred; what then? The seven years of famine could not answer. That strange, weird, wonderful history of wanderings, wickedness and woe; of tortuous genealogical streams running zig-zag through Gentiles and Semite tribes, and finally drawing one current from the fountain of life divine; that most wonderful of all the facts of the intellectual or spiritual universe—fathoming in as this ever augmenting factor in the problems of humanity; the joys that have already been realized with the ever growing accumulations of those for which we hope—these must all await the opening of the last seal to show what might have been.

Perhaps he was bringing the remembrance home to himself. My faults. After all it is no compliment to me to discover or remember my neighbor's faults. If I am rich only in my knowledge of the unreliable side of human nature, I am the poorest man alive. I may grow wise by understanding my own errors. Remembering my own faults will take the wind out of me. If I don't grow charitable or grateful from the love of God, I will do better when I remember how base I am. My faults are enough to condemn me. I do not want company. There are a thousand sins I would, perhaps, have committed if it had not been that the perpetration required a partner. To learn that that partner was procurable was always a horrid piece of information to me. To share sorrow is to divide by two; but to share guilt is to multiply by two or, it may be, by infinity. To learn that if others are weak, and that by taking them in their weakness I am devilish, is to learn what I would forever be ignorant of. Yet if I linger spitefully or even sportfully over others' faults, I magnify and multiply them, until in my own estimation, at least, the owners of them are either the tools of strong evil-doers or growing into those potent destroyers of good themselves.

"This day." The day of the dreamer; the day of phenomena undeveloped and unaccountable; the day when the tremendous issues of the world are thundering in their resistless rush to denouement. This day of perplexity, of fear and bootless inquiry of the kings of the world; this day I, the chief butler to the Pharaoh, remember my faults. Is this a day of eating and drinking, of plenteous and excursions, summer lectures, conventions, and all the rhetorical, convivial, social, scholastic, ecclesiastical, and sporting nonsense of the world? Who is the manufacturer of dynamite, anarchism and all the other diabolic ingredients of the earthquake that is gliding the world with more destruction in its path than that which shook us from Asia Minor to California on the first of September? Is it not the man who has forgotten his faults? Is it not he who, having gotten away from the injustice and tyranny of the world, forgets that he has left others in the prison upon whose shoulders he climbed out?

But "better late than never." If we are so near ruin, thank God we are no nearer! If we are late awaking to the awfully critical situation, let us remember that we have been neglectful of the man who was too pure to do even his master a wrong—too proud to betray one who did him the greatest injury—too generous to charge anything but good will for the greatest favor, and too hopeful in God ever to lose courage for himself or love for his fellow-man.

T. A. S. A.

Notes of a Short Trip.

BY THE SENIOR PUBLISHER.

Boarding the Louisville, New Orleans and Texas railroad on Thursday, August 18, we were soon speeding at a rapid rate through the cane and rice fields of the lower peninsula of our State.

A few hours sufficed to land us at Ethel, the intersecting point of the Clinton and Port Hudson railroad, and somewhere near the birth-place of our editor. The next morning we proceeded to Centerville; thence by stage to Woodville, Miss. Our host while here was a polite and attentive Israelite, who, with his wife and daughters, gave us many attentions. In a long life was my first guestship with a Jewish family. My mind at once traveled back to the time when Abraham hastened to kill the calf for his heavenly visitors. My emotions were strange and new. Here we met a young Jewish rabbi, who maintains his own faith; but towards Christians he is exceedingly liberal. He belongs to the Preacher's Meeting Association, participating in their deliberations, and, as he remarked, agrees with them in one thing, and that is "to love one another."

At the postoffice we met Dr. West, Prof. T. W. Brown and Presiding Elder J. A. B. Jones, who greeted us most cordially. The church under Dr. West is in a prosperous condition. Being anxious to visit Bolling Green, the former residence of the late Judge Edward McGee, Bro. West kindly proffered to chaperone us, and a short ride brought us to the ruins of the old mansion destroyed by the Federals during the war. Two or three massive pillars are about all that remains of this once stately structure once occupied by that prince of Israel, Judge Edward McGee. Thence we passed on to the family cemetery. Much of the space is occupied by imposing monuments commemorative of the dead of the McGee family. With uncovered head we paused before the shaft beneath which lie the ashes of the distinguished saint, whose pure life and many benefactions will continue a memorial of him in the church long after the marble that now embellishes his resting-place shall have crumbled into dust. Many of our readers may not know that he gave forty thousand dollars to aid in erecting the McGee Methodist Church, now called, erroneously, Carondelet Street Church, of this city. With high resolves to live a better life we turned away from this consecrated place. Thence we rode to "Westwood," the residence of Chas. G. McGee, Esq., where we were most courteously entertained by the host, and then we returned to the town.

Prof. T. W. Brown, with whom and his fair daughters we dined, has resigned the presidency of the female college, and will again go into the itinerant work. While in the county we visited an old Alabama friend whom we had not seen for many years—Mrs. Mary A. Jones, one of the saints, and a subscriber to the ADVOCATE. She is a widow of many years; her husband was a Methodist preacher and a distinguished judge, a man of power in his day. Sister Jones is the mother of Col. James H. Jones, now a practicing attorney in Woodville. "Jimnie" was once a Sunday-school scholar of ours.

In the same section is a neat Methodist Chapel, Rev. C. D. Cecil, pastor. It is a station; preaching twice every Sabbath, besides a Sabbath-school. A station in the country is something new; the neighborhood is thinly settled, and yet they raise seven hundred dollars for the preacher, besides a parsonage built this year at a cost of nine hundred dollars. Dr. Paet, a cultivated Christian gentleman, is the superintendent of the Sunday-school. Here Dr. T. S. Lassy holds his membership. His devotion to Christ has been covered with many years. An octogenarian, he attends and encourages the Sunday-school.

On our return trip we called at the Sam Jones Camp Ground. The meeting had not opened. The brethren were full of zeal and work. Bro. Whitehead was arranging to issue a daily paper on the ground, and in this we wished him success.

Concerning the ADVOCATE, we were pleased to hear many warm expressions of endorsement of our new editor. Woodville shows a handsome array of subscribers. Bro. W. Y. Webb, of Gloster, is a warm supporter, and mourns over the lukewarmness of the church. The truth is this: are days of drumping in all lines of work and enterprise. The people expect it and wait for it. Even our leading church paper is full of it. The Nashville paper has fixed the present maximum at fifty thousand. When they reach that, then they must have fifty thousand more. We must emulate its example. Earnest personal application and persistent canvassing will bring us to fifteen, to twenty thousand.

T. A. S. A.

Address of Bishop Galloway before the General Conference of the Methodist Church at Toronto, Canada.

BISHOP GALLOWAY.

Dr. Reckman next read the credentials of Rev. Charles B. Galloway, D. D., Bishop and delegate from the Methodist Episcopal Church, South.

Bishop Galloway, who was received with loud cheers, expressed the pleasure it afforded him to hear the warm fraternal greetings of one million Methodists to those of another branch of the Methodist Church. He assured them he was not a refugee from the land of recent earthquakes—(laughter)—although he must confess to being a little more comfortable in Toronto than in Charleston, S. C. (Renewed laughter.) He was glad to see a special delegate to settle the vexed and troubling fisheries question, although he hoped to drop a line in our friendly water (laughter and cheers)—and by some fruit among us as even among other Gentiles. (Renewed laughter and cheers.) As a representative from the South, he returned the fraternal handshake extended to his church, by the able delegate from the Canadian Church, Rev. Dr. Briggs, and wished them God-speed in the work of truth and labor of love. (Cheers.) He rejoiced to be able to tell them that, notwithstanding the terrible havoc caused by the civil war, the star of hope to the South was rising into the heavens. (Cheers.) Factories were multiplying there, capital was being attracted to the country, and the undeveloped resources were being opened up. It was said that in the South there were coal areas containing probably 250 million tons of coal, and it was said that their iron mines could supply the civilized world for all time to come. (Laughter.) Although almost overwhelmed by the ruin of the war, yet his people were a chivalrous people, and had revered their allegiance to their common country. (Cheers.) Speaking of his church, he testified to its wonderful growth. The Methodist Episcopal Church, South, had 990,996 members, over five itinerant preachers, 9,912 local preachers, a net increase during the last quadrennium of 130,277 members. (Loud cheers.) As an outcome of the celebration of the Methodist centenary year there had been a greater effort to preserve the historic spirit of Methodism, and a more intelligent domination, loyalty had been developed. (Cheers.) He repudiated in toto the sentiment he had often heard, "It doesn't matter what church you belong to so long as you are good." He loved the Methodist Church and everything about Methodism. He was glad to say that his people were true to the traditional policy of Methodism. (Hear, hear.) He could assure his beloved brother from Cincinnati that the people of the South were emphatically conservative in fact, some one had said that down there the weather was so hot they were so lazy to do anything else, and laughter.) Theologians' adventures had never been at a premium in the South, and if one happened to roam around he had quickly to get out. (Renewed laughter and cheers.) Loyalty to the powers that was a characteristic of their Methodism in the Southern States. His people were led by Bishops had informed him that when the last changes were made only one man, out of the vast number had refused his appointment. (Loud cheers.) The greatest success of his church during the past four years had been in mission work. In Mexico mission work was flourishing—China, India, Japan, the Indian of the far West—all heard the word preached by Methodist missionaries. (Cheers.) While there had been growth and enlargement abroad, there had also been increased liberality at home. (Loud cheers.) In this connection he testified to the great assistance rendered the missionary cause by the Women's Missionary Society. With regard to their Sabbath-school he might say that nearly one hundred thousand children attended, and the number of conversions among the pupils was greater than in any other period of our church's work. (Cheers.) 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Foolish Preaching vs. the "Foolishness of Preaching."

BY OILDEROY.

There is quite a difference between the foolishness of preaching and the foolishness of preaching. The latter is a thing which they say, the more ridiculous and outlandish things they say, the more good they do. This is a great mistake. If not a grievous sin, a really great preacher may say and do many ridiculous and unnecessary things, and still succeed. He succeeds not because of these things, but in spite of them. They are sources of weakness, and not elements of power, as some people take them to be. Of late years the ugly things have been greatly popularized by the example of some, otherwise, good men. Many people have come to think that the rougher a preacher is, the more he offends against the laws of propriety and good usage, the stronger and plainer he is. This is a mistake. Plainness is one thing, and roughness quite another thing. All people, young and old, learned and unlearned, cultivated and uncultivated, appreciate perfect plainness in the pulpit, and all alike reprobate and condemn roughness; but some people for lack of cultivation do not know the difference between the two. Some preachers even do not know where the line is that separates between plainness and roughness. They are abominably rough and offend the better class of people, and then turn around and abuse them because "they will not endure sound doctrine." It is not the doctrine that offends so much as the unpolished and unnecessary forms of speech used by the preacher. Because some truly great men have been given to, perhaps, guilty of these things, and succeed in spite of them, some smaller men have fallen into this folly, greatly to the reproach of the gospel of Christ. They have copied the faults of their heroes instead of their virtues.

It is a great mistake to borrow the silliness of the world as a vehicle for the reproof of sin, or to express the joys of the redeemed. We ought to be as ardently attached to the use of "sound speech" as we are earnestly set for the publication of "sound doctrine." Indeed, "sound words" are the only kind suitable for the exhibition of "sound doctrine." As a general rule, the very things that ought to be forgotten, that ought not have been said, are the things most frequently quoted by the people. They are odd, out of the regular order, often outlandish, sometimes rough, frequently smacking of the vulgar; hence they are noted and remembered. Some people quote to condemn, and some to approve. These things create a stir, attract attention, produce a sensation and become the topic of conversation. This has a tendency to mislead weak men. They come to regard these excrescences as an element of real power, when, in fact, they are only a mass of ugly warts.

If I am not mistaken, the time has fully come when we ought to "banish and drive away the strange and unsound doctrine," that truth is made any more truthful by being uttered in unsound words. Young men should look sharp lest they be led astray by this latter-day delusion. Let them remember that the pulpit is an educator and refiner of the people, as well as the instrument ordained of God for the salvation of souls. You, Mr. Editor, as a faithful watchman, ought to "cry aloud and say 'wo'!" on this subject.

We thank our correspondent for this blast from his bugle. It is an exceedingly difficult matter for us to conceive of the Holy Spirit inspiring a preacher to proclaim "the glorious gospel of the blessed God" in words which are called "slang." Our correspondent, no doubt, remembers that Washington Irving somewhere uses the term "slang-wanger" to describe people who use "slang."

Notice.

TO ALL METHODIST, AND ALL OTHER FRIENDS.

This is the heading of an appeal sent out by the Methodist pastors in the city of Charleston asking help in their hour of need.

Four Methodist Churches have been badly damaged by the earthquake. The disaster has been so widespread, the losses so general, that the people of Charleston are not able to restore their shattered and ruined churches. They call upon us for help; we must respond. Let each of our pastors in New Orleans present the subject and raise contributions next Sabbath, September 26, and report at 112 Camp street, on Monday, September 27.

J. B. WALKER, P. E.

My address until further notice will be, Brookhaven, Miss.

CHAS. B. GALLOWAY.

Personals.

—Dr. E. E. Wiley has been elected treasurer of Emory & Henry College, his special work being to collect the endowment fund. So says the Holston Methodist.

—Granville Goodloe, M. A., late principal of McTyeire Institute, McKenzie, Tenn., has accepted this professorship of Greek in Wofford College, Spartanburg, S. C., and Rev. J. H. Harrison, formerly president of Southern University, in this city, has accepted the presidency of McTyeire Institute at McKenzie, Tenn.

—Bishop Merrill, of the Methodist Episcopal Church, is engaged in writing a book to be called "Some Thoughts on Prohibition." That subject has hold on the public mind and will not let go.

—Harriet Beecher Stowe is reported to be so prostrated by the death of her husband that her recovery is said to be doubtful.

—Bishop Granberry writes of a hotel bill of four days in Rio, amounting to 27,000 reis! The Missionary Board will breathe easy when it is known that this enormous sum of money amounted to less than three dollars a day. Somehow almost everything has its compensations!

—Col. L. H. Stephens, of Booneville, Mo., has given \$5,000 for a building to be given up and to be known as "Stephens Scientific Hall," and made a part of the Central College, Fayette, Mo.

—A North Carolina farmer has contributed \$10,000 to the endowment fund of Randolph-Macon College. It is in order now for a Louisiana farmer to contribute as much to Centenary College.

—The only sister of the famous Grace Darling, a simple, pious and gentle old lady, died at her home, near Lamborough Castle, during the last month.

—Dr. Thomas Ward Weston, the last survivor of the Duke of Wellington's Peninsular Medical Staff, has just died after a vigorous old age.

—Dr. Sir Andrew Clarke declares that there is not "an unusual spot in Mr. Gladstone's physical being," and that he is "good for fifteen years of work, if he does not work more than three busy men ought to work."

—The Pacific Christian Advocate, in giving an account of the recent session of the California Conference, Methodist Episcopal Church, says: "We preach regularly in English, German, Swedish, Danish, Norwegian, Japanese and Chinese." That must be a polyglot Conference!

—We are pained to learn that death has visited the household of Bro. E. G. Kilgore, of West Point, Miss. In a private note of the fifteenth instant Bro. Kilgore says: "Our little circle has been broken. Our sweet little Scatle left us yesterday morning at four o'clock." May the tender hand be felt under this heavy bereavement!

—The Missouri Conference, at its session in St. Joseph, resolved to raise their assessment for missions to fifty cents per member, and to ask the General Board to raise the assessments for missions on the whole church to not less than that. Fifty cents per member seems to be a very small amount, and yet it will be a wonderful increase.

—Rev. Thomas Harrison, evangelist, and known generally as the "Boy Preacher" is reported as so ill at his home in New England that few hopes are entertained of his recovery.

—Gen. Aleck P. Stewart, late chancellor of the University of Mississippi, it is said, will make his home in Tennessee in the future.

—The papers state that Dr. Tudor, of St. Louis, is supplying Emanuel Church in Baltimore, the pastorate being vacant on account of the ill health of the Rev. D. M. James, who was the pastor.

—Mr. Ballard Smith, the managing editor of the New York Herald, it is said, commands a salary of twelve thousand dollars a year. The managing editor of the Advocate commands a great deal more than that, but somehow the command is not obeyed.

—The presiding elders of the Missouri Conference, at its late session, reported over 8,000 accessions to the church in the last year. The work is spreading and growing notwithstanding the predictions and hopes of the enemy.

—Rev. Robert Handie, presiding elder of the Delhi district, Louisiana Conference, writes, under date of sixteenth instant, that affairs in his diocese are doing reasonably well, excepting the meetings. Interesting meetings, resulting in conversions and accessions, are being held. The crop prospects are not as good as was expected some time ago. A supply of corn and half crop of cotton will be made. Bro. Handie is finishing his fourth year on the Delhi district.

—Rev. E. J. Stanley, writing to the St. Louis Advocate of the Montana Conference, has this to say of Bishop Keener: "We were all pleased to see our venerable Bishop Keener with us once more. Though somewhat feeble, than when here seven years ago, yet he has lost none of his eloquence and power in the pulpit. It is wonderful how his sermons stay with you. I could remember the substance of all the sermons I had ever heard him preach, and so could others, and he did not repeat himself once. His bow abides in strength. His word is in power and assurance, and will never be forgotten. Knowing the intimate friendship that existed between him and our lamented Bishop Marvin, I am often reminded when listening to him of that sainted man. May his life be spared to bless the church for many years yet to come!"

—Hon. C. Newton, superintendent of the Methodist Sunday-school in Bastrop, Morehouse parish, La., has been nominated for Congress from the Fifth District of this State. This is the nomination of a good and true man, and one qualified to meet all the demands that may be made upon him. If all evil offices could be filled with such men, ours would be a happy country. The papers all get Mr. Newton's name wrong. We have known him from his boyhood, and we never knew until lately that his name is Columbus. Unless he changed it, it is not Columbus, and we will give our readers a thousand trials to guess what the "C." stands for.

—The brethren who write obituaries need not say to the editor to "publish as soon as possible." That is what is always done, and they are always published in the order of their coming unless it be an exceptional case.

—Our generous friend, Peter James, of Mississippi, in a beautiful letter, in which he acknowledges to having possession of some of the Lord's money, sends us a check for fifty dollars, to be forwarded to Charleston for the benefit of the Methodist Church in that ill-fated city. That's just like our friend. Like his apostolic namesake, he believes in faith and works, and practices both. Say, reader, have you not some of the Lord's money in your possession, and is he not calling on you for it?

—The Methodist Church in Canton, Miss., Rev. W. B. Lewis, pastor, on last Sunday contributed \$30 for the relief of the Charleston Methodists. The New Orleans churches will make their offerings next Sunday, the twenty-sixth.

—Bishop Galloway preached in the great Metropolitan Methodist Church in Toronto, on the afternoon of September 12. The Toronto Mail says of his sermon, that it was "a powerful pulpit deliverance, and created a profound impression on all who heard it."

From Ruston, La.

We found Bro. J. L. Wright in a rather feeble state of health and unable to protract from his Quarterly Conference at Wesley Chapel. He has been working very hard all the year, having taken in some new appointments. He has met with much success, and it is hoped that his strength will be sufficient to carry him through the balance of the year.

Returning, we found Bro. White's meeting still in progress, with Bro. Parker sheeling successfully the ranks of the whiskyites and other characters. The language of this very earnest young preacher can not be misunderstood, so careful is he to call things by the right name and leave his hearers in no doubt as to what he means. If he is not induced by some timid people to change his clear-cut, honest, impassioned style for something smooth and harmless, he is destined to become one of the most useful men in our ranks. May God's spirit ever, as is now evidently the case, control him as to the matter and manner of his discourse. Ruston has a genuine revival of religion.

SEPTEMBER 14, 1886.

What would we do in a case like the following, reported from Canada?

A member of the Conference was under arrest on charges of immorality. The church court was conducting an examination into the truth of the charges when an order, issued at the suit of the defendant, from the Supreme Court of New Brunswick, stopped the proceedings of the church court and cited the Conference to appear at the next term to show cause why a rule should not issue prohibiting the Conference or committee or any committee from proceeding further with the examination of the case! The General Superintendents presented this case in their address to the General Conference at Toronto, and asked that action be taken on it, if action was needed.

Notes.

Somebody away back somewhere said, "Let me write the songs of a people, and I care not who writes their history."—This has been floating about on the literary waters a long time, and whenever it comes in sight it is looked upon as a very wonderful thing. It is supposed that song-writing has a large influence in molding the character of a people, while history has only to do with the record of their deeds. But this old saying, as wise as it is, must now sink from public view because a greater than it has suddenly launched itself upon the same waters. In imitation of the above, we find the following, which we commend to our thoughtful readers: "Let me wield the scissors of a paper, and I care not who writes its leaders." If our readers are of this mind, we would be glad to know it, for we possess a pair of surgeon's scissors of the best steel that is made, and we would be glad to use them freely in the make-up of the editorial columns of our fourth page.

The way to solve any problem is to work it out from beginning to end. The answer is never obtained until the last figures are footed up. Sometimes the work is long and tedious, requiring patient attention to the minutest details and untiring diligence. A very slight error in the work renders a solution impossible. How, then, can a living man solve the problem which is so frequently propounded: "Is life worth living?" When he has worked it out to the end, he is gone and the world is none the wiser for his solution. Those who have gone through the whole of life are the only ones competent to answer such a question, and the dead come not back to tell us their answer. Only one has spoken from the other side of probation, and his last words from that side simply point out how life should be lived: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." In these words we find the rule by which to work the problem; but when the answer is reached, we shall be on "the other shore." We have faith here as to what the answer will be; but then "we shall know."

In regard to Bishop Galloway's address before the Canadian Conference the Christian Guardian has this to say:

Bishop Galloway was at some disadvantage in coming after two able and lengthy speeches, but his graceful and telling address secured and held the interested attention of the audience to the close.

We knew beforehand that it would be just that way. Read the address in another column.

The New York Sun says the United States government is the most prolific publisher in the world. It has printed over 70,000 distinct works, the annual output being at this time not fewer than 4,000 titles. In the book of estimates for the next fiscal year, just sent to Congress, \$1,350,231.68 is asked for wages alone. There are on the pay-roll 400 compositors, besides odd men and managers. Fifty proof-readers are steadily employed, and forty-five press-men, 115 press-feeders, and thirty-four roll-up-machine feeders. The estimates call for 100,000 reams of printing paper, or 48,000,000 sheets, each sheet making eight or sixteen pages.

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THURSDAY, SEPTEMBER 30, 1886.

Briefs.

Sam Small was at the Plattburgh Camp Meeting, in Missouri, September 13, and preached to a great crowd. Sam Jones was detained at home sick.

North Carolina claims the distinction of having projected the first Methodist school; of having paid the first money for this purpose; of having given the first contribution for a book concern. All honor to the old North State!

At last accounts Bishop Keener was in the great West, "in labors abundant," preaching frequently, holding Conferences, seeing the great sights in that wonderful land and recuperating in health. Our readers may expect something rare from his pen before long.

Bishop Galloway reached home the twenty-second. He speaks in glowing terms of the Canadian Methodists. He will remain at home for several weeks, and then go out to Indian Territory to hold the Indian Mission Conference, October 20.

September 23 was the anniversary of the Fulton Street Daily Prayer Meeting in New York City. For twenty-nine years a daily week-day prayer meeting has been held. It is said that not a day has been missed in all that time. Who can tell the influence that has gone out from that place?

The Society for the Prevention of Cruelty to Children, in New York City, has been doing some very good work. In eleven years it has investigated 21,461 complaints, secured 7,057 convictions and rescued and relieved 13,272 children. Societies of this sort seem to be needed in all large cities. We know a brother in this city who paid a brutal father to induce him to cease beating his little boy!

If it be true that prohibition neither "prohibits nor pays," how can we work out the problem, that the valuation of business in Providence, R. I., during this year of prohibition is six millions of dollars more than last year of no prohibition? The real fact of every well-tempered case, in the mere matter of money, is that prohibition pays; and if the saloons were suppressed, the country would be easy financially.

The American Association for the Advancement of Science held a prayer meeting during its recent session at Saratoga, which was well attended and heartily participated in by many of the scientists. We put this item in our paper for those members of the church who are not scientists and who never appear in the prayer meeting. "Forsake not the assembling of yourselves together, brethren."

Rev. W. D. Kirkland, editor of the Southern Christian Advocate, Charleston, S. C., and Rev. John O. Wilson, one of the pastors in that city, have been chosen by the churches as their representatives to go West and North to obtain assistance in the work of restoring their injured church property. May the Lord give these messengers access to the hearts and purses of the people whosoever they may go!

The Sabbath question is keeping pace with all other economic and moral enterprises. Even the churches find the way open to advance on the question of Sabbath observance. The following significant resolutions were passed by the Kentucky Conference at its late session, by a decided majority:

Resolved, That the members of this Conference should not serve camp meetings where the Sabbath is desecrated by ordinary business, or by running Sunday excursion trains.

Resolved, That members of this Conference should not assist in the conduct of camp meetings where the gates are opened on the Sabbath.

A call in all the papers of this city for a "special meeting of liquor dealers, brewers, saloon keepers and grocers, and all such as may be affected by the Sunday law, on Wednesday, September 22," resulted, according to the Times-Democrat, in the assembling together of twenty-four persons. It is said that three or four thousand persons are affected in this city by the Sunday law, and we know that a great many of these "affected" ones are in favor of that law and hail it as a God-send. Let the friends of the law put themselves in position to assist in its execution, and we shall see good results from its observance.

Partakers.

Some words seem to be quite small and of weak significance until the Holy Spirit takes hold of them and enlarges them and fills them with a heavenly wisdom. Then how they do grow and intensify in meaning! The Spirit's use of a word seems to transform it as thoroughly as his converting presence transforms a human soul. When he takes possession of a word, it is, so to speak, filled with his divinity and becomes his body and the vehicle of his power. This is the reason that Paul declares that "the gospel is the power of God." The Holy Spirit is in the gospel, as the instrument of his work upon the hearts of men. No critic can ever bring out the shades of meaning which a simple word has, and show the bearings of that meaning upon human life and conduct, like the Spirit of God. We use words every day, and they are but ordinary words used to express the common thoughts of every-day life. They express our ideas in a clear enough manner; but when we examine the Holy Scriptures, these ordinary words that are so common seem to have been transfigured by the meaning which the Spirit has packed into them. The outward form is easily recognized; but the meaning transcends all our conjectures and conceptions. They have been glorified in their use by the Holy Spirit. They may be of human origin; but, having passed through the mental processes of the Divine mind, and thus sanctified by Divine use, they shine with the radiance of "the wisdom from above," and are energized with infinite power. There may be more in "verbal inspiration" than we are sometimes disposed to believe. The word is the power of God, and how that can be without God being in the word is a very difficult conception.

Look at the word at the head of this article. It is a common word used on a great many ordinary occasions, and in a great many ordinary ways, and to express an ordinary idea; but the Spirit of God makes a most extraordinary use of it. In his use of it he brings out of it a meaning which we never thought was in it, and places it in positions where it performs offices which the wisest man could never make it do. He has converted it from its ordinary meaning of "sharing with another," and made it express the idea of having the property or nature of the thing shared in. This is a very wonderful widening of the ordinary meaning. When in ordinary speech, we speak of women as being partakers, or sharers, in a thing, we simply mean that they have equal rights of possession; but no man ever dreamed that they had acquired in any degree the nature or any of the properties of that thing. A few examples from the Scripture show how the Holy Spirit changes the meaning of this word. In the epistle to the Hebrews these passages are pertinent: "For we *are made* partakers with Christ," and "*we are made* partakers of the Holy Ghost." The verb which shows how this "partaking" is accomplished is the same that our Savior used when he said to Nicodemus, "Ye must be born again." This partaking, or being "partakers of Christ and the Spirit," is the result of conversion, and every true notion of that process includes the idea of becoming like God. The Apostle Peter expressly states this great and wonderful fact in very plain terms: "That by these ye might be *partakers* of the Divine nature."

The intimacy of the fellowship thus brought out is very remarkable. There is nothing like it in the fellowship of men. There is a closeness in this Divine participation which is found nowhere else. Our Savior's idea of this is seen in the phrase, "I in them, and thou in me." Paul expresses it thus: "Christ in you, the hope of glory." Peter says: "The spirit of glory and of God *resteth upon you*." This simple, every-day word, "partakers," is thus shown to have a meaning, when used to point out Christian experience, which far transcends our ordinary thought and contains, in that transcendent meaning, a description of Christian experience which is attractive enough to win every soul to its profound enjoyment, if properly contemplated. "Partakers of Christ," "partakers of the Holy Ghost," "partakers of the Divine nature;" this is enough to satisfy the yearnings of every sin-burdened soul.

But this word is used in some other connections that are very attractive. Paul has this sentence: "Which hath made us meet to be partakers of the inheritance of the saints in light." In the epistle to the Hebrews this phrase occurs: "Partakers of the heavenly calling." And St. Peter stands before us as partaker of the glory that shall be revealed. How wonderful are these revelations!

In regard to the fact which is expressed by the word "partakers," we call attention to only one other use of this wonderful word. In the Hebrews we read: "Forasmuch then as the children are partakers of dish and blood, he also himself likewise took part of the same." He was a partaker of our nature, that we might become partakers of his nature. He assumed the flesh to redeem men. He makes men's bodily and spiritual natures his temple, that he may exalt them to the beatitudes of heaven. "Oh, the depth of the riches, both of the wisdom and knowledge of God!"

Letter from Bishop Keener.

THE MONTANA AND COLUMBIA CONFERENCES—THE YELLOWSTONE PARK—GEYSERS AND FALLS.

MR. EDITOR: The Columbia Conference, which met at this place, adjourned on last night. The church in which it met was used for the first time by the Conference, and was dedicated on yesterday out of debt. A beautiful house in all its appointments; finely located, framed, and papered, measuring 60x34, with a ceiling eighteen feet from the floor. I put down the dimensions because they make, acoustically, a perfect auditorium. It is quite a spacious country church. The attendance upon the Conference was good, and the church was crowded every night and all day Sunday. At no point in Alabama, Mississippi and Louisiana, outside of our cities, have I seen a larger congregation in attendance. As some of our "friends" have been diligent in writing up and talking down the work in Oregon and Washington Territory, it is worthy of note that, as compared with seven years ago when at Albany, Oregon, this Conference has undoubtedly gone forward. There were interests of great moment to be considered at its session in connection with Corvallis College. We have had here a large endowment and a sale by the State of Oregon, which yielded the college this year \$10,000 income. This was jeopardized by ill-guarded Conference action in 1884. But it is to be hoped that its prompt rescinding by the Conference of 1885 and the decided steps of this Conference will hold this generous endowment, which is as completely under our control as that of the Vanderbilt.

This new church and the two new churches I visited and tried to dedicate in Montana are the result of the timely aid of the Church Extension Society. I never have felt like making a speech on that platform until now; but here are the visible evidences of the value of that society in occupying and holding a new country. The stimulus which its support gives to the people to build and to build well can not be overrated. With this society and a modification of our policy in respect to men, not only is this border secure, but we may push our selva up into Alaska and out into the Aleutian Archipelago if it be desired. We may learn a good thing from our dear brethren of the Methodist Episcopal Church in respect to sustaining a thin line of outposts. Their Montana Conference is made up of men who belong to Maine, Wisconsin, Ohio and New Hampshire, etc., who retain their Conference relations at their homes, and go out at the direction of the Bishop to occupy these difficult posts. Their membership is unchanged, and they are supported sometimes by their Conference at home. By this arrangement they remain in the Mission Conference permanently, and return home at the end of the year or of several years; so that a man may try this heroic part of the work for a year or two, do good work, and then go back to be filled up.

The Montana work does not occupy so fine an agricultural region as does this Conference. It is rich in mines, with several fine valleys well watered—the Gallatin, the Deer Lodge, the Blitter Root, Willow Creek, etc. The altitude is greater than that of the Columbia. No wheat country can surpass this, and on all sides the valley and the hills are bristling with the golden stubble, beautiful to the eye and suggestive of abounding fullness. With wheat at forty-two cents a bushel, with potatoes and all vegetables in profusion, with berries and fruit—the raspberry, strawberry, gooseberry, the pear, the prune, apricot, apple and peach—and, above all, with a bunch grass that largely sustains stock during the long and cold winter season, it would seem that no country in all these latitudes can offer more attraction to the agriculturist.

At the Montana Conference we had an interesting time, but were as a flock of kids. The six or seven members had to be used in many contributions to make up the several Boards and committees of the body.

The appropriation of the Board of Missions was meagre, like the straw, which barely carries the stock through a severe winter. Bro. Couey will be welcomed by the brethren, every pound and inch of him, and by the good people of Butte, where he is appointed.

Immediately after the Conference, where I preached every day but one, I spent the time before the next Sabbath in the Yellowstone Park. Its principal attractions are these: Geyser basins and the falls and canon of the Yellowstone. In these Geyser basins there are over 3,000 hot springs. About 250 of these are Geysers lifting and jetting columns of water from one to one hundred and fifty feet. I counted from the Upper Basin Hotel 150 distinct columns of steam. The effect was much as if a whole levee of steamboats should blow off steam at one time. Then back in the hills a column here and there rose steadily against the dark green background of the firs. These basins are groups of hot wells, some twenty to fifty feet in diameter, and of unknown depth. The water is a saturated solution of silicate of soda; so that as soon as the water overflows it evaporates, leaving a hard deposit of white silicate which builds itself up in hillocks in the centre of which is the well, or sometimes in hoods, or in small castles. The overflowing of these wells form a river called the "Fire Hole." Occasionally there is iron and sulphur in the water, which gives golden, salmon, red, and green tints to the deposit and adds greatly to the effect of the fountain. Some of these springs are surpassingly exquisite in their soft white corrugated sides and bottom, which contrast richly with the deep sapphire tint of the water; and each spring has a distinct expression—some, whose sides are like Bahama sponges; others, as smooth as polished marble, etc. Standing by a large Geyser, it is steaming, gurgling, boiling; presently it fills up to the lips of its basin, boiling violently; then it seems to work itself up, throwing the water in larger and larger volume and higher and higher until it reaches its highest point, say, of 100 feet, and then subsides as spasmodically as it increased. The falls are a magnificent leap of a small river 200 feet, and the canyon is an abiding terror in the memory of landscapes. But I have exhausted ink, paper and time. Yours truly,

J. C. KEENER.

WESTON, OR., Sept. 10, 1886.

In Memoriam.

REV. R. F. JOHNSON, D. D.
This distinguished Southern Methodist preacher and educator was born in Buncombe county, North Carolina, January 7, 1831, and died at Brookhaven, Miss., August 4, 1886. In those fifty-five years were crowded an amount of labor and a measure of success accorded to but few persons in this life. Endowed with a vigorous physical constitution and equipped with mental and moral qualities of no ordinary character, he combined all the elements necessary to great achievement.

He was liberally educated; attending first Newton Academy, near Asheville, N. C., and afterwards Holston College, in East Tennessee, and Emory and Henry College. From this last named and favored institution of the church he received the honorary degree of A. M. His careful collegiate training developed tastes and habits that in later life eminently fitted him for the work of an educator.

During the California gold excitement of 1849 he joined a company of friends intending to cross the Rocky Mountains and traverse the wild plains of the West in quest of fortune. But the purpose of the young adventurer was changed by the earnest objections of his mother, who could not bear such a wide separation from her noble boy. Shortly afterwards he removed to Mississippi, and before attaining his majority was licensed to practice law. His aspiring spirit was nursed into daring by the grand scenery and stormy grandeur of his native mountains. And to the close of life he most of all delighted to rest and roam amid those "cloud-bannered battlements" of Western North Carolina.

Entering the legal profession in that State at a time when many men of national reputation were leaders at the bar, the prospects were by no means reassuring. But he rose rapidly, and soon won distinction. Energy, industry, study and sobriety, achieved success over the intemperance, gaming and rowdiness so characteristic of that early day. The young attorney proved himself worthy to measure lances with the ablest knights of his profession. In 1856 he was elected to the Legislature from Simpson county, but resigned in 1859 to become a candidate for district attorney, to which office he was elected, receiving a majority of

the votes in every county of the district over three competitors. A reelection he declined, having determined to enter the ministry. While serving as district attorney he would plead his causes during the week in the court-room and preach the gospel on the Sabbath to the multitudes who had gathered at the county town.

His conversion was clear and his divine call to the ministry unmistakable. Though to human seeming the sacrifice was great, he doubted not the voice of God and never regretted his cheerful obedience. He joined the Mississippi Conference in 1859, and at once took rank as a successful pastor and popular preacher. The energy that marked his career as a lawyer seemed to be redoubled under the call of God to preach his word. He was in labors abundant, and fruits abounded. In 1866, while serving as presiding elder of the Jackson district, he was elected president of Madison College, located at Sharon, an institution which had enjoyed large prosperity. In 1867 he was asked to accept the presidency of Whitworth Female College, at Brookhaven, Miss., where he remained until summoned to his coronation in this skies.

Dr. Johnson achieved great and deserved distinction as an educator. He came to Whitworth College when its halls were empty and its prospects paralyzed by debt. By wise administration and the cordial support of the Conference, who regarded him as the man above all others for the place, he soon crowded the college with students and gave it national fame. During the twenty years he conducted the affairs of the institution, nearly two hundred were added to its roll of alumni, while instruction was given to a thousand or more who were unable to complete the course. Such an achievement will never wait for a memorial while the influence of those cultured Christian women shall abide. Out of the earnings of the college he made improvements and enlargements to the amount of over fifty thousand dollars. He erected first a large chapel, and subsequently two massive brick buildings, that will be a monument to his executive ability, distinguished generosity and Christian consecration for all the years to come. He well deserved to be honored as the Nehemiah of Mississippi Methodism.

As a preacher, Dr. Johnson was expository, instructive and practical. He abounded in Scripture illustrations and had marked facility in making the word his own interpreter. He had also an unusual magnetism of voice and manner, and at times soared into the realm of real eloquence.

Dr. Johnson had taste, if not genius, for ecclesiastical statesmanship. In all the Conferences, from the lowest to the highest, he was wise in counsel and full of practical suggestion. He was a fine parliamentarian and an authority in his Conference on questions of law. In the General Conferences he was held in high esteem and commanded generous attention when he arose in debate.

In his home our brother was loved to adoration, and there he found perfect happiness. He leaves a widow and a large family of children to treasure his precious memory and emulate his many virtues. To them and to the church he bequeathed the legacy of a good name and a noble, generous life.

As a patriotic, public-spirited citizen, philanthropist, educator and divine, his death has entailed sad loss upon Church and State. We mourn his early fall, for a prince and leader in Israel is gone. His life was a succession of brilliant achievements, and his memory will be a perpetual inspiration. He died in the triumphs of the gospel he had so lovingly, faithfully preached. Without a cloud in his sky or a tremor of fear in his faith, he passed into the realms of unfallen light.

CHAS. B. GALLOWAY.

Many persons in Mississippi and out a few in Louisiana will read the following from the Pacific Methodist and be carried back to "days of old lang syne":

We were pleased and surprised to meet the venerable Judge D. O. Shuttuck on Montgomery street a few days ago. His form is bent with years, but his voice was steady and his eye had the old-time look of strength. He had come from his Southern home on business and returned the same day. He asked us to give his love to the brethren.

We have received the following sad notice:

The wife of Rev. A. P. Sage, of the North Mississippi Conference, died at Eureka Springs, Ala., on Monday, September 20. She was an excellent, cultivated, refined Christian lady, and was ready for change. She suffered long and patiently in full hope of a glorious immortality. Yours,

S. E. ADAMS, D. D.

G. L. GIBSON.

Progress of Prohibition in Mississippi.

This progress is one of the most enterprising things in the history of our State. Although Mississippi was the first Southern State, and, with two exceptions, the first in the Union, to set up organic temperance yet, like the rest, we have been able in that form, to do no more than back the tide a little, so as to prevent society from tumbling headlong into revolutionary ruin. Yet prohibition can not be said properly to be as yet years old among us. It may be dated at a State Convention held in Jackson in July, 1854. That convention gave encouragement, but not assurance. From that time some of us have been active—men and women. Last winter our Legislature passed what is called the Local Option law, by which we vote "license" or "no license" by counties. That is, we and dry. Thirty counties have voted. No more elections can be held before February, 1887. Of those counties in which elections have been held, they are even—fifteen wet, fifteen dry. As to the popular strength and commercial importance, they are about equally balanced. There are forty-four counties yet to vote. This will, no doubt, be done early next year.

These elections surprise everybody. None of us expected to carry prohibition in more than a few counties. We hoped to give the battle a start. The whiskey men predicted that we could not carry a single county. In Yazoo county the only reply we received was a smile of defiance, and we voted by 229. As to a comparison of the majorities, wet and dry, in the thirty voting counties, I am not prepared with the figures, but presume there may be no great disparity. So much for the *status quo*. Now for the prospect.

The counties which have voted are certainly dry for two years at least. No license can be issued, and the penalty for selling without license is summary and severe. The fashion of pay the fine and go along is played out. Must go to jail. One of our old dealers is in jail now, as understood. But the counties which are very differently conditioned. They are legally wet; but this gives no assurance whatever that whiskey can be sold therein. This election gives no license; it merely makes it possible to obtain a license if they can get it. Several of the counties that voted wet are known to be dry as the driest. To get a license in a wet county is now much more difficult under our present law than before. In many counties it can be had. Before the election in Yazoo no license could be had in that county out of Yazoo City, because it cost a thousand dollars, and no one could afford it. Under the present law, in a corporate town, or superior's district, the applicant must first procure a petition signed by twenty-five freeholders. In most cases this is impracticable. In towns are mostly small, and in the country twenty-five land owners sign a petition will not be so easy to find. Then the prohibits have thirty days in which to counter-petition. If he gets the direct petition.

Again, a number of the non-voting counties are already partially dry under provisions of the old law. Again, public sentiment is undergoing rapid change from wet to dry. These changes are mostly among the better classes. It is quite presumable that many of our County and Town Boards who have heretofore given licenses would not do so again. There are, no doubt, thousands of men who a year ago, or even six months ago, would have signed a whiskey petition, and did so, who would not do so again. On the whole, it must be fair to conclude that more than half the State of Mississippi has, in the various ways, dried up in the last ten months! Who could have anticipated such a thing eighteen months ago? A retrospect of these things looks truly marvelous.

But the end is not yet. Prohibitionists feel strong. We are backed up well by the people, and still better by the right! We preachers are learning how to preach whiskey—how to pray it. We don't recognize any "difference of opinion" about it. We don't recognize a right to think about it. There are some subjects which men have no right to "think" and whiskey is one of them—whiskey is crime. We are waking up the subject. We are radically re-arranging. We would rather have ceased gambling than licensed whiskey. Better have licensed no liquor than licensed whiskey. To license a steaming, no-whiskey, would not do us half the harm as to license a steaming, no-whiskey, and we are going to understand things. I don't think the existing license in the wet counties can be renewed. New Orleans County Supervisors and

Christian Advocate.

Marriages.

AYCOCK-LILES.-At the residence of the bride's brother-in-law, W. H. Whitehead in Smith county, Miss., by Rev. A. D. Miller, Mr. W. L. Aycock, of Scott county, Miss., and Miss Liles, of Smith county.

COLEMAN-CARUTHERS.-In the Methodist Church, in Gumbo, Miss., at seven o'clock, Monday morning, September 13, 1886, by Rev. W. T. J. Sullivan, Mr. R. K. Pope Coleman and Miss Lydia Caruthers, both of Panola county, Miss.

Obituaries.

AINSWORTH-THOMAS E. AINSWORTH was born August 17, 1832, and died at the home of his half-brother, near Newburg, in Copiah county, Miss., August 17, 1886, aged twenty-four years.

Just a short while before his wife died, leaving him then in a very low state, with fever. Soon after the death of the wife I visited the sick brother and received him into the church. He professed conversion, and, like long or soon, he said he wanted to live for the service of God. But God knew best; so, through his widow, he saw fit to take him from us, but not without hope, for just before he died he said that he felt happy in Jesus, and his only sorrow was that he had spent so much of his life in the service of the world, and at the last God, through his mercy, was willing and ready to forgive his sins and save him to eternity. Oh, what a glorious time we would have if only the poor dying sinners all over this country could just see their condition and repent in time, knowing that in eternity there is no chance for salvation, though they repent as did the rich man of whom Christ tells us. Bro. Ainsworth leaves two children. By his request they were dedicated to God by baptism. His desire was that they might be raised properly and make useful persons in this life, and that in the end meet around the throne of God.

M. L. R.

KEMP-MAT S. KEMP (nee Davidson) died in Livingston parish, August 19, 1886, aged nineteen years. She was a well-known sister from her earliest infancy. With me she was always an especial favorite. She was a bright, joyous, loving nature, and was loved by all who knew her. She always respected God's laws and his people; and one year ago she came out on the Lord's side and united with the Methodist Episcopal Church, South, and turned her back completely on the frivolities of this world. She had often told me that she intended to join the church, but not until she felt sure that she could live in accordance with her church vows. These words, I am happy to know, she kept to the very letter. It is sad to have one so young, and who, if spared, might have done so much for the cause of Christ, called from among us, but he who rules all things saw best to remove her; and while we mourn her loss, we bow in submission to his Divine will. We mourn not as those without hope. God has called her home to rest, and we have the blessed assurance that we may meet her again in that "city whose builder and maker is God." May God comfort the young husband, the mother, sister and brothers of our deceased sister, and may they rely on his precious promises, and themselves for the glad meeting and reunion that is promised to his people!

L. Z. Q.

DUGGIN-An obedient son and an affectionate brother was JOHN C. DUGGIN, the second boy of four brothers-all children of Bro. Daniel and Sister Sarah Duggin. John C. Duggin was born in Sabine parish, La., February 9, 1867, and died at his father's residence, in the same parish and State of his birth, August 27, 1886. He was so full of promise and so young to die at the age of seventeen years, six months and eighteen days.

He was a good boy and took a delight in obeying his parents. Though not a member of the church, just two weeks before he died and before he took sick he told his mother that he was going to join the Methodist Church at the next meeting. To him the next meeting on earth never came. During his sickness he often called upon his Savior, and he took him up higher to join the church of the blood-washed throng. He, no doubt, is happily "waiting at the beautiful gate" for his sorrowing parents and dear ones left behind, who loved him so much while he was on earth, and is filling a higher mission to-day than he had while he was here. His mother and father will grieve for him, and dear ones will miss him; but they should not wish him back. Heaven comes nearer to us, and grows more attractive as we think of the loved ones who dwell there.

J. M. FRANKLIN.

SMITH-Resolutions of respect passed by the Juvenile Missionary Society of Crystal Springs station at their meeting, September 5, 1886:

Resolved, That we commend our heavenly Father, in his wise providence, to take from us our beloved president, MAGUIRE SMITH, who died August 10, 1886; therefore, be it

Resolved, That while we mourn her loss, we bow with meek submission and say, as she so often said in her last hours, "Thy will be done."

Resolved, That we sincerely sympathize with her bereaved family, and pray that the God of consolation may comfort and sustain them in this great sorrow.

Resolved, That a copy of these resolutions be spread upon our minutes, and that we ask their publication in the Crystal Springs Meteor and the NEW ORLEANS ADVOCATE.

T. B. H.

RATCLIFFE-Died August, 1886, near Washington, Adams county, Miss., LITIA DAVIS, only daughter of Horton Ratcliffe.

She faded with the autumn leaf, like them, her dust is mingling with the common clay; but her glorified spirit is to-day chanting the praises of her Redeemer. As a friend and relative, we deeply sympathize with the stricken father and loving brothers in this, their hour of deep affliction.

COUSIN NATE.

LEWIS-WILLIAM LEWIS departed this life November 24, 1886. Bro. Lewis was a man of benevolence. His early home was in Alabama; but he removed first to Mississippi, thence to Lake Providence, La., where he died. He was a loving husband, an affectionate father, a good provider for his family. But he has gone! His spirit has taken its everlasting flight to its long-sought home. He leaves a wife and daughter to mourn his loss. Let the Spirit of God comfort them!

M. S. J.

ELLIOTT-Died at his home, near Starkville, Miss., August 9, 1886, JOHN A. ELLIOTT. He was born in Shelby county, Ala., 1811. He was a pious member of the Methodist Church. His death cast a shadow of sorrow over the whole community; but it is within the home circle the stroke falls heaviest. He leaves a wife and four children-all married and members of the church. Bro. Elliott was willing to die, but expressed a desire to live, if it was the Lord's will, to raise and educate a grandson that was given him when an infant. I was not permitted to visit him in his sickness, but visited the family before and since his death; and oh, how we miss him! May the Lord bless and care for his wife and children!

W. T. BARNETT, P. C.

SHELLEY-WILLIE EVAN SHELLEY, son of W. L. and M. C. Shelley, was born in Copiah county, Miss., December 21, 1863, and died August 5, 1886. The blessed Jesus who said, "Suffer the little children to come unto me," has taken Willie to himself; and the fond parents and grandparents say, "The will of the Lord be done."

IRA D. ROBERTSON.

MISCELLANEOUS.

WEST BROOK, NORTH CAROLINA, Sept. 6th, 1886.

Dr. A. T. SHALLENBERGER, Rochester, Pa. Dear Sir.-The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria. Respectfully yours,

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:

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REV. W. L. C. HENRICHT.

THURSDAY, OCTOBER 7, 1886.

Briefs.

Another patient man has been engaged upon a tedious work. He says that out of 792,444 words composing the revised Bible, 721,672 are the same as those found in the edition of 1611. Only nine per cent. have been changed. If this is true, it shows two things: the accuracy of the old translation; the English of to-day is pretty much as it was 275 years ago.

The following from the Christian at Work has afforded us an interesting theme for inquiries and meditations. It may do the same for some of our readers.

As regards the three leading denominations in Scotland, the following abstract of figures has been published: Established Church, 564,445 members; contributions, \$1,832,150; Free Church, 329,541 members; contributions, \$3,130,140; United Presbyterian Church, 177,517 members; contributions, \$1,950,980.

Dr. Lyman Abbott says a man may start from City Hall Park, in New York City, and walk to Union Square, a distance of two miles, on a hot summer's day, and the only place he can get a drink of water is a bar-room, and he suggests that every licensed liquor shop in the land be required to establish in front of its door a fountain of cold water. Every man ought at least to have his choice. We have often wondered why city governments did not provide drinking water at regular intervals all over the city for thirsty foot-passengers.

According to statisticians, the increased per centage in the consumption of distilled liquors in this country from 1840 to 1880 was more than double the increased per centage of population, and during the same years the rate of increase in the consumption of beer was nearly eight times as large as the increase of population. To put this in figures: The increase in population was 217 per cent., the consumption of liquor was 400 per cent., and the consumption of beer was 1,675 per cent. "It is time for thee, Lord, to work."

The London Methodist Times says that it is asserted that the Home Office has recently issued orders to the police throughout England to put down all open air meetings and services. The Home Secretary is a Roman Catholic. The case of two lay preachers, "summoned for obstruction," has gone before the court of Queen's Bench, and it is a most important case for the Lord's cause. The Times says, "We must move heaven and earth to prevent either the Home Secretary or the police from having power to put down open air preaching." A long time ago God said of his church, "I have chosen thee out of the fires."

Mr. Wesley's Journal is most interesting reading, because it gives the best insight to the great man himself. In it there are many observations which show that Mr. Wesley was one of the finest of humorists. Take this case. Mr. Wesley, at one time, had a travelling companion named Michael Fenwick. This man's egotism got the better of his judgment on one occasion, and he complained to Mr. Wesley that though he was his constant companion, his name never appeared in the Journal. In the next number this record was read: "I left Epworth with great satisfaction, and about one preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hayrick." That was humor administered as an antidote to egotism.

It is said that forty years ago De Tocqueville pointed to the city as the great menace and peril to American civilization. Some facts go to show that this may not be a false prophecy. One-fourth of our population live in cities. The majority of this one-fourth is foreign born and the children of foreigners. Church accommodation has not kept pace with the increase of population. The greater portion of the city population is homeless. The sanitary condition of the cities, at its best, is simply appalling. The unemployed people in the cities would make an army greater than that of Xerxes. The saloon flourishes in the cities. The cities are the centers of political corruption. This is a dark picture. There is only one remedy. That is, the evangelization of the cities. This is the work for the American churches.

Be Ye also Enlarged.

In every department of life there is a growing enlargement. All the arts are enlarging. All the sciences are growing. Scientific truth is enlarging most wonderfully. Astronomy has surveyed the depths above; and geology has gone down below. Geography tells us much more today than it did twenty years ago. History shows us reaches of vision from which our fathers were shut out. The telescope in one direction, and the microscope in the opposite, have opened vast fields for investigation, of which a former generation could have no conception. Progress, development, enlargement; this is the one thing common to all the varied movements of human life. The genius of the age is pervading through and through with the restless spirit of investigation and discovery. This spirit is never satisfied with present attainments, but rushes on "from conquering to conquer," and when it comes to limits impassable, instead of sitting down and weeping for more worlds to vanquish, it turns off in another direction and lies on in its conquering career. It is fearful to conjecture what may be the result of all this in the next quarter of a century, unless enlargement and progress in another sphere of human life shall keep pace with it.

There has not been the same enlargement in the sphere of the spiritual as in the material. While there have been in every age great souls whose spiritual natures have towered above those around them, like tall mountains rising sheer from the plain, there have not been many such. While the religious world is characterized by a most wonderful activity, and church work is carried on in great earnestness, a deep-seated man would hardly say that the age is noted for a very deep spirituality. There is a good deal of it; but it seems to be superficial. There is, perhaps, more than ever before; but still it does not pervade thoroughly the secret sources of human conduct. Individual experience in Divine things is not as clear, nor as sharply defined, nor as really realized as the New Testament seems to teach that it may be. The field for enlargement here has no limits. It is as boundless in one direction as the nature of God. It is limited in the other direction only by the capacities of the soul; but those capacities are susceptible of infinite expansion, so that, practically, this field is limitless.

The apostle's injunction is always applicable in this sphere, because of the enlargement of experience in the grace of God; it may always be said with truth, "And yet there is room." In his word God has opened this field to our vision, and said, "Go up and possess the land." As Abraham walked up and down in Canaan, and felt that he was at home wherever he pitched his tent, so the Christian enters this region of experience in grace and walks to and fro and feels himself at home, because he is with God. But he must move. He has something to do. Enlargement comes from investigation. Growth is the result of a combination of processes. The astronomer uses his telescope. The geologist studies the rocks after they have been pounded to pieces by his hammer. The chemist uses his crucible and retort and fire, and by these means knowledge is increased, and thereby comes enlargement. So in experience in spiritual things. The word is, "Be ye also enlarged." The discoveries of Christian experience thrill the soul with a joy greater than that which a newly discovered star brings down through the glass into the soul of the astronomer. Just like the star, the great blessings were shining in the far-off depths before; but we had to be enlarged in order to reach it. God does not create stars to-day in order that our astronomers may discover them; but he made them in the beginning, and the scientist has just grown large enough to reach up to them. God does not create to-day special blessings for our individual experience; but his grace has always been as broad and beautiful and beneficent as his own great nature. The special blessing is realized because of our enlargement. We have grown up to it, and the fact of its reception by us is the best evidence of our enlargement.

"Be ye also enlarged," says Paul. The larger we become the more blessings we come in reach of, and the greater is our capacity for their enjoyment. The astronomer of to-day is familiar with suns and systems that were unknown even to La Place and Newton. Why have not the discoveries in Christian experience kept pace with those of the astronomers? Can we conceive of a limit to the universe, and, therefore, a time when the astronomer shall close his instrument because he has reached the limit of all effort? Neither can we conceive of a limit to the discoveries of Christian experience as long as

these sentences stand in the Divine word: "Be ye perfect as your Father in heaven is perfect," and, "Be ye also enlarged." Reader, think on these things and grow up and out toward God.

The Truth About Foreign Missions.

The cause of missions is more than ever stirring the heart of the church. For example, look at this number of the Advocate, containing articles from different men in different sections of the country upon different phases of the subject, and all of them coming into this office at the same time, and all of them unsolicited except one. Does not this show the trend of the thought of the church? To make this number of our paper a missionary number, we present our readers with the following:

Mr. Nesbet publishes this month a pamphlet which ought to produce a greater sensation even than "The Bitter Cry of Outcast London." That threw a fierce light upon Christian failure in London, this exposes with equal vividness Christian failure everywhere. It is entitled "A Century of Protestant Missions," and comes from the pen of the Rev. James Johnston, F. S. S., who has already given remarkable evidence of special ability to deal with statistics. Fifteen years ago a statistical pamphlet of his on the "Religious Denominations in Glasgow" led to the erection of many churches in that great city. And his pamphlet on "Our Educational Policy in India," in 1871, led to an epochal improvement in our Indian system of education. We pray that the pamphlet before us may exert a yet greater influence, may indeed startle and arouse the churches of this realm as effectually as the writings of Hume "awoke" Kant "from his dogmatic slumber." The figures which Mr. Johnston collects are sufficiently appalling to electrify Christendom. But, first of all, he shows that the results of missionary enterprise during the last hundred years have been as great as could be reasonably expected from the methods employed, and the stunted liberality, faith, and prayer of the church. Languages have been learnt, and in many cases reduced to the first time to written form. The Bible and Christian tracts have been translated into more than two hundred languages. Eight hundred and seventy thousand adult converts are now in full communion with the Protestant Churches. These, with their families and dependents, number in the aggregate at least 2,500,000 souls transferred from heathenism to a Christian environment. Best of all, this multitude includes representatives of nearly every nation under heaven. Christianity has thus been proved to be the power of God unto the salvation alike of the most degraded savages and of the highly civilized peoples of the East.

But at this point our triumphing must cease. Mr. Johnston wisely begins with these great facts, which absolutely forbid despair, before he invites us to face two other facts which, if they stood alone, might paralyze our hopes. The first of these appalling revelations is found in the statement that, although Protestantism has gained 3,000,000 of converts from heathenism during the last hundred years, the number of heathens in the world has increased during the same period by at least 200,000,000. Three millions seem a large number, but relatively to the rapid increase of heathen populations, three millions is merely a drop in the ocean. He that hath ears to hear let him hear. There are at least 200,000,000 more heathens in the world to-day than when Carey and Coke inaugurated modern Protestant missions. The next fact which Mr. Johnston establishes is, if it be possible, even more humiliating. The swift advance of heathenism is not due merely to the natural growth of the population. The adherents of Brahmin, Buddha and Mohammed can boast of more numerous converts to their creeds than the missionaries of the Protestant Churches. Hinduism is not, strictly speaking, a missionary religion like Buddhism and Islam. Nevertheless, for every convert to Christianity which Hinduism has lost, it has gained a thousand from the aboriginal tribes of India which it is constantly absorbing. It stoops to the poor aborigines in a way from which our stiff and repellent Anglo-Saxon pride may learn some invaluable lessons.

Buddhism is making marked progress among the tribes of the north dependencies of China, and it adapts itself vigorously to those who have developed the tendency of the Chinese, planting its strange temples on the Christian soil of Australia and America. But the most extraordinary progress of all has been achieved by Mohammedanism. In certain parts of Africa it is spreading with amazing swiftness, taking possession of entire countries in the course of a few years. The same rapid advance is witnessed in the Indian Archipelago, especially in the Dutch settlements. It also makes constant and numerous converts in India.

It is extremely humiliating to learn that many of the "low castes" in India, and of the "savages" of Africa, prefer Islam to Christianity, because Islam offers to those who embrace it democratic equality and brotherhood, while too many Christians still exhibit the social pride and caste distinctions which they nominally repudiate. The fourth fact which Mr. Johnston establishes is that the Protestant Churches have ample resources, both of money and of men, to change the whole aspect of affairs, and to evangelize the world. As we have already said, no man need be stunned by the awful facts we have now briefly named. In spite of all our laziness and all our selfishness, and all our cowardice, God has so ordered

the course of events during the last hundred years that we are well able to conquer the whole heathen world in the name of our Lord. What we have done proves what we might have done if we had provided ourselves with the two human essentials—a daring policy and plenty of money. We mention the policy first, because that will always command all the necessary funds. But missionary societies have been demoralized by the dreadful thing which common-place and lazy people call "prudence," but which John Wesley described as "that mystery of iniquity which we should 'openly defy.' We have had plenty of 'prudence,' 'wisdom,' 'caution,' 'common sense' and 'business principles.' May God in his mercy now grant us some fire, enthusiasm, audacity, love, faith. Money is not the difficulty. A nation that can afford to spend annually \$12,000,000 on theatres, \$13,000,000 on tobacco, and \$124,000,000 on strong drink has plenty of money for the most gigantic missionary enterprises as soon as our Christianity is sufficiently intense to reach the national heart and conscience.—London Methodist Times.

Doubling for Missions.

Our Discipline requires each Annual Conference to organize its Board of Missions, and also makes it the duty of that Board to "arrange for holding anniversary meetings in each presiding elder's district in the interest of foreign missions, and by such other means as it may choose to disseminate missionary intelligence among the people." Our law makers rightly presume that knowledge upon the great subject of missions must precede and inspire the missionary activity of the church.

About one hundred years ago modern missions took their rise. John Wesley, Thomas Coke and William Carey then began to stir the Christian world afresh as to the duty of giving the gospel to the heathen. The spirit of Methodism was essentially and pre-eminently from the first a missionary spirit, beginning always at home and spreading always abroad. A century ago the Christians in the world numbered about 174,000,000; now they number 400,000,000. Protestants have increased from 44,000,000 to 160,000,000; Greek and Eastern churches, from 30,000,000 to 85,000,000; and Romanists, from 100,000,000 to 195,000,000; their respective per cents. of increase being about 204, 183, and 95. Thus Protestantism is shown to increase nearly three times as fast as Romanism, and nearly as fast as the other two put together. It is also stated on good authority that the entire Christian population of the world is increasing with considerable more rapidly than the non-Christian. There are about one hundred missionary societies in the world.

What part is the Methodist Episcopal Church, South, taking in the Christianizing of the world? She has fourteen mission fields under her care, viz: China, Brazil, Central Mexico, Mexican Border, Indian Mission, Florida, Western, Denver, Montana, Columbia Conference, Pacific Conference, Los Angeles Conference, Northwest and West Texas Conferences and Japan. In foreign fields we have thirty missionaries and more than 200 native preachers and helpers, besides thirty missionaries in the Indian nation. Among the English-speaking population of the United States the Board support, in whole or in part, 120 missionaries, and among the Germans, twenty.

The Board owns property in foreign fields valued at about \$570,000, one-half of it acquired in the last four years, and \$140,000 worth of which was contributed by the several missions. About one-half of the above is in churches, and the other half in school buildings, parsonages, hospitals, mission headquarters, and the like.

The policy of the church is to accompany the preaching of the word by such scholastic instruction as may be practicable. From the beginning the church and the school-house have gone together in Methodism. Hospitals, too, are established in heathen lands that souls may be reached through attention to bodily wants, even as was done by our blessed Savior. Some of the schools and hospitals are becoming self-supporting. Through these agencies the foreign fields are open to laymen as well as preachers. Christian physicians and teachers become efficient aids in evangelizing the heathen. The Woman's Board of Missions, though organized but a few years ago, is a mighty helper in every foreign field. It raises and expends almost one-third as much money as is brought in by the old machinery, and that, too, without hindering the work of the parent Board. The work of our missions is reported as progressing, more or less satisfactorily, in every field. The church now wants fifty cents a member for foreign missions. We have not yet reached thirty cents a member, but have been advancing. The whole church pays about thirty-three cents per member for both foreign and

domestic missions. Louisiana Conference pays twenty-six cents; North Mississippi, twenty cents; and Mississippi, only seventeen cents per member for missions. Surely upon the inauguration of a new mission in Japan, under the leadership of our own Dr. Lambeth, Mississippi can and will do better in missionary contributions. Let us try. Let us all join the doubling proposition, and then Mississippi will come up to the average of the church. W. L. C. H.

The Missionary Spirit Inseparable from a True Christian Spirit.

The heart of the church is stirred to-day as it never has been before by the subject of Christian missions. The grand movement is going "forth conquering and to conquer." The declaration of all the churches shows this from the inspiring alliteration of the Northern Methodists, "A million for missions," down to the utterances of the least active denomination. Every one who does not keep abreast of the thought and the movement of the age in this direction ought to be "labored with;" not so much to secure his help as to help him to an enlightened appreciation and performance of duty.

To be devoid of the missionary spirit is to be devoid not only of all appreciation of the grand inspiration of evangelizing the world, but to be devoid also of one of the fundamental characteristics necessary to the make-up of a Christian. No soul of man enlightened by the Spirit and delivered from the power and dominion of sin can possibly refrain from yearning for the salvation of every other soul. If the propagation of Christianity has no interest for him, and the introduction of its illumining power into the regions beyond does not thrill his soul, it argues a radical defect in his own religious experience. The absence of a yearning pity for souls still under sentence of eternal death is an incontestable evidence that spiritual apprehension is deadened; that things which are seen blot from the vision things which are not seen, and that he who once had a name to live is now dead. The missionary spirit should, then, no longer be regarded as a sort of additional experience attained unto by the special few who go out to labor in foreign lands, or are in some way operating in missionary enterprises. On the contrary, it must be understood as inhering in Christian character as one of its integral parts. There is no Christianity without it. Indeed, to asseverate that there is no Christian without it would not be assuming untenable ground.

The Christian spirit is a liberal spirit; its possessor looks not only upon himself, but upon all that he has and is, as belonging to God, and as subject to the Divine will and requisition. Whenever a man meets a claim for foreign missions with any such apophorism from the ethics of covetousness as, "Charity begins at home," or, "The Greeks are at the door," there is good reason to believe that such sentiments are the inspiration of the god of this world rather than of him who gave his life a ransom for all. The Christian spirit is an unselfish spirit; it can not exist pent up in one's own circle. If it begins to be content solely with the welfare of its own, this is an unmistakable sign that it has come down from the high plane of Christianity, and is occupying the groveling sphere where the chief concern is, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" The missionary spirit is one of the standards by which Christian life is to be tried. If this element be wanting, it falls irredeemably short of the mark of the high calling; by that very token it ceases to be worthy of that grand, distinctive appellation.

The question, therefore, for every individual Christian to ask himself is not, Can I afford, in addition to the care of my own soul, to devote attention to the salvation of the heathen, but rather, Can I secure the salvation of my own soul if I neglect to respond to the cry, "Come over and help us." It is not, Can the heathen be saved if I do not send the gospel to them? but, Can I be saved if I am unmindful of this duty? The sending or the not sending concerns not the heathen alone; indeed, they may be saved without sending through "that light that lighteth every man that cometh into the world;" but it more vitally concerns him who might be the sender, and yet neglects to send, for of him it is said, "Whoso faith this world's good (much more hath the gift of eternal life) and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God" in him.

"Now, if any man have not the spirit of Christ, he is none of his."—1 Cor. ii. 14.

Address of State Prohibition Executive Committee.

To the People of Louisiana.—The first State Prohibition Convention for Louisiana was held at Shreveport, in September of last year. We, the undersigned, were appointed by the chairman of the body as the State Executive Committee. As such, it becomes our duty to call a second State Convention to the place being Minden, La., on the time 9 A. M., Tuesday, October 20, 1886.

It is desired that this convention like the one of last year, be wholly unpartisan and unsectarian, and that, as nearly as possible, it represent the temperance sentiment of the entire State. It is hoped, therefore, that all citizens, white and colored, who desire the overthrow of the liquor power and the triumph of local option and prohibition in Louisiana will promptly take the necessary steps to be represented in the forthcoming convention. Let the friends of the cause in every parish call at once through their parish pastors a mass meeting of the friends of temperance to assemble at some convenient point for the purpose of selecting two good men from the number to go to Minden as delegates from their parish. Let every temperance organization in Louisiana send one or more delegates to the Minden Convention. Let all the churches, Catholic and Protestant, Jew and Gentile, white and colored, meet at an early day and send a delegate each to the Minden Convention. Let all who are interested, and what thinking man or woman in Louisiana is not interested?—beside themselves to make a success of this effort to gather in convention a full representation of the Louisiana sentiment of the rapidly increasing temperance army.

Georgia leads the Southern column, followed by Mississippi and other progressive sister States. Louisiana homes are as dear and Louisiana people as intelligent anywhere, and she can not afford to be one whit behind her sisters in this, the grand moral movement of the age. The demand is imperative upon all sons and daughters to make earnest, active, sustained effort to redeem her from the demoralizing curse of the liquor traffic.

There is no need of the astounding facts and figures which make up the awful indictment against the license liquor business being presented here in amazing detail. The inflamed word of the "all-absorbing, super-addicting, fruitful mother of all iniquity and mighty ally of all that is base and destructive to human lives and destructive to human bodies and souls, is felt in every community and neighborhood of our State, and scarcely a family has escaped its blighting touch. The cry for deliverance comes up from all quarters, and the friends of temperance reform are invited to meet and deliberate and do whatever ought in their best judgment to be done to rid our land of that curse of our State, and scarcely a family has escaped its blighting touch. The cry for deliverance comes up from all quarters, and the friends of temperance reform are invited to meet and deliberate and do whatever ought in their best judgment to be done to rid our land of that curse of our State, and scarcely a family has escaped its blighting touch. The cry for deliverance comes up from all quarters, and the friends of temperance reform are invited to meet and deliberate and do whatever ought in their best judgment to be done to rid our land of that curse of our State, and scarcely a family has escaped its blighting touch.

The following railroads will carry delegates on terms as below stated: Vicksburg, Shreveport and Pacific railroad—round trip tickets to Shreveport or Minden Junction at five cents per mile; Minden Tap—half fare. Reduced rates will be secured in due time from the other railroads, and it is hoped that all the friends of the cause will avail themselves of them.

(Signed) JNO. T. SAWYER, Chairman.

S. H. WERLEIN, Secretary.
WILMOT H. GOODALE, For State at Large.
L. S. JOHNSON, 1st Cong. District.
S. M. ANGELL, M. D., 2nd Cong. District.
J. Y. GILMORE, 3rd Cong. District.
JUDGE L. E. CARTER, 4th Cong. District.
PROF. A. C. CALHOUN, 5th Cong. District.
LYMAN H. WINNEY, 6th Cong. District.

NEW ORLEANS, Oct. 4, 1886.

N. B.—The press throughout the State will please publish the foregoing, and so help on the cause of the people.

A SPECIAL NOTE.—We call the attention of parents and school teachers, who read our paper, to the articles in this number as worthy of special reading. They are, "School and Schoolchildren," from the Independent, and "Problems in Education," from the Citizen. Our young people are specially requested to read carefully the two articles, "The Orderly Habit," from the New York Christian Advocate, and "Enjoy School," from the Youth Companion.

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TRUE SYMPATHY.

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words never be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sing by way of child of song,
Raise it—do not let the singer
Walk deserved praises long.
Why should one that thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it—do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them—and thus by the sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

Editorial.

Progress in Medical Science.

A very appreciative and instructive article has appeared in Fortnightly Review, on the question: Is Medicine a Progressive Science? There are two views held on this question. Those who do not see the difficulties in the way of progress nor limitations which bound every science, and who yet see that there is a vast amount of suffering and disease among men, very readily reach the conclusion that there has been very little, if any, progress. They see that remedies, whose praises have been on the tongues of the physicians, have been discarded by the profession as worthless. They see system following system, and theory treading close upon theory in endless succession. They see modes of treatment yielding brilliant results to-day, and tomorrow utterly failing. They see that science is developing much more rapidly in the art of killing than in that of healing—that a gatling gun will kill more people in a day than the whole medical faculty will heal in a lifetime. They look at these facts, and then render the decision accordingly: that medicine is not a progressive science. There are some people who even go so far as to aver that medicine is not a science at all. They say that while the elementary principles are as certain as any scientific truths, the application of these principles in the investigation and treatment of disease can never amount to a certainty as to cure. The proper diagnosis of certain forms of disease can not be made until the patient is dead, and it is a continual perplexity to the physician that the remedy that is efficacious in one patient utterly fails in another patient suffering from the same malady. Hence there is very little certainty, and this overthrows the claims of medicine to be a science. This class of people say that the test and only "test of a science is the possibility of predicting the phenomena belonging to its domain." The science of astronomy is certain enough to be able to predict the time of an eclipse to a second; but the doctor can not always tell beforehand the precise effect of the drug which he administers. While opium produces sleep in many cases; in other cases it produces the opposite effect. So that, outside of a few fundamental truths, the science of medicine occupies a region of mere probability; and there

is not much likelihood that it will ever rank among the exact sciences.

There is another class who believe that, in spite of all difficulties and limitations, medicine has progressed. They arrive at this conclusion by a study of the history of the profession. Nor do they need to go back very far in this history. An ordinary lifetime is sufficient. It is but a short time since the physician's diagnosis of heart and lung disease was scarcely anything else than conjecture. The instruments now in use render it as easy to detect a diseased heart or lung as a broken leg. Then ignorance of the laws of hygiene turned jails and hospitals into pest-houses. The mortality from small-pox was simply appalling. Fracture of a limb was almost certain to end in the loss of it entirely. The various instruments invented for the profession have been the principal means of this progress. The stethoscope, the ophthalmoscope, the laryngoscope and the microscope have opened to the profession fields of vision of which the older physicians had no knowledge whatever. Examinations of disease by these instruments, in their particular spheres of operation, enable the physicians to diagnose the case with a higher degree of certainty than ever before. The progress in surgery has been very great, and the introduction of anaesthetics into this branch of medicine has softened its dangers. The use of the antiseptic method in dealing with wounds has increased the number of recoveries.

There has also been a vast improvement in the preparation of drugs, so as to be able to utilize the active principle in each. Less physic is given; but it is given with a clearer purpose. The origin of disease is not such an impenetrable mystery as formerly. Many of the processes by which diseases are produced are clearly known, and the practical importance of this knowledge is incalculable. Hygiene, with its wonderful train of blessings to the human family, is quite modern, and promises to enter every apartment of life and every department of labor with its benedictions. The progress here is simply immense, and yet this province of medical science is just beginning to exert its influence. It is the expansion into a science by thoughtful and painstaking men of the old proverb, "An ounce of prevention is worth a pound of cure." Hygiene is felt to-day almost everywhere, and its ultimate purpose is to control everything in the interests of a healthier humanity. And we can readily conceive of a progress so large in this direction that it will enable this child of medical science to annihilate its own mother; for when everything can be prevented, there will be nothing to cure. We do not think it a very debatable point when we say this seems to be the tendency of all kindred sciences—that is, the nearer they approach to perfection, the nearer they come to their own destruction.

Now, this progress has been made in the face of difficulties, the like of which confront no other profession. The matters with which medicine has to deal are more complex and abstruse than those of any other science. There has been the grossest ignorance to enlighten and the deepest prejudices to uproot, and the wonder is that the progress has been as great as it is. We take it that one of the greatest difficulties in the way of the progress of any science is the fact, that most of those who take it up do it for a livelihood. They are denied the privilege of pursuing truth for its own sake, because they are dependent for daily bread. They have neither time nor means for independent investigation. They are chained to a daily routine of practice, and that holds them back from original research.

Taking all these things into the account, we can balance the scales and see clearly that medical science has made advances, and the human family has reaped large benefits from those advances. This is so plain that the church is availing herself of the great fact, and when she sends her missionaries abroad, she sends her physicians along with them to alleviate the physical sufferings of those whom she converts to Christianity.

To the Church Makers.

Nothing, I presume, has had more varied discussion in the Christian world than the organic form of the church and the mode of worship or code of manners before God. Yet it occurs to me that nothing less simple or easy to adjust when we refer to a few simple facts.

When Moses went up into the mountain with God he received a pattern, concerning which he was told to make everything just exactly like the pattern. As the result of that pattern Moses made the tabernacle and its features of worship, which, as a shadow, taught every doctrine and principle of religion as holding forth the utmost demands of the law with man's utmost necessities under the law. This was very appropriate as a presentation to the carnal nature of man, in which state we are born, and, as a schoolmaster, would ever, as it did the Jew, bring us to Christ. No one will ever know his necessity only as his depravity and sinfulness are pointed out and measured by the law. Here will be found the elementary principles of religion—nay, the very foundation.

St. Paul speaks of this tabernacle and its worship as a shadow; but, upon reflection, everyone is bound to admit that it was not meaningless. Every type and symbol contained a doctrine or principle which found its antitype in the coming of Christ. As every shadow may be conceived to contain not only the outline, but also every feature of the substance, but so dimly as not to be clearly seen and appreciated, so when Christ came these doctrines and principles came fully into view, and were sustained by him and not abrogated, as is supposed. Nothing but the type or shadow could pass away. Fulfillment means to sustain. The doctrine or principle was fully sustained. In Christ all the demands of the law were met; but in moving up to the substance, or to the spiritual without the carnal or typical, there can be no change of doctrine or principle of worship. Man's necessities are the same. The great change is, that what was proposed to humanity in the shadow is realized by us now as a settled fact.

These doctrines of Christ, as brought out to light and to the understanding, are mentioned by St. Paul in his epistle to the Hebrews (vi), and he calls attention to those doctrines proposed to the Jews as the doctrines of Christ as sustained in his fulfillment of the law. Faith in God as a Trinity, and the Trinity, were brought out and revealed in spirituality as never before. Repentance and pardon, as proposed by the blood of bulls and goats, etc., now becomes a great fact of joy as a human experience to be witnessed by the Holy Spirit, the third person of the Trinity. Says our Lord, "That you may know that the Son of Man hath power on earth to forgive sins." It may now be more than a mere hope. I mean human pardon. The doctrine of human depravity as taught by baptism from the brass laver as holding forth the remedy in the baptism of the Holy Ghost, as "shedding abroad the love of God in our hearts," cleansing us from the filthiness of the flesh and consuming all evil human passion; while the blood provided for the remission and removal of sin.

Out of Christ's side came forth blood and water; the blood washing away sin; the Holy Ghost, by applying God's love to our hearts, cleansing us from the filthiness of the flesh. The blood, under the typical dispensation, pointing to the blood of Christ, naturally ceased when Christ shed his blood; but as the water symbolized the love of God as that with which humanity will be purified or cleansed, it continues and is sustained as a prophetic doctrine then and now all the same—"You shall be baptized with the Holy Ghost and with fire." Ezekiel and Isaiah, under inspiration, could see more than many of this day of enlightenment. Looking down across the bloody or typical dispensation of promise, which was introduced with blood and water (Hebrews ix, 19), they could see a clean-water dispensation as typified by the brass laver, and say, "Then will I sprinkle clean

water upon you," etc. (Ezekiel xxxvi, 25; Isaiah lvi, 1) Christ sustained all that doctrine. The baptism of the Holy Ghost is not the pouring out the Holy Ghost himself as a fluid, or "an immersion in the Holy Ghost," as an immersionist prayed, but the work of the Holy Ghost in applying the love of God to humanity or, as St. Paul says, the love of God shed abroad in our hearts. Clean water, without the blood, symbolizes this love.

Again, this love is symbolized in the Scriptures by a flowing river, as will be seen in Ezekiel xlvi, running through a desert; so John appeared in the wilderness and at the river Jordan to symbolize that this love applied to humanity would be the remedy for human uncleanness. Also, as springs of abundant supply are used to illustrate the love of God as never-failing fountains; so this great truth was declared from the springs of Enoch. And so for the other doctrines of Christ—the laying on of hands, the resurrection of the dead, and of eternal judgment—all of which were proposed to the Jew and demonstrated by Christ.

From the facts as above stated the foundation was proposed and established by Christ as the Rock of Ages. Christ was the concentration of all typical truth. Human faith had always rested upon this foundation as proposed to the Jew and as sustained by Christ. Both Jew and Gentile may build here. He is the cornerstone upon which both walls of the building—Jew and Gentile—may rest securely. I am perfectly satisfied now that Christ preached no doctrine except what was taught by the law and the prophets in typical form or in prophecy, and that no form of a church can exist in the mind except as suggested by this pattern, and no form of worship can be better. The pattern and the substance must be alike—I mean in principle or spiritual matters. Of necessity, the Jewish religion under the shadow was the same as ours under the substance, in principle. Man will never improve upon that old pattern.

The fearful mistake made by the Christian world is the supposition that the shadow contained no doctrine or principle, and, therefore, all doctrine must have been introduced by Christ on his coming—so of the church and its ordinances; but all this is the silliest imagination conceivable. Christ's mission was to fulfill or sustain, to confirm. He made no such pretensions. Paul, in his bishop's address to Timothy, regarded the Scriptures, the Old Testament, as the curriculum for ministerial graduation, and as sufficient to make one wise unto salvation. The Lord thought it sufficient in doctrine and testimony as not admitting anything more. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." They have Moses and the prophets; if they hear not them, neither will they be persuaded though one rose from the dead.

In this connection I will ask a question that will throw light on the subject. Was it proper or expedient that Christ should transcend the Scriptures in anything taught or done by him? As the safest side of the question, I will assume that there was no necessity for such a course, nor did he do it. Had he done so, it would have been a justifiable ground for the Jew's rejection of him. Those who hold to the idea of a new church and new doctrine should be held in righteous contempt by the devout Jew; nor will Christians ever gain their attention until we prove the declaration of Christ—"That he came not to destroy the law or prophets, but to fulfill them;" and after this no doctrine will be found as introduced by Christ or his apostles. Some departures of Moses were corrected and the traditions of the elders were rejected; but the doctrines of the tabernacle were sustained. I am aware that there was a carnal side to this shadow as containing only a promise of good things to come, and that, as the law was not satisfied until Christ died, it would be vain, if not foolish, to remain under the shadow when you could have the substance. But still there was also a spiritual side to it as seen by the development. To establish

the hypothesis of a new church and doctrine it will first be necessary to prove that the tabernacle doctrine was absolutely meaningless or destitute of spiritual doctrine and principle, which would put Christ in a predicament as to his avowed position before the Jew, to whom he was sent for reception. The law being established, the carnal feature passed away, but not the spiritual. Christ regarded the matter as simply a transfer—"Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." (St. Matthew xxi, 43.) The organic feature of the church is to be seen in the doctrine taught and believed. This was the same to the Jew as to us. The people, as presenting the idea of a church, were secondary as that which made up the idea of a church. The outward feature, requiring human recognition in this matter, was a covenant. When the symbolic service was introduced by Moses, a covenant was made, as seen in Exodus xxxiv. In this covenant there was no seal; only they were required to observe this service as pointing to and bringing them to Christ. This covenant was 430 years after the Abrahamic covenant—the gospel charter of humanity as a promise to all humanity and confirmed by Christ. The law covenant waxed old and passed away, while the Abrahamic covenant, sustained by the shedding of Christ's blood to sustain it, remains as the outward form of organization sealed with water, clean water; as still holding the promise of a spiritual cleansing by the baptism of the Holy Ghost, applying the love of God to our hearts as that which will cleanse and consume.

GILLESPIE, Louisiana.

J. W. ELLISON.

Mr. Huxley's Centaur.

In the July and August number of Christian Thought the Rev. Dr. Holtz, president of Drew Theological Seminary, furnishes an excellent paper in which he introduces Mr. Huxley's objections to miracles. Mr. H. says: "If a man tells me he saw a piebald horse in Piccadilly, I believe him without hesitation. The thing itself is likely enough, and there is no imaginable motive for his deceiving me. But if the same person tells me he observed a zebra there, I might hesitate a little about receiving his testimony, unless I were well satisfied, not only as to his previous acquaintance with zebras, but as to his powers and opportunities of observation in the present case. If, however, my informant assured me that he beheld a centaur trotting down that famous thoroughfare, I should emphatically decline to credit the statement; and this even if he were the most saintly of men, and ready to suffer martyrdom in support of his belief. In such a case I would, of course, entertain no doubt of the good faith of the witness. It would be only his competency, which unfortunately has very little to do with good faith or intensity of conviction, which I should presume to call in question. Indeed, I hardly know what testimony would satisfy me of the existence of a live centaur." Again he says, "All miracles are centaurs."

This argument is logically and substantially the same as that of Mr. Hume, but more skillfully and plausibly put up; and yet Mr. Huxley is mistaken. He does believe in the centaur, most readily and without hesitation. His poser may be accepted, that "a miracle is a centaur," and yet nobody teaches the centaur doctrine more fully than Mr. Huxley himself. Let the mere form of the figure be a little changed without the slightest interference with the principle, and then see how readily Mr. Hume and everybody else believes in the appearance of the centaur—not merely one, but thousands.

What is a centaur? It is a fabulous animal used in mythology, which has the hindquarters and four legs of a horse, and the body and head of a man. There was never such an animal, nor is there any apparent necessity for the like, and yet just such an appearance has occurred in the history of the world well known to everybody, and fully taught by Mr. Huxley. The sup-

posed incredibility of the appearance of live centaurs is in this, that there never was such an animal nor nothing looking towards or anticipating such a creature. There are no four-footed men, nor any necessity for them.

And yet this same kind of a thing has happened in the past history of the world. It is readily believed, and nobody is in the least surprised.

Back yonder, a few thousand years ago, the world was inhabited as now, with a single exception. All nature seemed complete and prosperous; beast, bird, fish and insect occupied the land and the water, and nothing more seemed needed. Beasts were quadruped, birds biped, fish had fins, and reptiles and insects had each their appropriate mode of locomotion for procuring subsistence, etc. A two-legged animal, long, slender, vertebrate, walking erect, endowed with reason, moral sense and universal dominion over all earth's inhabitants, was to the world then among the impossibilities—quite as miraculous as centaurs or mermaids are now. If Mr. Huxley, or somebody representing his views of nature, had been there and had suggested a future race of men, he would have reasoned thus as now—it is incredible; testimony can't prove it. "Indeed, I hardly know what testimony would satisfy me of the existence of a live (man) centaur."

And yet just such an animal—unnatural, unlooked for, not wanted, singularly miraculous—did appear. And though the world may have protested against his dominion, as well as his strangely miraculous and unnatural mode of exercising it—call this mode *reason* or by any other name—still, he did appear, and nobody doubts it. He is here now, and as likely to stay as any of the rest. And though there may be questions touching the mode or manner of his advent, nobody doubts the fact. It was the advent of a centaur to all intents and purposes, call him by what name you will. Mr. Huxley set a very ingenious trap, and then, with singular awkwardness, put his own foot into it.

And again: An objection to the possibility of miracles supposes a thorough acquaintance with all the facts, principles and possibilities of nature. This is probably not contended for by anyone. There would seem to be no necessity for calling a miracle a *violation* of the laws of nature, or even a *suspension* of them. A green tree seems miraculous to an Eskimo, and so is ice to a man of the tropics. A miracle may be said to be something unknown and unaccountable. But is anything conceivable wholly incredible?

Suppose the Arctic explorers should discover some mode of resisting extreme cold and explore the North Pole regions thoroughly. This unexplored region is nearly a thousand miles in extent. Of it we have no information. It may be land; it may be water. Suppose the first successful expedition should report a mountainous island region of great elevation, wonderfully inhabited by one single race of animals essentially different from any now known; imagine what you will, centaurs, mermaids, pairs growing together like or somewhat like the Siamese twins. The land on the mountains is wonderfully fertile, and wonderfully warm, or cold; in either case the animals are comfortable and thrifty. Imagine the wildest facts imaginable. The reports would be eagerly sought for and everywhere published. Other expeditions would hurry to the new discoveries and confirm the first reports with many additions. Geologists and naturalists would frame theories. The amazing polar wealth would be sought for. This would push enterprises to the South Pole, where singular wonders are discovered.

All this news would become partially stale in a few years, but who would doubt the facts? The conclusion is, that *nothing conceivable is incredible*. Testimony compels belief.

YAZOO CITY, Mississippi.

H. ARLEY.

—Truth has more fear from friends that lose their charity in its defense, than from foes that lose their sense in its attack.

Christian Advocate.

THURSDAY, OCTOBER 14, 1886.

A SONG OF REST.

O weary hands! that all the day,
Were set to labor hard and long,
Now rest! now fall the shadows long,
The bells are rung for evening song.
O weary eyes! that all the day,
Have looked upon the world's vain show,
Now close! now close the golden eyes,
And rest! now close the golden eyes.
O weary feet! that all the day,
Have trod the path of toil and pain,
Now rest! now rest the weary feet,
And rest! now rest the weary feet.
O weary heart! that all the day,
Has been the slave of sin and care,
Now rest! now rest the weary heart,
And rest! now rest the weary heart.
O weary soul! that all the day,
Has been the slave of sin and care,
Now rest! now rest the weary soul,
And rest! now rest the weary soul.

The Conversion of the Children the Aim and Object of Sunday-School Teaching.

BY T. H. WHITE, D. D.

I regard this as the focal point of all Christian teaching, effort and enterprise. That the Sunday-school is a prime factor in the world's conversion can not be questioned, and yet to accomplish this the Sunday-school must be converted. The time has come when "a little child shall lead them."

An indefinite and indistinct idea of conversion may be fatal to its attainment. We can tolerate no mystification on this all important question, of which the great Teacher said, "Ye must be born again." We would direct it of still technicalities and stereotyped formulas, and recognize it as an "experience of grace," personal, conscious, certified to by signs infallible. A "desire to flee from the wrath to come and to be saved from our sins" is the foundation upon which to build. Several important texts of Scripture are crystallized in this admirable quotation from our book of discipline, as: "When he is come, he will reprove the world of sin, of righteousness and of judgment to come." "The grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ourselves of all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." "The desire" is manifest by a fixed purpose, and then "to be saved from our sins" by ceasing to sin, and following that which is good, according to the terms of discipleship as stated so plainly by our Lord: "If any man will be my disciple, let him deny himself, take up his cross and follow me." It is willing, then, following, then bearing, then following. This seems to be the concrete of the gospel boiled down, concentrated, concocted in the Divine laboratory. We would give no uncertain sound, build on no false hopes in this matter.

One of the abuses of the Sunday-school is for parents to turn over the training of the children to another, as if the Divine injunction, "Train up a child in the way he should go," was no longer of force; a heaven-imposed duty they are responsible for, and which they dare not evade or shift to another. The parent certainly can pre-occupy the ground and, of right, ought to plant, nurture and cultivate the seeds of Divine truth and virtue, and co-operating with the Sunday-school, train up and symmetrize the character of the young, so that its natal spiritual birth may not be clearly defined as to time—so that, conceived, born and reared in an atmosphere of active, experimental piety, the impulse of the child's life will be "always abounding in the work of the Lord," which furnishes us the infallible criteria of a true disciple: "If ye love me, keep my commandments." "Ye are my disciples if ye do that which I command you." "This kingdom of God cometh not with observation." This kingdom in the heart of the believer as really "comes" now as it need to in all its suddenness and violence as experienced and witnessed in the wonderful revivals that characterized the early part of this century.

People are as truly and definitely converted now as ever, and it is a matter of consciousness to us and good works in us now as then. And we are compelled to believe that the processes of Divine grace are at work now as efficiently as in any age or dispensation. Nature's most powerful forces are hidden and noiseless. As in the kingdom of nature, so in the kingdom of grace. Like the "leaven which the woman hid in three measures of meal," the metamorphosis proceeds unperceptibly, silently, certainly, "till the whole lump is leavened." Like two corn in the field, it grows, expands, shoots, brings forth ears we know not how, but silently, surely, and in due time. So our children, hearing the voice of God in their infancy and, as did Samuel, recognize it, and say: "Here am I," and as did Timothy, who "knew the Scripture from his youth," they may "grow up into Christ, their living head," "become polished shafts in the palace," "pillars in the temple."

Exemplary teachers and parents—men and women of personal piety—who "dwell in the secret place of the Most High, and abide under the shadow of the Almighty," and are endowed and "endued with wisdom from on

high," they may expect to "see of the travail of their soul and be satisfied."

We must emphasize the Scriptures: "Ye must be born again!" The fact as a personal experience must be realized. We may not can not satisfactorily explain and solve the mysteries of the "new birth"—the how; but its evidences being apparent, the "fruits of the spirit"—love, joy, peace, long suffering, gentleness, meekness, patience, temperance—these furnish the infallible evidences of spiritual birth. These blessed fruits are rich clusters on the "branches" of the "true vine"; they are beautiful, luscious, and bespeak their heavenly origin. I know of no word more important and full of significance in this connection than "conversion." A consecrated pastor, a consecrated superintendent and consecrated teachers, and shall I add, consecrated parents? Holy Spirit, wing thy flight to all hearts engaged in this work, and seal us as consecrated.

Is a word of exhortation in order? Then, ministers of God, Sunday-school teachers, workers, parents, all, awake! Let this be your goal to which your ardent, loving soul shall reach: The conversion of our children. No time to lose, the enemy is busy; no means too great to be employed, the machinery and engineering of the devil is brought into full play; no expense or time too great, the money and machinations of the arch-enemy and his subalterns is employed without stint. Shall we hesitate, fear, cower, retreat? Never! never! Consecration, holy, burning zeal, kindled by the "love of God," and a love for perishing souls; a fidelity and fealty to our Sovereign, measured only by our intense earnestness; a "spirit," "not of fear, but of power, and love, and of a sound mind."

RECTOR, Louisiana.

Some Notes from the Field.

Mr. Editor: For some three weeks past, up to last Monday, I have been performing the labor of from one to two sermons a day, besides traveling many miles by rail and in a buggy, over rough roads and smooth. Bro. Bayner, my beloved presiding elder, being sick and unable to go himself, requested me to represent him, by helping the brethren at these quarterly meetings in his district. First, however, I went to Enterprise, Miss., to assist Bro. D. A. Little in a protracted meeting at that place; spent three days and nights most delightfully among the good people of his charge; renewed the acquaintance and friendship of long ago with some I had not seen before in forty years; formed new acquaintances and shared their kindly hospitality. I made my headquarters at the parsonage, where I was treated just as all Methodist preachers know how to entertain a brother, and love to entertain him when they have the means. Bro. Little is to be congratulated that his lot falls among such a people. They provide a comfortable home with all the conveniences for living, and are ready always to bestow upon the preacher's family the kindness and delicate attentions that make them feel that they have a warm place in their affections. Bro. Little is entitled to these for himself and his household, if I may judge by the undivided sentiment of his charge. All say he is faithful, diligent and approved.

From Enterprise I came by rail to Hattiesburg, about seventy-five miles, and preached at night, Wednesday, September 15. Thursday morning I started early on my round as a presiding elder, rode near forty miles in a buggy to Columbia, Marion county, Miss., and preached at night. Bro. R. S. Gale, the pastor in charge, had taken advantage of "court week" and was having service every night in his new and beautiful church. Fine congregations attended, and I am confident that much good fruit will be gathered in this territory.

I was glad when Bro. Rayner proposed this trip, and proposed to supply my place for the time, as his strength would justify. It afforded me the long-desired opportunity to visit once more the place of my nativity and the scenes of my ministry forty-five years ago. I was born at Columbia, Miss., and after I entered the ministry I traveled and preached in the "region round about" at intervals, but never in the town. Thirty-five years had passed away since I last visited the place of my childhood days. Like Rome, Columbia had had its "rise and fall," but had risen again. The old town is rehabilitated—almost rejuvenated. It has an adornment now that it had not before in all the seventy-five years of its existence as a town: a new and elegant church—the first ever built in the place. This church, completed and well furnished with and without, is a "thing of beauty" and should be a crown of rejoicing to those who, under God, were guided in its erection. I stood and preached for two evenings within a stone's throw of the place where I first saw the light. But, oh! how changed was the scene around me! Not a face that I knew in my earlier days; not a vestige even of the remains of the houses, stores or public buildings that were there in my childhood days! An entire generation had passed away. The children and grandchildren of those I used to know, many of them had grown to be men and women, and among those even I saw many upon whose head there were "silver threads among the gold." Columbians decidedly on the "upward grade." There is more life and business activity than for many years past. They have a fine church, good membership, a

flourishing high school, good society. Bro. Gale stands well with his charge, and is doing faithful work. I predict a good report from him at Conference.

Saturday, September 18, I rode eighteen miles to Union Academy, south of Columbia, to the east side of Pearl River, to attend quarterly meeting on the Spring Cottage mission, and preached at 11 o'clock, attended to the Conference business, dined near the church with the widowed daughter of an old friend, Rev. James Faw, long since gone to heaven. Spent the night in company with Bro. Hoover, the pastor in charge, at a place where I boarded with my wife and child when I was a young preacher, just forty-five years ago. Here, too, once Bishop McKendree lodged and refreshed himself under the roof of that good old man, known in this country as "Uncle Jimmy Rawls." We had a very "thin" Quarterly Conference; only one official member, besides the preacher in charge. The communion service on Sunday was a season of refreshing. There was room in the house for them, and several colored persons occupied seats and took part in the exercises. It reminded me of the olden times as we ministered the sacrament to those sons and daughters of Ham. We took up a collection for ministerial education. The colored men present, several of them at least, contributed. One good colored woman crossed the aisle and borrowed money from a friend, and followed the steward several paces to put her contribution in the hat. God bless that woman! What a rebuke! Bro. Hoover is doing good work, building up the waste places. He is highly esteemed among the people, and I am sure he will leave his charge in improved condition. Many thanks to this beloved brother for special courtesies!

On Monday, the twentieth, in company with Bro. Hoover, I rode twenty-five miles to China Grove, Pike county, and preached in the afternoon to a large congregation. We found Bros. Silmmons and Marble in the midst of a protracted meeting, and gracious influence of the Spirit upon the congregation; enjoyed a most delightful season with the brethren up to Thursday evening. The Quarterly Conference was held on Thursday. A happy communion service and a number of children baptized made up the last day's work. These brethren reported just 100 added to the church during the quarter, and over thirty children baptized. Here I met a most cordial greeting from the children of old friends; saw many that I had baptized in infancy, now heads of families; met two men whom I received into the church when they were little boys, on a memorable occasion, both now active and useful men in the church, and I had an ovation, social and spiritual, among these dear people that I shall not soon forget. Here I met the second and third generations of the illustrious families of the Lewis, Regan's, Ball's, Lenox's and others, illustrations in their devotion to the cause of the Master—names ever dear to me. Thank God for this happy revival of precious memories!

From China Grove, fifteen miles to Hopewell, we went to attend the quarterly meeting on Columbia circuit. Had a pleasant and, I trust, profitable time; left there Sunday evening. Bros. Gale, Hoover and Marble were to continue the meetings. Other duties calling, I came home again on Tuesday, September 21. This trip was to me one of the most enjoyable of all my life. The spirit of revival is abroad in that part of Bro. Rayner's district. Would that the same was true of my own charge.

ELLISTON, Mississippi.

H. J. HARRIS.

Dancing.

(From the report of Committee on State of the Church of the Woodville District Conference, at Jackson, La.)

Among other diversions as damaging to the cause of Christianity, our attention has been especially called to dancing. From the prevalence of the dance in this district, and its fatal effects upon the piety and morality of wavering Christians (for decided Christians do not favor or tamper with it at all), there is a pressing need and an urgent demand for an emphatic deliverance of this District Conference as an utterance and reiteration of the mind of the church on this subject.

Again, from the fact that there is no command from God to dance as a Christian duty, or privilege, and that there is no demand in a nature under the guidance of the spirit of God, as is true of all godly persons, we declare the nature of the dance can, in no sense, nor in the least degree, be characterized a godly exercise. As all humanly, apart from the direction of God's word and guidance of his Spirit, "must of necessity be under the usurpation and guidance of the devil, and as the dance is mentioned in the works of the flesh in Paul's epistle to the Galatians (v.), in the "revelings and such like," in the word "revelings" coming from the Greek word *komos*—*komoi* in the plural—which means, "a joyous festivity, with music and dancing," which will always be regulated by the absence or presence of the restraining sentiment of society—in heathenism, a carousal; but in the presence of Christianity, with a more decent appearance, aspiring to the title of respectability, but still of the same spirit and tendency to corruption and destruction of the soul, as depriving those who do such things from a place in the kingdom of

Heaven absolutely damning the soul, we feel compelled, with all due respect to other opinions to the contrary, to declare and define the dance and characterize its nature as devilish, not godly; as sensual, not spiritual; as impious and immoral, and tending to the grossest human experiences, and impure; and as an utterance and a warning against an insidious sin, alike destructive of piety and morality, and a curse to society, we feel compelled, with all due respect, to deny it the title of respectability.

Furthermore, from the fact that our general rules forbid it as a "diversion that can not be used in the name of the Lord Jesus," and that our Bishops in the pastoral address of 1882, page 553, denounced the dance, in its public and private exhibitions, as "utterly opposed to the genius of Christianity as taught by us; and when persisted in, it is a justifiable ground of judicial action by the church authorities," that no church member can plead a lack of an utterance and a warning as to this sin, nor have room to regard the dance as a respectable entertainment, or to be condoned in the least.

Out of tender regard to those who have thought otherwise of the dance, we do not characterize all who enter the dance as disreputable; but we must say that, as those who enter the past-house of disease are liable to be infected, so, if you enter the impious and immoral conditions of society, and especially worldly society, you may soon become impious and immoral and much else; therefore, be it

Resolved, That we condemn the dance in its public and private exhibitions, and as faithful watchmen upon the walls of Zion, we promptly warn any who wink at the dance, or publicly or privately teach that it is innocent in any of its modern phases, as unfitted to ministerial vows, and the keeping the word of God in its purity, whether preacher or layman, and as deserving censure from the proper authority.

Postal Card Correspondence.

Mr. Editor: Rumormongering amid some old letters and papers recently, I found several postal cards, prepared as you see this one, for "Field Notes," addressed to "Rev. Linus Parker, D. D., editor CHRISTIAN ADVOCATE, New Orleans, La." But, alas! what changes time has wrought since these postals were sent out with request to write. The well-preserved, sweet-spirited Parker, called to the episcopacy, entered with alacrity his new field, and was soon called to his reward. His successor, (Galloway, served as editor ably and well four years, when he also was called to the episcopacy, and is even now girding up his loins for his arduous toils, while a third editor, Carter, wins favor for himself and the dear old ADVOCATE. My postal card is out!

Fraternally, T. C. WIER.

SAIDIN, Miss., Oct. 4, 1886.

From the Work.

CARROLLTON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: I have just closed a meeting of eight days' duration at Eden, five miles north of Carrollton, Miss., which resulted in thirty-nine conversions and twenty accessions to our church. We were assisted by Rev. H. C. Parrott, of Ethel circuit, North Mississippi Conference. Bro. Parrott's preaching is truly of the apostolical type. The great zeal he manifested and the heart-searching sermons which he delivered will never be forgotten by all who heard him.

We have four appointments on the Carrollton circuit. We have held a protracted meeting at every appointment. As a result of these meetings we have had eighty conversions, and fifty have joined our church. We give God all the glory. Bishop Galloway was with us three days in August, embracing the fourth Sunday. On Saturday he delivered an address on prohibition at Carrollton to about one thousand people. On Sunday he preached the dedication sermon for Smith Chapel. His text was John xiv, 19. I shall not attempt to give a description of the sermon delivered on this occasion. It will suffice to say that it was grand, and it will never be forgotten by that immense concourse of people present, whose hearts were attracted to their most profound depths by the eloquent truths delivered. After the sermon a collection was taken to pay the remaining debt of over \$200 on this handsome chapel, which had just been finished at a cost of one thousand dollars. After the collection the house was dedicated to the service of God. The writer feels very unworthy to enjoy the honor of having this church in this pleasant village called after his name.

Bishop Galloway took his leave of us on Sunday evening en route for Black Hawk, where he preached Sunday night. We were not present, but heard a good report from his sermon. The next day he delivered another address to the people of that place on the subject of prohibition, and on the night of the same day he delivered another on the same subject to the people of Valden. So you see we used him while we had him in our possession. And we think it was largely owing to his influence that Carroll county was carried for prohibition. We have raised all the collections as ordered by the Conference in cash and good subscription. We think we will be able to report everything paid in full for this circuit at Conference.

H. E. SMITH.

MOUNT ZION CAMP MEETING, LA.

Mr. Editor: The Mount Zion Camp Meeting for Haynesville circuit, Homer district, Louisiana Annual Conference, commenced on Thursday, September 23, 1886, and continued until the following Tuesday night with glorious and happy results. The weather was gloomy, threatening and raining at times, which prevented many from attending, who otherwise would have been there. The preaching, the praying, the singing, the exhorting and the experiences of the fathers and mothers, brothers and sisters, parents and children and preachers, seemed to be appreciated and enjoyed by the people from time to time, and was a benediction to many. On Sabbath morning, at the public family prayer, the Holy Spirit began his work, and in the quarterly love-feast his presence was manifested in scores of persons who witnessed for the blessed Savior and the power of God unto salvation. His presence was felt and manifested in the preacher who ministered to us in holy things at the hour of eleven o'clock. His presence was powerfully felt in the administering and partaking of the holy communion by the multitude of the saints of God, and continued with them until the close of the last service, which was after ten o'clock at night. His presence was with us in all the services; but I have seldom witnessed greater displays of his gracious presence during all the services on the Sabbath of a camp meeting occasion. When such brethren and servants of God as W. P. Moreland (who numbered his seventieth birthday on Monday of the camp meeting), and his estimable family, and A. T. Nelson and his religious and highly esteemed family, and Andrew J. Nelson and his highly respected family, and Mother Allen (whose husband was the first to pitch his tent on Mount Zion Camp Ground), assisted by her son, J. J. Allen, and his young wife, and Bluford F. Allen and his estimable wife—I say when such persons as the above named, and others whose names I might mention, resolve to have and support a camp meeting, you may put it down, Mr. Editor, that it will not be a failure as far as the supporting of the meeting is concerned. We had the following prophets of the Lord with us, prophesying whenever the preacher in charge told them to do so, to wit: Reva, H. D. Kimball, Geo. M. Liverman, W. P. Kimball, J. T. Sawyer, J. W. Medlock, J. M. Davies and J. B. Lockhart. The preaching was forcible, logical and persuasive. Rev. Geo. M. Liverman, who is a superannuated preacher of our Conference, did a good thing in supplying the people with books from the Publishing House at Nashville, which they very much needed, and which books I consider a goodly portion of the cream of the books of our Publishing House at Nashville. I think he sold during the camp meeting sixty or seventy dollars worth of books. We talked about the ADVOCATE some during the meeting, and I reckon I will get a few more subscribers between this time and Conference.

C. R. GONFRAY.

HAYNESVILLE, LA., Oct. 1, 1886.

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meeting. It is the church of his father and mother and brothers and sisters and a host of kindred and friends. In that house he joined the church, and as the dear ones there look at him, and hear him preach and feel his power, they seem to say, "What hath God wrought?" J. W. SANDELL, P. C.

ANNEVILLE, MISS.

Mr. Editor: While you are publishing the good news from other sections, perhaps a word from Anneville circuit may not be without interest to some of your many readers.

This makes the second year the writer has served this charge, excepting one church (Liberty), which was formerly on the Topocelo circuit. There are six appointments embraced in a section of about two hundred square miles. Much of it is sparsely settled with white people, there being many large plantations, whose owners live at a distance and farm them out to negroes. As a consequence, some of the churches have a small membership, and the congregations are never large. We have held protracted meetings nearly all the churches, which were all profitable, and some of them were attended with great power. Indeed, the Holy Ghost came down in many places, and "spoke with tongues." Scores of backslidden members were reclaimed, and many converted to God who were hardened sinners. Over fifty have joined our church, and many have gone to other communities.

Immediately after my return from Conference we went to work to buy a home for the preacher. In a few weeks sufficient money had been subscribed to justify us in making a purchase. We have bought a good house and grounds sufficiently improved to make a good, comfortable home for the preacher and his family. This preacher has been living at home and boarding at the same house all this year. Our finances are very well up at this date, and there is every reason to expect that every claim will be met in full.

I can not close without telling you once more that the territory is entirely free from the whisky curse. This county may as well be counted as dry. There is but one point in the county where it can be legally bought. The business has died a natural death for want of sympathy and support. It would be impossible to get a dozen white men to sign a petition in the portion of the county I am acquainted with, and the majority of the colored people oppose it. I have seen but one drunken man since I have been in the county. Q. A. BAYS.

FROM HURSTON, LA.

The Fourth Quarterly Conference of Haynesville circuit was held at Mount Zion Camp Ground. The reports for the quarter were very encouraging, showing considerable increase in membership and revived Sunday-school interest. At some points on the circuit there had been revivals, and we sincerely trust that these gracious occasions on this and other circuits will set for no discount when the financial returns come in on the fourth round. Notwithstanding the inclement weather, crowds were on the camp ground on Sunday. The day was begun with the morning prayers and the love feast, a delightful, mellow occasion, led by brother from Keatch, Rev. G. M. Liverman. After the 11 o'clock session and a precious communion service, a running over collection was taken, more than covering all Conference claims against the Mt. Zion charge. The people gave on the Bible plan, liberally and cheerfully. A number of ministerial brethren were present, and many penitents were at the altar. We suppose the meeting was concluded a day or two. We could not remain. Rev. H. D. Kimball, of old Moreau Street Church in New Orleans, was doing good preaching and effective work for his Master. It does the young brethren good, and it would help the older ones too, to get away for a while from the brick and mortar of the city into the hills and among the people of North Louisiana.

RUSTON, LA., Sept. 22, 1886.

FANNIN, MISS.


Mr. Editor: We closed a seven days' meeting at Fannin, sixteen miles from Ruston, on the 11th inst., which resulted in quite a number of conversions and six accessions to our church and a revival. From Fannin we went to New Providence and held five days there. Had one of the most glorious revivals I ever witnessed. Twenty conversions and fifteen accessions to the church, and but not least, I baptized with water twelve children. We have held all our protracted meetings for this year except one, which we expect to begin next Saturday at Liberty. N. M. CLARK.

WALNUT GROVE, MISS.

Mr. Editor: The Lord has blessed the Walnut Grove circuit with a revival at each appointment—six in all, including the camp meeting (Hess Springs). We have had seventy-five accessions to the church, and as many more conversions. The outlook for this work is encouraging. We have a fine country and a good people. May the Lord bless them! To him be the praise and glory for the good work that has been accomplished this year. W. W. CARMACK, P. C.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER,
REV. W. L. C. HUNNICUTT.

THURSDAY, OCTOBER 14, 1886.

NOTICE.—The members of the PUBLISHING COMMITTEE of the NEW ORLEANS CHRISTIAN ADVOCATE are hereby requested to meet in the office of said paper on WEDNESDAY, November 17, 1886. A full attendance is desired.

C. W. CARTER,
Chairman of Committee.

OCTOBER 14, 1886.

Briefs.

The death rate in Chicago has decreased from 26 in 1,000 in 1881 to 19 in 1,000 in 1885. The opinion of the best statisticians now is that the average length of human life is growing. We believe it will continue to grow as the people learn and practice the laws of health.

The Christian at Work makes a good suggestion to the school teachers, which, if acted upon, would further the education of our children in a very important direction. It is, that in addition to the "three R's" in the heads, they put a triad of R's in the hearts of the little ones. Reading, 'riting and 'rithmetic in the minds; religion, reason and righteousness in the souls.

How curiously some people's minds work! A writer in the Methodist Times makes a calculation of the waste of time in the election of a president for the Wesleyan Conference. He says it took twelve hundred intelligent and reading men three hours to do it, and that is equal to a year's work of one man. He advocates a post-card election beforehand. It seems to us that some people are in too much of a hurry, and besides that may have been the best three hours' work that was ever done. Who can tell?

The opening at Vanderbilt University was the best in its history, and each of the seven departments shares in this enlargement. The new professors have entered upon their work with a zeal only equalled by that of the older ones. There are about twenty States represented in the University. The new dormitories are filled and the great school moves off for her voyage with a stately majesty which is beautiful to see. The helm is held by a practiced hand, and we predict a successful passage.

These are the days of specialties. All professions and trades feel the influence of special training for special lines of work. Great advancement has been made in this way and large blessings have come to humanity. The suggestion is made in one of our exchanges, that Christian men of means would accomplish more if they would select special fields upon which to bestow their liberality. Instead of scattering it around indiscriminately. We suggest Centenary College as a good field for the rich Methodists of Mississippi and Louisiana. Why not make it the peer of any college? There is much room for meditation in the phrase "concentrated benevolence."

Principal Bragdon, of Lasell Seminary, writes a letter to the New York Advocate from the Land of the Midnight Sun, in which he gives the bill of fare for supper on the steamship "Capilla," and it is enough to run a half-starved preacher crazy. He says, "For supper we have bread and crackers of various sorts; butter, hot fish, steak, cold meats and fish of many kinds, salmon, sardines, lobsters, caviare of two kinds, anchovies, beef, mutton, ham, tongue, birds, chicken, seventy-five kinds of sausages and ten kinds of cheese." It is absolutely cruel for a man to set out a Barmecide feast like that!

Neal Dow, the great prohibitionist of Maine, who has studied the temperance question in all its relations, says that in his State twelve millions of dollars are saved yearly by prohibition. It shows itself "everywhere in better houses, better church and public buildings, better cultivation, greatly improved modes of education, far better ways of living and in a far greater intelligence among the people." He further makes the appalling statement, that "the entire value of all the property in the whole nation is consumed in drink every thirty-five years." In face of these tremendous facts this land has in it many Christian people who are opposed to prohibition! Mirabile dictu!

The Napkin Policy.

The man whom the Savior first exposed in the parable of the pounds has had a countless number of successors, and his policy has been popular in all the ages of history. There is no man to-day who has a larger following in policy and in practice than he has. In religious life and work he can claim more disciples than Paul or Christ.

He was a very careful man. He did not misuse his Lord's money. He did not prostitute it to base uses. He laid it up carefully in a clean napkin that he might be able to restore it in its original worth to its owner when he returned and inquired for it. He failed to interpret correctly the injunction of his Lord—"Occupy till I come," and that failure led to a policy of out-and-out wickedness. To keep carefully what he had received was his aim, and it met the unqualified condemnation of the Son of God. His very carefulness on this line was the unimpeachable evidence of his guilt of slothfulness.

God's gifts are for service, active service. If they are not used in active ministries of love, there is guilt. Slothfulness lieth at the door, and slothfulness at this point is one of the worst forms of wickedness. How largely this "napkin policy" prevails in the church to-day! Take any church as an example and make the inquiry, and the result is found to be that but very few of its members are heartily engaged in church work. Where are the many? Has God been so partial as to distribute gifts for work but to a few? Have the many received no "pounds," or "talents?" There is a passage which says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." In this God says through his apostle that he has given "the gift" to everyone. It is a gift to qualify for service. It is a gift to be ministered "one to another." Then, where are all these gifts God has bestowed upon those people who are never actively engaged in church work? They have been carefully laid up in white napkins to be unrolled and returned to the Lord when he comes to receive his own!

One sad consequence of this is seen in the lives of these napkin-policy Christians. They are forever dwelling in thought and talk upon their own little selves. They are so much afraid of losing their own souls that they have no time or energy to spare to use in effort for the salvation of others. While they do nothing of a positive character against this soul-saving work of the church, they do nothing for it. Let the Lord take care of his own; is the meaning of their lives and conduct in regard to others. They have enough to do to save themselves; and if they succeed as well as the man they have taken as an example, they will simply save themselves from the rewards of Heaven. This grace for work in winning souls to Christ they have "received in vain."

One other point we mention. Take any church in city or town or country and let one dozen families in it disappear, and its finances will collapse as quickly and as surely as a rent balloon. The napkin policy governs the financial business of the church. What proportion of the membership give as "God prospers them?" How many turn over what money they have in order that it may increase, so that they may have something to give for the support of the Lord's cause? The old law that everybody must contribute, though still on the statute book, is obsolete in the realm of conscience. We bight to quit talking and writing about the "per capita." It is misleading. It is false. There is no such thing in fact as a per capita. It is false in two directions. Those who give never get credit for what they give, because the per capita takes it away from them. Those who never think of giving get credit for thousands. Bro. Jones gives \$100, Bro. Smith gives \$25, Brown gives \$15, Bro. Adams gives nothing, and so D. and F. and half dozen more. Now, per capita, the preacher has collected about \$12. That is, the people who give nothing are actually credited with \$12 apiece. This business ought to be stopped. It discourages those who are doing their best to see their contributions credited to those who do nothing. It encourages the napkin-policy Christians in their laziness. The word of the Scripture is, "Render to all their dues." There are thousands in the church who never do anything, who never give anything, to further the cause of God. Let justice be done to those who are faithful.

Bishop Galloway gives us the gratifying intelligence that Whitworth College has had a grand opening, and the promise of a successful session is very bright.

About Evangelists.

BY GILDEROY.

It is not in my heart to say or do anything that will hurt or hinder any good work; and yet, in some things, I am not in sympathy with many of the evangelists now going up and down through the land, compassing land and sea, and using doubtful methods and maneuvers to make converts. The earnest and forcible preaching of God's holy word as the Heaven-ordained means of leading men to Christ is wholly ignored, if not actually ridiculed, by means of them. There are, I am glad to say, some honorable exceptions to this sweeping statement. Many of these evangelists—a term now applied to a particular class of preachers—have substituted, for the gospel of Christ frothy talk, and a system of gymnastics utterly out of harmony with the sacredness of God's house and worship. They frequently caricature preaching and hold it up for the scorn of the people as if they were sinful. Here I enter my solemn protest in the name of my blessed Lord. Many of these men can not preach and would not if they could, as preaching, in their view of it, has ceased to be efficient in the salvation of men. They deem silly, simple, childish talk, with plenty of maneuvering, as infinitely more effective in the salvation of men than the clearest and strongest presentation of God's truth. Present effect, or effect, is the only thing thought of by many of them—indeed, all depends on the number who fall into line with the semi-religious calisthenic drill comes on. Pungent conviction for sin is, with many of them, a thing of the past, and in no way necessary to the salvation of the soul. Repentance is almost entirely blotted out of the curriculum of the school of Christ. Getting religion is a sort of bitter-sweet, with more sweet than bitter in it; and faith is only an assent of the mind to some one of one hundred and one easy propositions. The Holy Ghost, as the efficient agent in salvation, giving genuine repentance for sin, enabling the sinner to trust Christ and changing the heart from the love of sin to the love of God, is quite ignored in the work.

There never was a time when earnest, forcible, unctious, strong gospel preaching was more needed than now. The prevailing tendency to dilution of the gospel, and the growing thirst for this solution, increases the necessity for more of the pure word of God. Many preachers are being carried away with this new-fangled system of manipulating men into the kingdom of God, and the zeal for numbers leads many churches to desire the removal of a faithful preacher and pastor to make room for one who can, in some way, have a great stir and get many names on the record. This thing is not of God. I mean what I say; this thing is not of God. The pressing need for strong doctrinal preaching increases every day. Not controversial preaching—O! no, not that; but sin and salvation, conviction by the Holy Ghost, repentance for sin wrought in the heart by the Spirit, faith as a Divine gift, helping human weakness to lean on the arm of God, the regeneration of man's nature, the witness of the Spirit, the direct, immediate, personal witness of the Spirit. These doctrines need to be emphasized now as they were in the days of Wesley and Whitfield.

All the higher life of religion must have a solid substratum of sound doctrine underneath it. It can not live or thrive on any other soil. If these heresies are really and truly converted by, or through, these manipulations, then what a great work their indoctrination and training entails upon faithful pastors. How diligent they ought to be and how sound and concise in their preaching. If they are not soundly converted, how ill at ease ought pastors be lest the church be overburdened with dead weight.

Some men who have not gifts sufficient to sustain themselves in the regular pastorate have found better grazing and more money by acting the gospel, or what they suppose to be the gospel, on the stage before different audiences for a few days and nights at a time. Other men, of like gifts and character, are looking longingly towards this, apparently, inviting field. When the grazing grows short the calls to this work will be fewer and further between. There is no better gift than the preaching and pastoral gift, and most of us should earnestly covet and diligently cultivate them. We may not make so great a show for the time; but in the end it will be found that we have done the greatest and best work for the church and the world. The present success of real evangelists, truly called of God, would have been impossible but for the faithful preaching and pastoral fidelity of those who made ready for

these times of reaping.

So let each stand in his lot and do his work in the fear of God, knowing that God will do right in that day. For my own part, I ask no more than to be a faithful, earnest preacher of the gospel and a diligent pastor in the church.

VERONA, MISSISSIPPI.

How the Victory Was Won in Hinds County, Miss.

MR. EDITOR: I have been asked by a special friend of the temperance cause to tell about the grand prohibition victory which was gained in Hinds county, where the capital of the State of Mississippi is situated, in August last.

It is generally known, doubtless, that the Legislature of Mississippi last winter passed a local option law by counties—that is, if one-tenth of the registered voters of a county petition the Board of Supervisors to order an election "for the sale" or "against the sale" of intoxicants, the election shall be ordered. Over one-tenth of the voters of Hinds were obtained to such a petition. On the day it was presented to the Board there were present to defeat it a paid attorney, the State Senator, who afterwards became the chairman of the Anti-Prohibition Party and the saloon keepers. The Board was kept in session over a week upon this one issue, the whiskey men using every possible artifice to prevent the issuance of the election order. After it was issued an injunction to stop the election was sued for before the circuit judge, which was not granted; then an appeal was made to the Supreme Court. This conduct shows how determined the whiskey men were from the very first to perpetuate the sale, whether the majority of the people were opposed or not.

Just as soon as the election was ordered the prohibitionists commenced organizing clubs until one was formed in nearly every neighborhood throughout the county. These clubs had regular meetings and had addresses delivered to them by resident and foreign speakers. An Executive Committee and a Campaign Committee were formed for the county, whose business it was to keep everything and everybody in a state of active co-operation. A daily paper was issued during the campaign, which was filled with news from all parts of the field, which corrected errors and falsehoods, and which stimulated the energies of the workers. A daily union prayer meeting was held up to the very day of the election, alternating in the Presbyterian, Baptist and Methodist Churches. These were well attended usually by all denominations, and were frequently the occasion of much religious enjoyment. The exercises consisted of prayer, songs and volunteer talks upon the great topic of the day. I heard the testimony from more than one that, if no other good resulted from the prohibition prayer meeting, very certainly there would be a closer drawing together of Christians and an increase of spirituality. The pastors of the Methodist, Baptist, Presbyterian and Episcopal churches took the stump and made speeches through the county on prohibition.

The anti-prohibitionists conducted their campaign from the very first in the most uncompromising and unscrupulous manner, seeming determined to run rough-shod over all opposition. They braided everybody who had anything to do with the temperance cause "as masquerading about over the county under the guise of a false religion," published that the preachers were teaching an "oleomargarine Christianity," ridiculed high-toued ladies and branded the whole concern as canting hypocrites and fanatical pests.

They sent their emissaries all through the county with whiskey and whiskey literature full of misstatements and poisonous teaching. They resorted to a regular system of falsehood by teaching the negroes that the prohibitionists purposed to take away one right after another, and finally to put them back into slavery. Of course, such teaching was well calculated to mass the negroes, especially the more ignorant among them, against prohibition. They made their teachers and preachers afraid to lose their positions if they spoke in favor of temperance, and in several instances colored ministers of the gospel were deposed because they took side with the prohibitionists. The anti-prohibitionists sought by every possible means to make a race issue; said that it would take away the schools of the negro, but not of the rich white man. They hired emissaries, white and colored, went all through the county sowing these seeds of dissension. Such sentiments were also disseminated through an occasional issue of a calumnious sheet, without editor or publisher, styled with shameless effrontery, "The People's Defender."

The result of these pernicious

methods, this sacrilegious ridicule of religion, this burlesquing and vilifying of the ministers of the gospel, this wholesale and bare-faced pouring out of falsehoods, this seditious effort to array the poor against the rich and, more than all, this villainous purpose of raising a race issue with all its direful consequences, was that the better class of citizens were aroused to a pitch of indignation and alarm and met in convention at the county seat and determined, in the name of decency, of humanity and of justice, that they would spare no effort to carry this election. When the anti-s found that they had fixed up a boomerang which was recoiling upon them at a fearful rate, they tried their utmost to recall it, whinnily deprecating a race issue, and circulated a document asking all good citizens to pledge themselves to prevent anything like unfairness or strife. But all good citizens, except those in sympathy with whiskey, declined to give any aid in helping them out of the difficulty in which they had involved themselves. A city pastor, when asked by one of their emissaries to sign the pacificatory (!) document, replied: "No, thank you; I am not signing anything to-day; and if I was, the very fact that you asked me to do so would make me hesitate."

Our people made good their avowed purpose, not by any open threats or intimidation, not by any ballot-box stuffing or election frauds, but simply by such a determined air and by the array of such a solid phalanx of earnest and bold workers as served to make the impression that success was a foregone conclusion, and that whoever wanted to be on the winning side had better fall in. There is a very large negro vote in Hinds county, and Jackson is a whiskey stronghold; so that when the election returns showed 1,219 majority "against the sale," it excited the joyous thanksgivings of the faithful, self-denying workers. The ladies held an all-day prayer meeting on election day, and when towards the evening the news would be carried to them that such and such box had given a large prohibition majority, they would rise and sing, with grateful gusto, "Praise God, from whom all blessing flow."

Jackson is on a building boom; many new and elegant residences have been put up this summer and fall, and the money has been subscribed to secure a \$200,000 cotton factory.

G. O. ANDREWS.

The Right Foreign Policy.

Last week we gave our readers the leader from the Methodist Times, of London, purporting to show, "The Truth about Foreign Missions." We are glad to give them this week an article from the same paper on what is supposed to be the right policy in regard to the management of foreign missions.

Last week we called attention to the religious condition of the human race. During the last hundred years we have reclaimed 3,000,000 from heathenism; but during that same period the heathen population of the world was increased by at least 200,000,000. The three chief forms of heathenism—Hinduism, Buddhism and Mohammedanism—are still gaining new adherents by tens of thousands. Moreover, we have not yet made any marked impression upon the more vigorous and intelligent of the heathen races. It is glorious and delightful that we have been able to evangelize Red Indians, Eskimos and Filijans; but the world will never be saved until we are equally successful in dealing with Hindoos, Chinamen and Arabs. While we have been laboriously gaining 3,000,000, not less than 2,000,000,000 have passed into the dark valley of death, but faintly conscious of the love of God. Every year 30,000,000 of heathen pass away to report at the judgment-seat of Christ that we were too lazy and too selfish to carry to them the good news which would have purified and brightened their lives. Is it not time that we awake? If we were half as zealous in advocating the religion of amity as heathen politicians and journalists are in advocating the religion of enmity, we could soon, by the help of God, effect such a happy change in the condition of mankind that we should scarcely seem to be living in the same world. All history proves that the sword of the soldier and the tongue of the diplomat have never really promoted human happiness. If there is not quite as much bloodshed to-day as in the more savage past, the improvement is entirely due to the pen of the thinker and to the tongue of the missionary. On every ground, human and Divine, it is of the most urgent and supreme importance that we should promote foreign missions. The apostles of the gospel of Jesus Christ are the best friends of the human race. They and they alone can expose and abolish the horrible human history have filled the air with the cries of mortal anguish and deluged the earth with oceans of innocent human blood. In the train of the Christian missionary walk commerce, art and science. Wherever he goes he scatters the golden seeds of health and of happiness.

What shall we do? The Rev. James Johnston, in the last chapter

of the startling pamphlet we described last week, urges that "unity, without uniformity," which "is always desirable," is "now a necessity." He says that "the number of missionary societies has multiplied to such an extent, that every year it is becoming more difficult to avoid complications or collisions, both at home and abroad; while the waste of money in their management at home is great, and the waste of energy abroad is grievous. So long as societies were few, and the field practically unoccupied, there was little risk of missionaries interfering with one another; but now that there are a few in almost all the most inviting fields, many parties are overcrowded, and the laborers are elbowing one another, while vast regions are left untouched." Mr. Johnston goes on to say that "the Church of Rome has an immense advantage in this respect. A field, who lately visited a large part of the mission-fields of the world, told me that he could not help admiring, and being impressed with, the unity of purpose, along with the diversity of operation, manifested in the missions of that church, while he could not but mourn over their absence in the missions of Protestantism." Mr. Johnston adds the important statement that the collisions and waste in Protestant missionary operation are due to the agents abroad—who do their utmost to avoid these evils, but to the managers at home; and that "small societies, which exist by popular reports," are especially in danger of encroaching upon ground already occupied. Mr. Johnston advocates the formation of some representative council which could approach Christian and heathen governments with so much authority and weight as to secure the rights of missionaries and of converts. Such a council could also create a high-class Christian literature for India and China. Many existing educational books are written by atheists and agnostics, who can not conceal their hatred of Christianity. Once more, such a council could arbitrate within well-defined lines, between the various missionary societies, when there was any danger of misunderstanding or unintentional collision.

These suggestions deserve the most careful and friendly consideration. If we are to evangelize the heathen abroad, we must close our ranks at home. A fearful responsibility will rest upon all who do anything to perpetuate the existing divisions of the churches. Nothing is easier than to exaggerate the importance of doctrinal and ecclesiastical differences, especially those which divide and weaken churches that are agreed in the main. The world will never be saved if we try to ram every jot and tittle of our peculiar views down everybody's throat. "In things essential" there must be "unity." But things essential are by no means so numerous as those who have been trained in narrow coteries imagine. In the larger problem of evangelizing the world, as well as in the smaller one of evangelizing London, we must substitute elastic bands for red tape. The next generation will witness reunions and confederations on a scale of which the world has had no experience since the unity of Christendom was shattered by the folly and obstinacy of the Church of Rome. In the meantime every-multiplying providential events, loudly echoing the voice of God, are calling us to renewed and unprecedented efforts on behalf of foreign missions. No pains should be spared to secure the success of the missionary prayer meeting and the missionary anniversary. We must promote to our utmost the missionary notices and all missionary literature. But after all, there is only one thing that can cause the churches, and that is the pulpit. The pulpit is the Christian's "throne of power." Christian churches will never do their duty until Christian ministers preach foreign missions to their pulpits, as incessantly and as enthusiastically as Peter the Hermit preached a Crusade. We must, with Pentecostal passion, implore the people of Christ to forsake their pleasures, and themselves to go forth by hundred and by thousands, to make known in every land the goodness and the love of God.

A Note from Bishop Galloway.

MR. EDITOR: I have read the last of your missionary number of the Advocate, with real profit. Every article was happily conceived, and served to make up an admirable variety. The facts and principles of missions thus set forth from several pens, all guided by the same spirit, can not fail to bear fruit in the hearts of our urgency. Special numbers of the paper devoted to a single subject, under proper limitations, is a capital idea. Now, give us one on church extension. You are doing grand work in the columns that once consumed my time and zeal, and shall forever command my cordial sympathy and esteem. In your great Southwestern centre we must sustain a strong, influential organ of "Christianity in earnest."

Truly and fraternally,

CHAS. B. GALLOWAY.

MR. EDITOR: With great sorrow we record the death, on the 5th instant, at Flora, Miss., of Rev. M. A. Bell. A bright young life of high promise is suddenly closed. The church is bereaved; the young wife and revered father and other relatives are stunned with grief. My own heart deeply mourns the untimely death of this beloved and rapidly developing young minister of Christ.

JOHN A. ELLIS.

JACKSON, MISS., Oct. 7, 1886.

Personals.

—Mr. Senkey, who has been working so long with Mr. Moody, has gone on a trip to England for rest and recreation.

—Dr. Timothy Dwight assumed the presidency of Yale College, September 23. He is the third Timothy Dwight who has filled that position.

—A Conference of colored Episcopal clergymen in the United States was held in Washington City a few weeks ago, the object of which was to compare views on the best means of advancing the interests of the colored churches of that denomination.

—Washington Irving, "the father of American literature," is to have a monument to his memory in one of the most central and charming portions of Tarrytown, not far from Sleepy Hollow Cemetery, where his remains lie.

—Thirteen missionaries—seven of whom are young women—left Boston two weeks ago for foreign lands. Some go to Turkey, some to Japan and some to India. These are the disciples still influenced by the command of the great commission.

—Ex-President Arthur has returned to his home in New York; but his health is not improved. He is confined to his chair the greater part of his time, but is bright and cheerful and takes a lively interest in his personal affairs and in all public questions of the day.

—The constituency of Hon. E. J. Gay were so well satisfied with his work in Congress that he was re-nominated for a second term unanimously by the Democratic Convention of the Third Congressional District.

—Dr. J. P. Newman, it is said, will soon assume the charge of the Metropolitan Methodist Church in Washington, of which he was pastor during Gen. Grant's presidency.

—President Warren, of Boston University, a few weeks ago met with an accident which produced a severe sprain, and, in consequence, he has asked leave of absence for several weeks for recuperation. His school of theology will open November 8.

—Judge Charles McVey died in Baton Rouge, La., October 4. He was a native of East Feliciana parish, and a man who enjoyed the good opinion of friends and the honors of civil office.

—In the Kentucky Conference there are two Nolands, two Hiners, two Hendersons, two Taylors, two Walkers, two Peoples, two Deeringes, two Wrights, two Coopers, two Godbays, two Ragans, two Redds and two Kavanaughs. "And he sent them forth two and two before his face."

—Dr. W. S. Black, of Raleigh, N. C., who has been troubled with brouchitis, has returned from a trip to the springs somewhat improved. Such a noble specimen of physical manhood ought not to suffer from throat disease.

—Rev. J. E. Godbay, D. D., has been released from pastoral work, that he may devote his time and talents and energies to the editorship of the Southwestern Methodist. And we feel assured that his readers will soon notice the result of this wise movement.

—The failures in business for the nine months ending October 1, have been less than in any corresponding period since 1883. The decrease in the liabilities of those who have failed is very marked. For the past nine months in the United States there have been 7,582 failures, with liabilities amounting to \$77,110,644. In 1885 the failures were 8,423, with liabilities of \$90,976,358. In 1884, failures, 8,302, with liabilities of \$195,951,000. In 1883, failures, 7,358, with liabilities of \$123,054,000. So says Bradstreet's Weekly.

—Col. Charles G. Greene, the founder of the Boston Post, and for forty-five years its able editor, died in Boston lately, at the age of "upwards of fourscore years." He is said to have won the esteem of all who knew him, and to have been a man who attracted many to his companionship.

—It is said that Gen. John C. Fremont, who now lives in Washington, is writing his own biography, being assisted by his wife. That ought to be interesting reading. The General is seventy-four years old.

—Rev. E. H. Dewar, D. D., editor of the Christian Guardian, Toronto, Canada, has been serving the church in that capacity for more than seventeen years, and the late General Conference re-elected him to that office. These words of his very well suit this office:

Our correspondents should bear in mind that everything sent for insertion can not be got in; but that we do all in our power to oblige all correspondents, as far as a due regard to the interests of our readers will justify us.

—Rev. Mark Guy Pearse, the eminent Wesleyan, who, in connection with Rev. Hugh Price Hughes, editor of the Methodist Times, of London, was appointed by the last Conference to the London Mission, will visit Canada and the United States in the early part of next year in the interest of that great work.

—This personal may cause you to look up an old ADVOCATE. Referring to a little note we had, a few weeks ago, in regard to "the interlude" in church music, Dr. Potter, of the Wesleyan, has this to say:

If Dr. Carter will write two more sentences like the last two in the above extract we shall be perfectly reconciled to the promotion (Dr. Lafferty would probably say, fall) of Dr. Galloway from the tripod to the episcopacy. The interlude! The impertinent thing! We wish it were dead.

We appreciate neatness of that kind.

—Personal relating to the "prominent member of the church."

The "prominent member" is a good thing for a church to have when he is good and modest as well as prominent—when he is always in the prayer meeting, when he gives liberally, when he withholds advice until it is asked; when he isn't self-willed and dogmatic, and when he doesn't require a whole church to fall down and worship him because he thinks they can't get along without him. But too often the "prominent member" isn't that kind of a man, and isn't the most pleasant man to have around. He is too frequently dictatorial, unreasonable, selfish, and exalting, and he generally puts in his hardest work in making things lively for the pastor and the whole church.—Interior.

—The General Conference of the Methodist Church, in Canada, has elected the following officers: General superintendent for the term of eight years, Rev. Dr. Carman; general superintendent for the term of four years, Rev. Dr. J. A. Williams; book steward of the western section, Rev. Dr. Briggs; book steward of the eastern section, Rev. S. F. Huestis; editor of the Christian Guardian, Rev. Dr. Dewar; editor of the Methodist Magazine and Sunday-school publications, Rev. Dr. Withrow; editor of the Wesleyan, Halifax, N. S., Rev. Dr. Lathern; lay treasurer of the Missionary Society, Mr. John Macdonald; secretary of education, Rev. Dr. Potts; and treasurer of the Superannuation Fund, Rev. James Gray.

Notes.

There is nothing like a thug having "a local habitation" as well as "a name." In order to understand some things we must study their environments. In order to do this, we must know where they are located. We misunderstand a great many things because we look at them outside of their relations. And it is sometimes the case that one word or phrase will throw the light in such a direction, that we shall have a new revelation on the subject we are studying. To illustrate this: We have always been bothered by the old proverb, "Charity begins at home." Our perplexity has not been lessened when it is further added, "But it ought not to stay there." We have felt that there was something here that was mislaid; and the mist was dense enough to suffuse our thoughts. But the mist has been evaporated, and the sun shines clear. Our good brother, Dr. C. G. Andrews, has cleared up the whole matter. In his article last week on "The Missionary Spirit Inseparable from the Christian Spirit," he used a phrase that has settled our difficulties on this subject for all time to come. He says the aphorism, "Charity begins at home," belongs to the ethics of covetousness. The thing is localized now, and we can study it intelligently. Thank you, Doctor.

Chancellor Garland's annual lay sermon to the students of Vanderbilt University was delivered in the University chapel, Sunday, September 19, and published in the Nashville Advocate, of October 2. This sermon is a very clear and forcible presentation of the gospel in its influence upon the young in the formation of character. After a fine delineation of what religion is and what it does, the venerable chancellor asked his students this question: "If religion be all this; if it is the only firm foundation of a faultless character; if it be the surest way to fulfill the ends of our being, how can it be ignored in the process of education?" That is a question which the church should be continuously propounding to the officers and teachers in her institutions of learning. The chancellor's statement of the object of education should be circled in granite and placed over the entrance to every Christian school and college in the land.—(Gentlemen, the object of education is not learning; it is the foundation of a high and noble character, in which process there is no factor so potent as that of a genuine Christian faith.)

Temperance Day of Prayer.

To the Christian Public:

The temperance reform stands today "upon the heights of answered prayer." The earnest thought has come at last. No intelligent person now believes that the liquor traffic will be much longer legalized by Christian nations. The watchword of the hour is: "Out with the poison, protect the home." No influence has so largely contributed to the present popular opinion as the nurture afforded by the Christian church, the Sabbath-school and the religious press. Next to these mighty agencies ranks that sober second thought of the Ohio crusade—the Woman's Christian Temperance Union, local, State, national, and now world-wide—for it is regularly organized in every English-speaking nation, and recently introduced into Japan, Scandinavia, and Russia. At its annual meeting held in Philadelphia, October, 1885, forty States and Territories being represented, a request came from twenty-one leading members of the city, of nearly every denomination, that the convention "designate a certain Sabbath in each year, to be known as 'Temperance Sunday' throughout the world, and that the Woman's Christian Temperance Union exert its influence in all its local unions to secure its observance in all churches."

In compliance with this request, and for the reasons given, we earnestly and most respectfully suggest to all pastors, Sunday-school superintendents and temperance societies, that October 17, the Sabbath preceding the twelfth annual meeting of the National Woman's Christian Temperance Union, at Minneapolis, Minnesota, be observed as Temperance Sabbath by sermons in the morning, Sunday-school exercises in the afternoon, and a union temperance meeting in the evening. We also earnestly request our local unions to observe the preceding day (Saturday, Oct. 16), as a day of prayer. Let us have from 10 to 4 o'clock, with a leader appointed for each hour, and the following subjects of Bible study, hymn and prayer:

10 to 11 A. M.—Our National Sin: Impurity and Impurity.
11 to 12 M.—Individual remedies for these—total abstinence, White Cross Pledge, both "By God's help."
12 to 1 P. M.—Noon Hour of Prayer for the World's Woman's Christian Temperance Union, the women of the liquor traffic and the opium trade; the continued health and success of our officers and organizers in foreign lands; that the queen of England, and all rulers and potentates may become total abstainers, and advocate our sacred cause.
1 to 2 P. M.—Our National Sin: Our National Remedies—Total Prohibition, Constitutional and Statutory; Sabbath Laws, the Bible in the Public Schools; Hygienic Education for the Young.
2 to 3 P. M.—Individual Remedies for National Sin: the Christian Voter's Relation to the Secular and the Enforcement of Righteous Law.
3 to 4 P. M.—The National Woman's Christian Temperance Union. Its purpose, plans, officers and members; its annual meeting, October 22 to 26.
Earnestly praying that pastors and people may be plentifully replenished with heavenly grace, we are, on behalf of the National Woman's Christian Temperance Union, your Christian sisters,
FRANCES E. WELLES,
Pres't W. C. T. U.
MRS. C. R. BUELL, Cor. Sec'y.

Southern Methodist Review.

TABLE OF CONTENTS—One Hundred Years of Missionary Work; Belum Civile Redivivum; A Temperance Episode; Rub, the Gleaner; Prophecy of Romanism; The Immanence of God; Evolution of a Human Life; The Final Philosophy; The Mayor of Trebizond. Editor's Table: By Way of Introduction—The Present Number of the Review—The New Discipline—Foreworded, Foregrounded—The Silver Question—The Wesleyan Standard—Gladstone and Disraeli Fifty Years Ago—Valedictory, by the Late Editor. Book Reviews. Notes and Queries: A Remarkable Book—In Another Vein—A Case of Plagiarism—What Is This? Practical Philanthropy—An Item for the Quind Nunc—Books Received—Bible Studies—Union of the Churches—The Methodist Church Member's Manual—Cum Grano—An acknowledgment.

W. P. Harrison, D. D. editor, New series, September, 1886. Vol. 1, No. 1.

Above we give the table of contents for the September number. One additional number will close the current year of the Quarterly Review, as published by Dr. Hutou. These two numbers will be furnished to the old subscribers, but we hope to add a large list of new subscribers, who can begin with the present number at \$2 per annum. It will be seen that the style of the work is first class; good paper, fair type, convenient form, and to be issued bi-monthly. We earnestly solicit subscribers to this important enterprise. It is issued by order of the General Conference, is the property of the church and occupies an important place in its literature. The editor and the publisher will spare neither labor nor expense in making this periodical a welcome visitor to the homes of the preachers, members and friends of the church. The work is now ready for distribution. The price is reduced to rates so low that any one desiring valuable information can meet the expense without inconvenience.

Send subscribers to Southern Methodist Publishing House, Nashville, Tenn.

Very likely the reader has received a notice from the ADVOCATE office. This was sent to you to attend to immediately, and not for future consideration. If you are unable to attend to the business directly, your pastor will be glad to do so for you.

CARVER & JAMIESON, Publishers.

Literary Notes.

The Golden Rule, of Boston, has passed into new hands, and will be edited in the interests of the Young People's Societies of Christian Endeavor, and Rev. F. E. Clark will be editor-in-chief. The Harpers are to have a special car fitted up and send three artists and two writers through the South to study up and write out and illustrate Southern affairs. The work is mainly for their magazine.—The life of Queen Victoria, written by Mr. Barnett Smith, is expected to appear in London during this month.

Henry George's book on Protection or Free Trade is to be translated into French by the French consul at Philadelphia.—A new monthly devoted to art is about to start in Boston, and will be called American Art.—Eight editions of Dr. Holmes' works have been placed on the English market. Eleven thousand copies were sold during his late visit to England.—Gen. Adam Badeau will write a series of war papers for boys and girls in St. Nicholas for the coming year.—The Century will publish during the coming year a series of papers on "The Food Question" as related to health, morals and labor, written by Prof. Atwater, of Wesleyan University.—Mrs. Oliphant will contribute to the same monthly articles on celebrated men and women of Queen Anne's time.—Youth's Companion, which we recommended to our young people last week, has a circulation of 365,286 copies weekly. That shows popularity.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

MRS. CHARLOTTE LITTLE, OF CHICAGO, well known to the Western press, writes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "thwarted to success, but this remedy has removed it."

"Ah, John!" she said, just before marriage, "I fear I am not worthy of you. You are such a good man." "Never mind, Martha: I'll change all that after the wedding."

We welcome the return to our advertising columns of the old reliable music house of Oliver Ditson & Co., Boston is some little distance to send your order, but in three days of rapid transit and excellent mail facilities, try Boston.

No Optum in Piao's Cure for Consumption. Cures where other remedies fail, 25c.

FINLEY & GRANT. We take pleasure in calling the attention of our readers to the advertisement of these popular dealers in fur, and it is not always desirable to make changes, but in patronizing Messrs. Finley & Grant we can secure our friends and patrons not only of profitable, but pleasant relations.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

P. WERLEIN.—The great Southern music emporium, 135 Canal street, is to the front with new attractions in the music line, the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The full stock of musical instruments is being received, and surpasses anything ever offered to the people of the South. Pianos and organs of superior tone and beautiful finish, at prices lower than ever known in the United States. Write to Werlein before purchasing elsewhere. 135 Canal street.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Business Notices.

QUERU'S COQ LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more beneficial results than the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and S. R. TRUBB, New York.

ADVICE TO MOTHERS.

Mrs. Winkler's Sore Throat Syrup should always be used for children's sore throats. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

FTTS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and trial bottles free to all cases. Send to Dr. Kline, 351 Arch St., Phila., Pa.

Glen's Sulphur Soap beads and beautifies. 25c. German Corn Remover kills Corns, Bunions, 25c. Hiss's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

NEW ADVERTISEMENTS.

GREAT LABOR SAVING SOAPINA!

Has been discovered which will wash in the hardest kind of water as well as ordinary soap in soft water. It is a fine article for washing woolen goods, clothing of Machinists, Printers, etc.

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From the Atlanta, Georgia, Constitution.

A GREAT REMEDY.

The Opium Habit and Dr. Woolley's Wonderful Antidote.

There is no habit as enslaving as the habit of eating opium or morphine. It is stronger than any other. It holds its victims in an iron grasp, and craves them slowly but inexorably. It destroys not only the body, but the whole mind and conscience of its victims. Next to it is the habit of drinking. It is now settled that there are diseases, just as much as any abnormal condition that affects the body. Anything that will relieve those who are afflicted with either of these diseases is a public benefactor. Such a remedy is Dr. Woolley's Opium and Whisky Habit Cure. Such a man is Dr. B. M. Woolley, of Atlanta, Georgia.

The Constitution is careful about giving its endorsement to advertised remedies. They are the often victims of little value and dangerous effects but for ten years we have watched the course of Dr. Woolley's Opium and Whisky Habit Cure, and we give it our heartfelt endorsement. It has effected cures within our knowledge of opium eaters, morphine eaters and whisky drinkers that were simply miraculous. We have seen it snatch men and women from the very edge of the grave and restore them to health—from the very jaws of lunacy, and restore them to intelligence. We have been amazed at its work. We speak thus earnestly, because we know whereof we speak, and if we felt that our voice could reach every wretched man or woman who suffers from either of these habits, we would speak with still more earnestness.

Dr. Woolley is a man of strict integrity, and will hold your correspondence confidential. He will write you frankly, and will tell you just exactly the truth. There are no little words. They are spoken in soberness and truth. You can get a book of testimonials by addressing the doctor to confidence and be sure of honest treatment. Remember, address B. M. Woolley, Atlanta, Ga.

Issued September 1st.

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By the use of smaller type, the 128 songs have been condensed into 204 pages, but the same order is preserved as in the original issue.

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The price of this favorite work is now as low that it can be adopted everywhere.

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The entire stock of

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belonging to the "Southwestern Presbyterian Book Depository," 84 Camp street, is now offered

AT COST.

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To Sabbath-schools and buyers of good books this will afford an excellent opportunity of getting them at very low rates. A portion of the stock will be sold regardless of cost.

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W. D. SKILLMAN, Business Manager, 84 CAMP STREET, New Orleans.

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Cankers Eruptions.

Are so corrosive in their nature, and their cause so deep seated in the system, that a powerful alternative is needed to eradicate them. For this purpose, Ayer's Sarsaparilla is the most effective medicine that can be procured. No other remedy can compare with it as a cure for all diseases originating in vitiated blood. I suffered greatly, for months, from two running

Ulcers

Resides the ulcers I also had a glandular swelling on my neck, which was gathering, and several others to break. I consulted skillful physicians, and took various remedies, but failed to find relief until I commenced using Ayer's Sarsaparilla. A few bottles of this remedy completely cured me, and I am now in perfect health. — Mrs. Jane E. Hopkins, Cambridgeport, Mass.

For what appeared to be a Cancer on my lip, I used Ayer's Sarsaparilla with excellent success. I believe the disease to be perfectly cured. — Amherst Whitmore, Brunswick, Maine.

About three years ago, I was troubled with Canker Ulcers in my mouth, throat, and stomach. Food of any kind caused the most extreme suffering. After trying a number of remedies, without receiving any benefit, I was finally

Cured by

taking Ayer's Sarsaparilla. I can now eat any kind of food, and am vigorous, active, and entirely free from all ulcers. — J. W. Compton, Bloomington, Ill.

Until within a few months I have suffered terribly, all my life with what my physician called Bad Canker. At times my mouth, tongue, and throat have been nearly raw with these canker sores, and my effort to swallow food caused the most intense pain. I was emaciated, weak, and pale, and always more or less under the doctor's care. Physicians failed to help me, and none of the many remedies I tried gave me any relief until I commenced taking

Ayer's Sarsaparilla.

sarsaparilla. This medicine has restored me to health, and has eradicated every trace of Canker from my system. — Mrs. David Carey, North Salem, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Of the skin, whether in the form of Erysipelas, Pimples, or Bolls, indicate that the blood has become vitiated, and the system diseased, and that prompt treatment is indispensable. Ayer's Sarsaparilla purges the blood of all impurities, and speedily restores health and strength to the system. **For nearly three years I was covered with Scrofulous

Sores

some of which were very offensive, exuding, and painful. I had no appetite, was emaciated, and so reduced in strength as to be unable to attend to my business. I tried many remedies, and was treated by a number of physicians, but received no relief. With little hope of recovery, I commenced taking Ayer's Sarsaparilla, and under its healing influence, soon began to improve. After using less than half a dozen bottles of this preparation, I was restored to perfect health. — Leonard Brackett, West Haven, Conn.

For forty years I have been troubled with a humor in the blood, appearing in painful eruptions on my skin, and causing Erysipelas at times. I have been a great sufferer. I have tried all kinds of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. It

Taking

ten bottles of this medicine. I am completely cured, and my skin is now as smooth and fair as ever. — Mary C. Amesbury, Rockport, Me.

I have been taking Ayer's Sarsaparilla for an impurity of the blood, which manifested itself in troublesome Bolls and Eruptions, and can truly say I have never found any medicine so prompt and certain in curative effects. It has done me great good. — F. P. Coggeshall, Bookseller, 51 Merrimack St., Lowell, Mass.

For the radical cure of Pimples, Bolls, Carbuncles, and all diseases originating in vitiated blood, I know of no remedy that can compare with Ayer's Sar-

saparilla. As a promoter of health, giving appetite and renewing wasted energy, this medicine has no equal. — G. H. Davies, Court St., Pawtucketville, Lowell, Mass.

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THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, and possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by American and European oculists, who claim that the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight, if used in time, but to no one can the eye become impaired by their use for the following reasons:

1. The chemicals render the light to the eye completely doing away with that iridescent quality that I usually experienced in using glasses after one or two hours' use.
2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as first.
3. The chemicals keep the glasses cool, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.
4. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no dimming or tireless sensation, which necessarily improves the eye.

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Our Young People.

TALK CASE.

BY ALICE CAREY.

Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how in awe
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive!

What you have and what you lack,
All the same in what you wear,
You will see reflected back,
So, my little folks, take care!

And not only in the glass
Will your secrets come to view;
All beholders, as they pass,
Will perceive and know them too.

Out of sight, my boys and girls,
Every root of heavily state;
So think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, no sure as you're alive,
You will show for what you are.

MR. EDITOR: I think the answer to J. P. Drake's scripture puzzle is the word "nrk." First: "In Israel's warlike times the children of Israel inquired of the Lord (for the ark of the covenant was there in those days)."

Second: "Noah's ark was large; the ark of Moses was a small basket of bull-rushes; the ark of the covenant was different from these, and they served different purposes." Third: See Revelation xi, 19; Psalm cxxii, 8.

"When they that bare the ark had gone six paces, David sacrificed oxen and danced with all his might." Fifth: "God commanded Noah to build an ark before the flood; and he obeyed."

"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Sixth: St. Luke xvii, 27; and I Peter iii, 20.

Seventh: "Behold the ark of the covenant of God passeth before you into Jordan." "When Moses' mother could no longer hide him, she made for him an ark of bull-rushes, and laid it in the flags by the river's brink." "When the hosts of fighting men compassed Jericho, the armed men passed before the ark." Eighth: "Noah's ark was upon the water's waste, and rested on Mount Ararat." "The children of Israel stopped with the ark on the desert and of Zin." Ninth: "His being God's covenant that he would bless them brought peace and joy to them and told that his presence was there."

Now, Mr. Drake, if I am right, please send me the Advocate. I had some help from home folks in the way of chapters, but found the words myself. I am thirteen years old.

DE KALB, Mississippi. HENRY MOORE.

MR. EDITOR: I was five years old on August 15. I go to Sunday-school with papa and mamma. Papa is the superintendent, Herndon Braey is secretary, and Sed Thomas is librarian. Papa and mamma both belong to the Methodist Church and take the Advocate.

Bro. Jones baptized little sister and I last summer. We spent a week at the Seashore Camp Meeting this summer. I had a fine time playing in the sand with so many little girls. We staid at Aunt Margaret Oils' tent. She did treat us so good. We will love her a long time for it. I can say two speeches—"A slinger like me" (Mr. Excell sang it for his experience at camp meeting) and, "Into the tent" I learned from little Mattie Samar, at Aunt Margaret's tent. Good-bye.

TONY, Mississippi. MARIE HANCOCK.

MR. EDITOR: We are sister and brother, aged eight and seven. We thought we would like to join the young folks' column. We have been going to school, but we have had vacation for three weeks, and will start again next Monday. We go to Sabbath-school every Sunday, and learn our lessons well. Our papa is superintendent and takes the dear Advocate.

We have for our pets one little black kitten and dog—both black as little algers. Hoping to see our letter in your paper, with many good wishes, we subscribe ourselves,

VIOLETA AND GARLAND HESTER.
MOBILE, Louisiana.

MR. EDITOR: As you are so kind to give the little folks space in your paper, I thought I would write. I have no pets. I am just six years old. I have been to school some. Miss Hallie Rocket was my teacher. I must tell you of our grape vines. We have two very fine vines of the scouperuon kind. I climb up on top and pick grapes for mamma. I have two cats; but I do not call them my pets. I pick cotton, and think I shall some day make a good cotton picker. I expect to be a farmer. Your little friend,

ALLIE HORTMAN.
PLEASANT VALLEY, Louisiana.

MR. EDITOR: I have read the puzzle in the Advocate of September 16. Although I do not hope to get the prize, I will tell you I think it is the Holy Ghost that is alluded to in that puzzle.

We read in St. John xv and xvi that our Saviour promised to send the Comforter, meaning the Holy Ghost, I suppose; and it is mentioned in many of our sweet songs, such as, "Come, Holy Spirit, heavenly Dove, with all thy quickening powers," etc.

Your little friend,
BENJAMIN T. KERN.
CENTRE, Mississippi.

MR. EDITOR: As I have never written a letter to the Advocate, I will now write my first. I am a little boy twelve years old. I like to read the children's letters. We have no Sunday-school now that I can go to, but I go to church almost every Sunday and to prayer meeting every week. I was converted and joined the church last year. Your little friend,
LINUS JORDAN.
STONEWALL, Mississippi.

The Royal Children of England.

The eldest daughter of the Prince of Wales is named Louise Victoria Alexandra Dagmar. She was born February 20, 1867. Victoria Alexandra Olga Marie comes next, born July 6, 1868, and the youngest, Princess Maudo Charlotte Marie Victoria, was born in November, 1883; so they are very near of an age.

What has been the home life of these children "born to the purple," do you ask? In the household of a great prince, there are, of course, servants and a large staff. The little baby has a nurse, and an under-nurse, and a dresser, and two other attendants. She is carefully watched, and a bulletin of her health sent daily to the queen, and a thousand great ladies and noble lords are interested in the announcement of her early ailments. The princess makes a low courtesy when she enters the royal nursery, to the unconscious little thing; and as the children grow up they are treated by all, outside of their nearest kin, as if they were something better than human clay. It is, to an American, a surprising sight to see this perpetual banding of the knee to a little child or a youth.

It is due to the Prince of Wales to say that he has seen the danger of this homage, and adulation, this over-worship, and is trying to arrest its effect in the education of his children. He provides them with simple pleasures, excursions, as far as possible, with rural life. He romps and plays with them, he lets them follow and peep in at the grand dinners; they play with the Queen far more freely than her own children were permitted to do. Lady Ely, who is a very intimate friend of the Queen, and always taking care of her, declares that she is frightened when the young-grandchildren come to see the Queen, for after their first deep courtesy they all "lay hold of grandmamma" and pull her about. She describes the Princess Maude as most like the Queen, and, naturally, a great friend of her august relative. They like to go to the Tower, "like any other little girls," and were great friends with Junbo, the famous elephant. Indeed, so much did they like Junbo, that Princess Maude, who is said to inherit a great deal of her grandmamma's authoritative disposition, wrote a letter to the owner of Junbo, forbidding his sending her favorite beast to the American.

The Princesses have lived largely at the country estate at Sandringham, preferring it to the more courtly abode of things at Marlborough House. All English people have an unfeigned love for the country, and the English ladies like to go out with their dogs and horses, and their donkey carts, and their children, into the beautiful woods all carpeted with wild flowers. Never were there such princesses and purple hyacinths and violets, as in the woods about Sandringham. Here the royal children have been free to frolic, and here they have been allowed to go and see the cottagers and carry them comforts, and to help their mother establish some clean, comfortable homes for her poor folk, down at Newton, where she has a school and church for the laboring classes. They are very fond, too, of visiting the Southdowns and Devons, and the place, and the champion sheep, for the Prince is a model farmer, and the young Princesses and Princes are very fond of the rustic pleasures at the houses of the farmers. They have been trained to hunt, and to ride, and to shoot, like the Queen's own family. They have been used to the saddle always. They follow their mother in her rambles on their ponies. They follow the hounds twice a week. Then they have aced to play to enjoy and care for. They have a delightful pair of horses and two dogs, which the Prince breeds and keeps. They are very fond of the Queen's own family. They have been used to the saddle always. They follow their mother in her rambles on their ponies. They follow the hounds twice a week. Then they have aced to play to enjoy and care for. They have a delightful pair of horses and two dogs, which the Prince breeds and keeps. They are very fond of the Queen's own family. 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Weekly Market Review.

(For Week Ending October 12, 1886.)

COTTON.	
Low ordinary	64 1/2
Ordinary	64 1/2
Good ordinary	64 1/2
Good middling	64 1/2
Middling	64 1/2
Good middling	64 1/2
Middling	64 1/2
Fair	64 1/2
Good middling	64 1/2
Mobile middling	64 1/2
St. Louis middling	64 1/2

SUGAR.	
Inferior	32 1/2
Common	32 1/2
Good common	32 1/2
Fair	32 1/2
Good fair	32 1/2
Fully fair	32 1/2
Prime	32 1/2
Strictly Prime	32 1/2
Choice	32 1/2
Seconds	32 1/2
Yellow clarified	32 1/2
Gray clarified	32 1/2
Choice white	32 1/2
Granulated	32 1/2

MOLASSES.	
Syrup	16 1/2
Strictly Prime	16 1/2
Choice	16 1/2
Fancy	16 1/2

RICE.	
Fancy	41 1/2
Choice	41 1/2
Prime	41 1/2
Good	41 1/2
Fair	41 1/2
Ordinary	41 1/2
Common	41 1/2
No. 2	41 1/2
Rough	41 1/2

FLOUR.	
Minnesota bakers	4 50
Minnesota patents	4 50
Extra fancy	4 50
Winter wheat patents	4 50
Choice	4 50
Fancy	4 50
Extra fancy	4 50

CORN PRODUCTS.	
Cream meal	2 50
Corn meal	2 50
Grits	2 50
Hominy	2 50

GRAIN, ETC.	
CORN:	
White	53
Yellow	53
Mixed	53
OATS:	
Western	30
Texas rust-proof	53
BRAN:	
Western	70
Choice	10 50
Prime	14 00

PROVISIONS.	
MEAT:	
Prime mess	10 50
Rumps	9 00
BACON:	
Fancy breakfast	10
Shoulders	7 1/2
Sides, long clear	7 1/2
Sides, short rib	7 1/2
HAMS:	
Sugar-cured	12 1/2
DRY SALT MEAT:	
Shoulders	5 1/2
Sides, long clear	5 1/2
Sides, short rib	5 1/2

FISH.	
MACAREL:	
Extra No. 1, in bbls.	11 50
Half bbls.	6 25
No. 1, in bbls.	11 50
Half bbls.	6 25
No. 2, in bbls., large.	11 00
Half bbls.	6 00

GROCERIES.	
COFFEE:	
Prims	12 1/2
Fair	11 1/2
Common	9 1/2
BUTTER:	
Western Creamery	31
Western Dairy	17
Country	10 1/2
LARD:	
Choice	6
Choice	80
Fair	21
Oil:	
Coal, cases	15
Coal, bbls.	10
Cotton seed	13
Lard	55

VEGETABLES.	
CABBAGES:	
Western, per crate.....	—
Chicago, per 100.....	10 00
Louisiana, per crate.....	—
POTATOES:	
Louisiana.....	—
Western.....	2 00
KIDNEY:	
Do bbl.....	6 00
ONIONS:	
Louisiana.....	—
Western.....	2 50
BALING STUFFS.	
BAGGING:	
11 lb.....	8
2 lb.....	9
BALING TWINE:	
11 lb.....	12 1/2
2 lb.....	12 1/2
TIES:	
Do bundle.....	1 00

SUNDRIES.	
POULTRY:	
Chickens, Western	4 00
Young	2 10
Chickens, South'n	2 50
Young	1 25
Turkeys, Southern	9 00
Eggs:	
Western	16
Southern	17
WOOL:	
Lake	25
Louisiana	22
Burry	9
HIDES:	
Green salted	7
Dry salted	10 1/2
STAVES:	
Oak, kegs	75 00
Oak, barrels, 33 in	75 00
Oak, claret, 49 in	110 00
Oak, hogshead, 49 in	185 00
HOP POLLS:	
Barrels, per 1000	35 00
Barrels	16 00
Half barrels	75
FERTILIZERS:	
Cotton seed, per ton	8 00
Meal	15 00
Mineral acid, 5 lb	25 00
Pure ground bone	25 00
Mineral acid, 5 lb	25 00
Sulphur acid	25
Bone black	25

News Summary.

OCTOBER 5.

Russia desires to release all persons arrested in connection with the disposition of Prince Alexander, and that elections be postponed until November. St. Petersburg papers express the hope that England will second Russia's efforts in Bulgaria, and think that Lord Randolph Churchill's co-operation is assured. Clemency has been extended to the Spanish insurgents. Lord Churchill is gone on a visit to Bismarck. The Republicans of New Jersey have nominated Frank Howey for governor. Speaker Carlisle was nominated by acclamation for Congress by the Democrats of the Sixth Kentucky District. Earthquake shocks were felt near Ninety Six, S. C. A steamer exploded her boilers between St. Louis and Cape Girardeau, and twenty-two lives were lost. The Central Railroad is to run a branch to Columbus, Miss. The cotton crop of Texas has been cut short by the storms of August and September.

OCTOBER 6.

A sentiment in favor of Russia is progressing in the Bulgarian Army. A Russian paper desires to let Bulgaria alone. An Austrian paper says that the dangerous phase in the relations between Bulgaria and Russia is passed. The European press considers that Lord Churchill's visit to Berlin is connected with the Bulgarian question. In the Spanish government the Ministers of War, Marine and Justice have resigned. The sentence of the condemned rebels has been commuted into imprisonment for life. There is a crisis in government affairs in Peru. The election in Georgia resulted in favor of the Democratic ticket. The stockholders of the Louisville and Nashville railroad have elected E. Norton, of New York, president, and M. J. Smith, of Louisville, first vice-president. The situation in Charleston steadily improves. Edward Simmons is the capitalist's candidate for mayor of New York City.

OCTOBER 7.

Bulgaria is holding to her purpose against Russian interference in her affairs, and Gen. Raikbars seems to be making himself popular. Speculations as to the import of Lord Churchill's visit to Berlin fill the papers. The Queen of Spain has signed a decree freeing the slaves of Cuba from the remainder of their terms of servitude. In the case of the anarchists Judge Gary has overruled the motion for a new trial. The vote in St. Landry parish for the election of a new parish to be called "Acadia," has a majority of one thousand. Joseph Rosenberg, a soldier of Blucher's Army in the war against Napoleon I, died yesterday in the Tour du Infirmity in this City, aged 102. Judge W. F. Kerney has been appointed fourth circuit judge of Louisiana, vice Judge McVey, deceased. There has been no earthquake shock at Charleston for four days.

OCTOBER 11.

Three shocks at Summerville on the night of the seventh. Lord Randolph Churchill is in Dresden. The Bulgarian ministry has addressed a note to foreign agents not to interfere in elections. Father Matthews' birthday was celebrated with enthusiasm in Cork. Lord Churchill is at Prague. Rioting between the Hindus and Mohammedans at Delhi, and several persons killed. The position of supervising architect has been tendered to William A. Fre et. George N. Adams, a well-known journalist, died in Washington to-day. Vienna has been discovered and candidate for governor of Tennessee, retires from the canvass of the State because of ill-health. It is said that Emerson Edridge will take his place and complete the canvass.

OCTOBER 11.

In Bulgaria the elections have resulted in favor of the government by large majorities. Prince Alexander says he is prepared to take the throne, if re-elected. The czar says he will not go to war for the sake of the disorderly Bulgarians. An anarchist plot to burn the city of Vienna has been discovered, and seven persons have been arrested. Charles Bigot will represent the press of France and M. de Schamps, the city of Paris, at the inauguration of Bartholomew's Statue of Liberty. Congressman Hewitt has been nominated for mayor by the Tammany Democrats of New York City. The strike among the packers of Chicago continues. Koschenko, the man who killed Rev. George Haddock, was arrested in San Francisco yesterday. The missing steamer "Anchora," with 700 souls on board, arrived at St. Johns yesterday, having been 23 days at sea.

Spot Cash Bargains in New England and Boston.

10-horse power engine and boiler, on cars or boat, in New Orleans for \$399, net spot cash. All new wrought iron tubes, workmanship and material guaranteed. Engine cylinder, 7-inch bore, 10-inch stroke, pulleys 2 and 4 inches in diameter, both 10 1/2 inch face; boiler 30 inches in diameter, having 20 3/4 inch wrought iron tubes, 8 feet long, 28 feet of 14-inch smoke stack, total weight 4,000 pounds. Price includes heater, governor, pump, all pipes and fittings to connect engine and boiler, requiring only bricks, sand and time to erect. Same engine, with a portable horizontal fire box boiler instead of stationary return tubular boiler, \$101 additional. With a portable boiler the engine will be placed on top of the boiler or detached as may be ordered. Only 18 feet of smoke stack goes with the portable outfit. Cuts and circulars on application.

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Foundry and Machinery, 9 Perdido St., New Orleans, La. Well-Derived Success. From the New York World. The great success of the Knabe Pianos is due to their brilliant and superior qualities for harmony, sweetness of tone, great power and a thorough equalization throughout the entire scale, as well as their pure touch. They are universally pronounced by the press and the musical profession as being unsurpassed by any other make. One of the most prominent qualities of the Knabe Piano, and one which is generally overlooked by the purchaser, is the superior workmanship that characterizes them, and it is conceded that they will retain their tone and the general usage of first-class makers.

To the Members of the Mississippi Conference Brotherhood.

Bro. M. Anding Bell has fallen on sleep. Assessment No. 5 is now due and must be paid within sixty days. Send by registered letter or postoffice order.

I. W. COOPER,

Sec. and Treas. M. C. B.

Birmingham, Miss., Oct. 5, 1886.

CAMP MEETINGS.

The Salem Camp Meeting will begin Friday night before the third Sunday in October. Ministers of the gospel, local and itinerant, are cordially invited and will be cared for. Those coming by rail will be met at Scranton, Friday morning.

W. L. BARKER, P. M.

The New Prospect Camp Meeting is appointed to commence on Friday, October 22, and close on Tuesday following. A restaurant will be kept there for those who desire to obtain meals at a very cheap rate. No traffic will be permitted on the grounds. Religious literature is an exception to this rule. All ministers who come by rail will please let me know by post, and they will be informed by me when and where they will be met by conveyance provided for them.

VANOLFA, Mississippi.

THOMAS PRICE, P. O.

The Union Camp Meeting, fourteen miles east of Desoto to station, on the M. & O. railroad, will commence on Friday night before the third Sunday in October. A special invitation to all ministers. We will send conveyance to Desoto Saturday morning for those who come by railroad.

W. W. MOORE, P. O.

Christmas is coming. Now is the time to begin preparations for Sunday school celebrations and festivities. Get something new and fresh in song and recitation. Do not delay, but correspond at once with the John Church & Co., Cincinnati, O.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

MISCELLANEOUS.

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PRECIOUS OINTMENT.

Do not keep your box of ointment.
Break it over your forehead today.
Do not keep it in the darkness,
It will grow cold and lose its power.
Little deeds of love and kindness,
Don't forget to give them now.
Don't forget to smile at the sufferer,
Don't forget to battle the brow.
Send your flowers to the living,
I do not keep them for the grave.
They may comfort some poor mourner.
They may strengthen, help and save.
Send them to their fragrant loamy—
Show your friendship true and warm.
What would a rosewood casket
What would a carved lifeless form?
Here there are with burdened ladies,
Bearing heavy yokes and care,
Ready to receive your kindness,
Should you leave your ointment there.
Do not forget the kindly counsel—
Don't forget the loving touch.
They will make the cross more lighter
To some sorrow-laden one.
Alas! our life's narrow path way
Stretch your hand and lift your voice,
Blessing all your love and kindness,
Meeting every heart's rejoice.
Keep your ointment ever ready—
Do not feel there is room,
It will bring you richest blessings,
Smooth your passage to the tomb.

(Editorial.)

Points about the Sunday Law.

In these days, when the spirit which proclaims so loudly that "prohibition does not prohibit," is trying by its subtleties to mislead the public mind and to divert public attention from its animus of lawlessness and its determination not to submit to the law as expressed by the will of the majority, we have an unmistakable manifestation of anarchy in its incipient stage. What is an anarchist but one who will not submit to law? A willful violation of law cultivates the spirit of lawlessness. When men meet together and organize for the purpose of defeating the execution of a statute, which has been passed and promulgated by the proper authorities as the law of the land, what can such an organization be but a school for training men in a spirit of disobedience to civil authority and graduating them in the principles of anarchy? According to the secular papers, there is such an organization in this city for the purpose of defeating the execution of the Sunday law, which goes into effect next January. We sincerely hope this is a mistake. If, however, it is true, then all people who have any regard for law and its execution need to stand up squarely and firmly. If such an organization exists for such a purpose, it can be nothing else than a school to inculcate and foster a spirit of rebellion to the law of the State, and to haunt defiance in the face of the executive authorities. Can public sentiment approve of such an educational scheme as this? Will the laboring people, for whose special benefit the Sunday law was enacted and promulgated, suffer themselves to be cheated out of the blessed boon of one day's rest in seven by giving countenance to an organization whose avowed purpose is to fasten upon them the chain of unremitting and unrequited toil? Can the executive afford to be anything else than watchful and firm when measures are thus taken openly to obstruct and defeat the law by cultivating a spirit of lawlessness? If the law is bad, the quickest way to get rid of it is to execute it. The rigid execution of a bad law always brings about a repeal of it.

This Sunday law we regard as one of the best laws on the statute book. There can be no government without law. The chief function of government is protection by law. The chief feature of the Sunday law is that it protects the laborer in his time for rest and recuperation from the merciless exactions of toil. It proposes to close places of business on Sunday, and thus protect the men and women who carry on business from that spirit of avarice which would drag them into premature graves. The religious aspect of the subject does not come into view at all. The law says to the business man, "Close up your shop and rest on Sunday," but it does not make it obligatory on him to go to church anywhere. If a man thinks he has a right to use his time as he pleases, he makes a mistake common to a great many. In civil government, if that view is acted upon, it would be the complete overthrow of society. Natural rights have ever been and must ever be limited by social obligations. A man owes it to the State, to society, to his family, to his race, to be the best man, physically, that he can be. It has been proved over and over, in a thousand different ways, that one-seventh of time for rest and recreation is vitally essential to the physical well-being. The laborer can not afford his Sunday, then, without injury to his own person, and this Sunday law is intended to protect that person. The law "interferes to protect a man's rights to the time necessary for his bodily continuance," and says to every man that he "must reserve time enough to enable him to maintain his physical existence."

In some instances the laboring people have been wheedled into the idea that all Sunday laws are encroachments upon the domain of personal independence, and, therefore, are to be met and treated as intruders. The very opposite of this is the truth. The real, drudging slave is the man who has sold all his time and can claim none of it for personal use. African slavery, with all the horrors which the most vivid imagination of the most rancorous abolitionist ever unimagined and set around it, was a parasite of freedom compared to the condition of the man who has sold out time and body and soul. Personal liberty is a thing about which he knows absolutely nothing. Avaricious men have put it into his mind that the Sunday law is an infringement upon his personal liberty, when, in fact, he has no personal liberty. He is the slave of those men, and they are endeavoring to keep him in that slavery by persuading him that the Sunday law trenches upon his freedom. That law proposes to break the chain which binds him to this servitude and give him the happy privilege to spend the Sunday in rest and recreation.

Another point of great importance to laboring classes is, that the Sunday law secures to them the inestimable blessing of rest and recreation in the midst of the family. How many toilers there are in this city who never have an hour's time with their families! Day in and day out they drudge for a support, and the delights of home are never experienced. And yet the home is the heart of society. The State has its origin in the family and derives its dignity and stability from the family, and whatever tends to impair the family relation is an enemy to the State. "Any blow against the home is a blow directed against the heart of society." The Sunday law proposes to preserve the home by making it possible for the head of the family to spend one day in seven in the enjoyment of his quiet and rest. This law says to the laboring man, "You can not be forced to work every day like a slave, for the statute maintains your right to your home on Sunday."

Thus the law shows itself to be the friend of the laboring man. It gives him a personal independence which without it he can not have. It secures to him rest in the bosom of his family. It gives him a physical vigor which will enable him to work faithfully six days without wearing out. Those who endeavor to defeat the execution of this law are no friends to the laboring classes. Let

the laboring people not be cajoled into the idea that they are. All they want is the money represented by the time which we call Sunday.

Notes from the Louisville Conference.

BY J. N. COTTELL, D. D.

On the eve of changing from Cloverport to Cadiz, Ky., whilst packing is going on around me, I drop the ADVOCATE just a little regarding the session of the Louisville Conference, just over at Russellville. That was one of my former pastoral charges, and dearest friends, next to my own household, were demonstrative. In addition to an address before the Preachers' Aid Society of the Conference, I was in requisition three times for addresses—two at Bethel (Baptist) College, and one at the academy. What a luxury to talk to young men who show enthusiasm!

Bishop Hendrix made a delightful impression on all. His ministrations were abate, apt and effective. He had evidently studied beforehand the plan of his procedure in conducting or directing Conference, and shows a tact in varying the business routine by an occasional interspersal of song and prayer. Dr. Harrison, our book editor, was with us a little while, and presented the cause of our bi-questerly. He preached a most effective sermon; also Dr. McFerrin represented the Publishing House, and was available for platform service; and Dr. Fitzgerald represented the Nashville Advocate felicitously and factiously. He told a hog story that created much merriment. I hear that an Owensboro layman said to him afterwards, "If Cottrell had told that hog story, we would have heard any amount of criticism." The Doctor is a favorite up here, and is ever greeted heartily.

Only routine business came before Conference. The night of the last day of the session Dr. Kirkland preached a telling sermon, and then told us, as he had before told us in Conference session, of the earthquake in Charleston. He devoted upon me the task of taking up the collection for the aid of our churches and parsonages that were ruined in the good old city, and the preachers and people responded readily. Over two hundred dollars were subscribed and contributed. The preachers, by resolution, agreed to raise a collection on getting to their work for aid of our churches. I've taken it upon me to write up the cause and to receive subscriptions. Charleston was one of the homes of my boyhood, and the old Palmetto State is dear to memory. Dr. Kirkland's sermon was on the historic incident in the life of Christ when the woman, "who was a sinner," washed his feet with her tears, and Simon, in whose house it occurred, represented the cautions (not the prudent) in rebuke. Dr. Kirkland's tears were in his eyes and on his cheeks, and not in his voice, and were, therefore, powerful.

Bishop Keener once remarked that the greatest man is the one capable of the most drudgery. I can remember more to quote from his exhortations than from any preacher I know. He is much like some men whom he does not hold at as high a premium as I do. He certainly thinks and speaks outside of the usual lines in which we hear utterance from our pulpits, and is accordingly powerful. In an editorial in "The Centenary," for August last, I've written at some length of a sermon I heard from him at Richmond, Va., last May. The son of my host, Dr. Byrne, at our recent Conference in Russellville, on hearing me speak of the sermons of Dr. Huber Newton, of New York, sprang up and, with a face radiant with beautiful enthusiasm, asked: "Do you know him? I heard him frequently in New York." He then gave me an outline of several of the sermons I had read of Dr. Newton's, showing how thoroughly imbued he was with the ministrations of that peerless speaker. I read aloud each week, to a lady whom I deem the best judge of preaching I've ever known, the sermon of the Sunday preceding Dr. Newton's, and to all my old-time friends who may read this I would say, don't fail to acquaint yourselves with Dr. Newton. He is simply delightful.

LOUISVILLE, Kentucky.

Reminiscences of an Old Itinerant—No. 15.

MR. EDITOR: Early in December, 1827, I left Marengo circuit in order to meet our Conference in Natchez on the twentieth. There was a severe conflict between joy and sorrow in my heart as I turned my face westward. Joy at the success the Lord had given me in the year that now closed, and sorrow at the thought of leaving the numerous family of spiritual children he had given me, in all human probability, never to see them again on earth. This separation has been fully realized, as I have never been in Marengo circuit from that day to this. However, by correspondence and inquiry of the preachers from year to year, I kept them in mind until they all passed away from earth. There may be a few of them living at the end of nearly fifty-nine years; but, if so, they are out of my sight. I know where most of them can be found, for they endured to the end of life's journey. From this Conference I was appointed to Warren circuit. It embraced the village of Vicksburg and the whole of Warren county. There were a few old settlements in the county, and Methodist had been planted there in the beginning of the century by Tobias Gibson, our first missionary. He died there in 1804, and his grave is marked with a suitable monument. But most of the county was still covered with a dense cane-brake. However, there were small settlements all over the county, so that I had about fifteen preaching places, mostly in little school-houses or private residences. I had three excellent local elders in the circuit—Randall Gibson, John Lane and Job M. Baker, M. D. They were a great help and comfort to me. We had but few active laymen in the circuit. There was but one regular church-house in my charge, with two or three fair school-houses fixed up for public worship. My Sabbath congregations were of medium size, but my week-day audiences were very small. The contrast between this and the great revival of the previous year was so great that a feeling of discouragement rested on me for two or three rounds. I had not the excitement of large congregations, nor did I see any symptoms of revival influence among the people. I did not feel my usual liberty and power in preaching, and the prospect to me looked gloomy. My three local elders encouraged me to go forward, and the Lord would be with me and success would follow. The worst feature of my discouragement was the smallness and coldness of my congregations. But one day the Spirit of the Lord came on me, and I was led to resolve that I would seek by reading, meditation and prayer as through a preparation to preach to my little cold congregations as though I expected a full house, and then I would preach with all the faithfulness and earnestness I was capable of. I would keep up the class meetings as best I could, and attend to every other pastoral duty as I had opportunity. As soon as I commenced this course in earnest I began to have my former liberty and feeling in preaching, and my congregations began to increase. I made it a rule to spend a part of each day in special prayer for a blessing on the labors of that day. Prospects began to grow bright. The great revival that followed and continued for several successive years was, in some of its features, the most extraordinary revival I had ever witnessed up to that date. There was no public sudden outbreak of awakening among the people; there was but little altar work, and, at first, but few conversions at the altar. People were awakened and converted; I could not see how or when until, by joining the church and professing to have found peace with God, they told it themselves. Especially in the southern half of the county large numbers of the leading families were silently converted and united with the church. I seemed to do but little out of the ordinary routine of pastoral work except to attend to the ritual of receiving them by dozens into the church. I could not feel that the great revival was the result of my imperfect services, though, with my three superior local preach-

ers, I had tried to do my duty faithfully. I could not claim many awakenings and conversions through my instrumentality, and yet many of our most prominent men and women were awakened and converted, and ever afterwards made our very best members. I will tell you the view I then took of it, and I have never changed my opinion since. There was an unusual number of grown men and women, many of them heads of families, who had been brought up in Methodist families, but had never yet embraced religion; and it seemed to me that a prayer-hearing God said, "These children of so many thousand prayers shall be converted in this year of grace, 1823," and they were converted by scores, I believe, in answer to the long-continued prayers of parents and guardians. The Holy Spirit seemed to visit their hearts with convicting and converting power everywhere—in the house, in the field, along the road, by day and by night, as well as in the church. It was one of the most easy-going revivals I was ever in. More in my next.

NATCHEZ, Mississippi.

J. G. JONES.

Letter from China.

HUFFINGTON SEMINARY.

Many friends who have contributed to the support of this school will be glad to hear something of the progress it is making. Last year, when Rev. C. F. Rehl was in America, the Board of Missions authorized him to solicit funds for the enlargement of the building of this institution. He succeeded in raising something over \$1,000 for the purpose. Two thousand dollars of this amount was given by one man, whose name will not only be perpetuated as an honor to the institution already founded by his liberality, but will be held in lasting remembrance as one of the most liberal contributors to the cause of missions in the Southern Methodist Church. The sum raised by Bro. Rehl amounted to \$1,850, Mexican currency. It should be noted that a Mexican dollar in China is only worth about seventy-eight cents in United States gold. The money having all come to hand, I determined to proceed with the new building last spring. Accordingly work was begun about the first of March. I expected to have had the building finished and ready for occupation within three months; but unexpected hindrances were met with which delayed the work so that it was not completed before the middle of August. The work was all done by Chinese workmen. An effort was made to get as much room as possible for the money spent, consistent with substantial work. The main building is eighty-four feet long by twenty-eight feet deep, and two stories high. Two wings extend out from this on the south side, each forty-four feet long and twenty-two feet wide, and two stories high. Besides this there is a one-story building adjoining, which is fifty feet long by twenty-two feet deep. Without going into details, it will suffice here to say that there is ample room in the building for seventy-five boarding and twenty-five day pupils. The cost, in round numbers, was \$4,575, Mexican currency. A part of the old building was taken down and the material used in the new. The remainder of the old building is now used for laboratory, recitation rooms and workshop.

The fall session opened August 30 with twenty-six pupils. Quite a number are expecting to come in shortly. Not more than fifty pupils will be received during the present year. An English department will be opened as soon as some one is ready to teach it. I will not have time to teach it myself. Pupils studying English will be charged \$3 a month tuition fee, besides paying board, etc. The course of study, as has been heretofore stated, embraces three general divisions, viz.: Christianity, Chinese literature, Western science.

The first division includes Scripture catechisms, portions of Scripture committed to memory and explained, Bible stories, evidences of Christianity, elements of divinity, natural theology. The second division includes reading and writing—

the Chinese language, committing to memory and explaining the four books and five classics, writing letters and essays. The third division is, necessarily, somewhat indefinite. A definite course has been marked out, but thus far no pupil has completed it. Some of the classes have studied and passed satisfactory examinations on arithmetic, geography, general history, elementary chemistry, physics, geology, descriptive astronomy and algebra.

A tolerably good supply of apparatus, chemical and physical, has been gradually secured for use in the school. This includes among other things a tolerably complete chemical outfit; two magic lanterns, with oxy-acetylene light outfit and about 150 slides; a dynamo-electric machine equal to about thirty-five Bunsen elements, and twenty small storage batteries, with a number of incandescent lamps; an induction coil giving a 3-inch spark; a very complete orrery; blocks, air pump, polariscope, galvanic batteries, etc. The workshop, where apparatus is made and repaired, is furnished with a screw-cutting turning lathe, a lot of tools, and a one-horse power steam engine.

A moderate sized tower clock adorns the new school building and gives the time to the neighborhood. The apparatus, clock, tools, etc., have been accumulated during the last six or seven years, and have been paid for by special contributions and from savings out of the school fund. This school has been under my charge, principally, for the last eight years. So far the results, while they have not been as good as I had hoped for, yet are not without encouragement. One of the boys from this school is now proving a very efficient native preacher in the Shanghai district. Two others are teaching day schools in the Sochow district, and expect to become regular preachers in the near future. Three more are students in the medical school in connection with the hospital, and give promise of becoming efficient helpers in that work. The two oldest boys now in the school are preparing to become regular teachers in the institution.

The great object of this school is to raise up trained and educated helpers for our work as preachers, teachers, etc., and I beg the earnest prayers of the friends of the school that this end may be attained. The benefits of a higher education at the same time are, and have been for several years, offered to all who would or could accept them.

Other facts of interest will be noted in a future communication.

A. P. PARKER.

New Haven, Conn., Sept. 5, 1886.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, October 7, 1886, the Hon. Enoch L. Fischer, LL.D., president, in the chair.

Religious services were conducted by Secretary Hunt.

Grants of books to the value of \$5,500 were made for distribution, largely through colportage, at home and abroad.

Letters were presented from the society's agents in foreign lands: from Mr. Prince, of St. Petersburg; the Rev. Dr. Bledget, of Peking; Dr. Trumbull, of Valparaiso; and the Rev. J. Dardier, of Switzerland.

Report was made concerning interesting anniversary meetings held in New Hampshire and elsewhere, in which secretaries of this society participated.

Two societies in Nebraska were recognized as auxiliaries, and one in each of the States of Arkansas and Kansas.

The receipts in September were \$18,077.61; issues from the Bible House during the same month, \$2,270.

Total receipts since April 1, \$221,564.04; issues from the Bible House since April 1, 500,854 volumes.

—Hast thou fallen? Do not groan and lament; rather be thankful for the opportunity given thee to rise once more.

—Thou only severe scouring which shows whether the kittle is made of gold, or whether it is only gilded.

—The misfortune is not so much in losing a good name, as in being unable to regain it.

—Of my neighbor, tell me only what is good; what is bad, I shall find out myself.

—Solve the problem of life? Live, and you solve it.

Christian Advocate.

THURSDAY, OCTOBER 21, 1886.

THREE WORDS OF STRENGTH.

BY SULLIVAN.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have Hope. Though clouds be round,
And gladness hides her face in sorrow,
For of the shadows from thy brow—
No night but hath its morn.

Have Faith. Where'er thy task is given—
The calm'st of duty, the truest of faith—
Know this: God is with thee in heaven.
The inhabitants of earth.

Have Love. Not love alone for one;
But man, as man, thy love be true;
And scatter, like the chaffing sun,
Thy charities on all.

Thus grace there lies on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's sorrows redoubt roll,
Light when thou else wert blind.

Rev. W. P. Barton.

MR. EDITOR: Allow this further tribute to the memory and worth of our deceased and sainted brother, the Rev. W. P. Barton. A long tried and true soldier, still fresh and brave in the "good fight," carrying the battle to the enemy's gates, he fell in the very front of the great titanic column. How fit are the words of the sorrowing king: "Know ye not that there is a prince and a great man fallen this day in Israel?" To many of us will come spontaneously the exclamation of the bereaved prophet: "My father, my father; the chariot of Israel and the horsemen thereof!" For, indeed, our Elijah has been taken from us to his home in the skies. At two o'clock of the afternoon of July 27, 1886, in the presence of his devoted and grief-stricken wife and eight of their nine children, he ascended the heavenly chariot. The fire was not seen by the mortal eye; but the glory of a great victory at the end of his militant life filled all the house and rested as a baptism of comforting grace on the mourning company. He left a victim to the malarial poison of that section to which he had given so much of his consecrated toil. The ceremony of burial was appropriately conducted by the Rev. D. D. Moore, one of the pastors of our church in Memphis, Tenn., and the mortal remains of our brother were laid away in Elmwood Cemetery, of that city. From the quiet sleep on the gentle slope of the green hill, under the stars of God, shall the precious dust awake at the last trumpet to come forth to the resurrection of eternal life.

William Pace Barton was born in Warren county, Ky., on February 25, 1822. From his parents he imbibed those principles of honor and purity of life which always distinguished his character and which were a safeguard to the earlier part of his life against the temptations to which he was exposed in a society beset with reckless wickedness and self-indulgence. He resolved in his youth that his words and acts should be suitable for the ears and eyes of his mother; such as should befit the pure home of his own which he hoped to have. In early youth he was left an orphan dependent on his own exertions for support and education. The high resolve and persistent industry of manly purpose bore him on to legitimate and useful success. His moral and intellectual powers moved along the lines of steady growth under the care of a judicious discipline, and his attention to business brought him competent means of living.

In the fresh vigor and hopefulness of his young manhood he came to seek his fortune in Mississippi. In 1847 he took a school near the city of Vicksburg, and pursued the study of the law. At that time the bent of his mind was towards skepticism, and he entertained grave doubts of the truth of Christianity. It was a critical hour for him. He was fortified by the consciousness of an excellent moral life. The principles of personal rectitude were fixed in his convictions and purposes. His life would suffer no discredit by comparison with that of many church members. The logic of a high morality found favor in the principles of the noble profession which he was pursuing; but he was too honest and too logical not to be thorough. When the preaching and study of the gospel brought the profounder things of salvation to his critical, loyal mind, he yielded. When his convictions were given to Christ, they carried every thing else; they bound him soul, body and life, thought and work, to the Master. He was a new creature, horn of God. This great change was wrought in him in 1849. Observers saw little change in his outward life, so completely had he been. But all things had become new to him; he saw in the light of God. Soon he felt the call to preach the gospel. The law was surrendered. When he saw that some treated the minister of the gospel as an object of charity, and not as a servant worthy of his hire, his noble soul shrank from the dishonor, and he had a short struggle about the duty of making himself financially independent. But the Lord swept away all his substance, and he accepted the rebuke in an humble consecration of himself to the fortunes and work of an itinerant preacher.

In a letter addressed to me in May last, and referring to his work in the ministry, Bro. Barton says: "O, to greet how greet a debtor." In the beginning

of my Christian life I consecrated myself unreservedly to God, and I have never taken the offering from the altar. I am not my own. In joining the Conference I gave myself to the work and legal authorities of church without mental reservation. I expected hard appointments, sickness and dangers incident to the itinerancy. My lot, I thank his holy name, has been better than I expected or deserved. If I have had more of toil and danger than is usual in one man's life, it is simply in the orderings of Providence who has directed my pathway and sustained me in a very imperfect performance of my duties. I did only what any of my brethren would have done even better, if similarly situated. I have been nobly sustained in my greatest toil and dangers by the prayers and sympathies of the brethren beloved.

The letter from which this extract is taken was written in answer to one from some of his brethren of the North Mississippi Conference, who wished to give him some assurance of their affectionate regard and their appreciation of his devoted and valuable services; especially the work he had done in that part of our Conference called "the bottom."

Bro. Barton was licensed to preach by the Quarterly Conference of Vicksburg station; and was admitted on trial into the Mississippi Conference at its session in Clinton, La., in 1851. From that time till he "ceased at once to work and live" he held his place as an itinerant Methodist preacher. The following charges he filled as appointed: 1852 and 1853, Clinton, La.; 1854 and 1855, Woodville, Miss.; 1856 and 1857, Yazoo City; 1858 and 1859, Vicksburg; 1860, Greenville station, and the next three years, Greenville district; 1864 and 1865, Black Hawk circuit; 1866, Lexington mission; 1867, Sidon mission. (These missions were light works given in view of his suffering from an attack of acute bronchitis.) 1868, Lexington again; the next four years he had Yazoo district. It extended from McNutt, on the Tallehatchie, to Sartoria, on the Yazoo, and for two years he traveled over 3,000 miles yearly on horseback. When the Conference divided he attended both Conferences, the blue running through his work. Bishop Dogett presided. When through, the Bishop, grasping both hands said: "My dear Bro. Barton, let me thank you for your large views, for your care for the whole church. I don't know how I should have gotten through this difficult business without you." 1873 and 1874, he was agent on Black Hawk circuit; 1875, at Kosciusko, president of the District High School, and filling the circuit; 1876, at Sards; 1877, Austin and Friar's Point; 1878, Greenville district again; the next four years, Sards district; 1883 and 1884, Holly Springs district; 1885, Austin and Friar's Point again; 1886, Clarksdale, in whose sacred service he finished his course.

The second year of his ministry was eventful to him. In that year he was married to Miss Lucy Lundy, of Vicksburg. Of her let him speak from the letter in May, already quoted: "For one-third of a century my dear wife has been by my side in all that has tried me of joy and grief, the wise, true, strong woman of quick sympathy; a light and joy at home, bearing poverty and suffering submissively in sickness and health, in my presence or absence. By economy and uncomplaining self-denial she has raised nine children on our small income, and, by Heaven's blessing, we are not ashamed of them. The influence of her life and work has much more visible fruit than mine." She began that "life and work" in the same year of their marriage by helping with him in his perilous work for his people during an epidemic of yellow fever, which swept away more than a third of the population of Clinton, and then nursing him through an attack of the malady. At the close of the same year he was ordained deacon by Bishop Capers. He passed through a similar trial with this fever at Woodville in 1855, in which he again came near losing his life. At the end of that year he was ordained elder by Bishop Payne, who ever held him as one of his most esteemed and trusted preachers. The people of Woodville, noble, refined, cultivated, loved him as their second Elijah Steel. That prince of men and Methodists, Judge Edward McGhee, delighted to honor W. P. Barton for his worth and his work. The patriarch and the preacher were much alike in their sterling qualities, their simplicity of methods and breadth of view.

It was the simplicity, the directness, the calm composure, the fullness of his faith in God, as well as a strong physical manhood, that enabled Bro. Barton to endure hardships and to persist in labors that would crown him a hero in our itinerant Methodism. Four times he met the fearful yellow fever epidemic and consecrated himself to the service of its stricken victims. In times of overflow in the Mississippi bottom he has traversed alone the wide waste of waters, without path or mark, to find his people and minister to them the gospel. His integrity was without blemish, his fidelity without wavering. The will of God was the law of his duty and the measure of his effort. He searched for that will in revelation, in providence and in reason combined. The word of God was supreme and intimate to him in all questions involving its plain utterances. To him Christ was all and in all—the accepted, the trusted, the adored, the glorified Savior, the Author of a full, free salvation for

every man, available to whoever will believe. The doctrines of this salvation were verified in his own experience, and from the fullness of that experience he preached to others.

As a preacher, he sought to set forth in a plain, direct way the things he found in the word of God. His language was chosen with care, and conveyed his thought clearly to the minds of his hearers. Everything was diligently thought out, and then delivered with a profound sense of dependence on the Holy Spirit for efficient power to reach the hearts of men. He was more an instructor than an exhorter; his ministry less productive of revival than of steady growth in knowledge and grace. Yet he preached with a fervor of energy and a generous warmth of sympathy and interest that made all classes feel that he had the heart of a brother. Many sinners were brought to Christ both through his preaching and his pastoral intercourse. A gentleness and a sober cheerfulness, always seasoned with spiritual grace, marked his manner in the pulpit, and made him a welcome friend in the home circle. In this sick-room, in the house of mourning, in the places of sorrow, misfortune and want he was the loving minister of peace and comfort in the name of the Master.

As a Methodist, he embraced without reserve the great evangelical doctrines taught by his church. Every Christian had a place in his fraternal heart, and he rejoiced in the work any denomination was doing for the salvation of men; but he looked to Methodism as the superior combination of ideas and agencies for achieving that great end in all lands. The Church, South, was his mother, and he loved her with the devotion of a true son. He had a high care for everything that concerned her welfare and her work. Several times his brethren called him to a seat in her legislative council. He was a delegate to the General Conference of 1862, then of 1870; again in 1874 and 1878, and an alternate in 1882. He gave a hearty support from the first to Vanderbilt University, and was a working, useful member of her Board of Trust from its organization to his decease. Christian education, as an essential part of our denominational work, had his zealous sympathy and help. Unconscious of his own worth, often despondent of his own usefulness, he was sincerely esteemed, trusted, loved by Bishops, preachers and people.

The North Mississippi Conference has lost one of her original and leading members, an example of rare combinations and equisite of character, of unswerving fidelity to duty, and of superior wisdom in counsel. But the home circle was the sacred domain in which the shining qualities of this good man's heart and head displayed their fullest and freest expression. There he found a life interwoven in a texture with that of wife and children—a life of mutual confidence, affection and ministries, where the Christian virtues were cultivated with literal obedience to the divine Father, and the home altar was kept alive with daily sacrifice. He was a model husband and a model father. Loved ones waited for his coming as they that watch for the morning. His children rise up to call him blessed, and to thank God for the priceless gift of such a father; the bereaved wife walks on in the way of faith which has so often brought victory to her and to him, and which will now bring her new strength for completing the work of that blessed home life which is left to her care. What a patrimony he leaves to sons and daughters! What worth of encouraging example he leaves to us all! There is a building of God, a house not made with hands, awaiting the reunion of that family so truly bound together on earth. The husband and father has entered; time will bear the others to the glorious consummation. Ah! shall we not all be in that consummation!

The path of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
He sees his loved ones,
Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy.

W. T. J. SULLIVAN.

Japan as a Mission Field.

Because of the recent steps taken by our church toward the establishing of a mission in this new field, there naturally arises the inquiry as to the character, habits and condition of the people of this island empire. There is no field of greater promise for missionary labor than Japan. From the history which we have of this people we learn that Japan, like Corea, was a "hermit nation" till within the past quarter century. Her laws forbade her own people going to other countries, and equally prohibited foreigners coming within her borders.

In 1859, shortly after the opening of Nagasaki and Yokohama, Protestant Christianity began to be preached by American missionaries, who were soon followed by British brethren. Because of the jealousy of the government and the prejudices of the people, few converts were made during the first ten years; the first church being organized at Yokohama, March 10, 1872. In 1881, less than ten years from this time, there were about seventy churches and over 4,000 members, and at the same time we find the once self-secluded nation holding friendly intercourse with twenty other governments. In 1714, there were 333,057 Buddhist temples, while there are now only 57,241, and Buddhism in Japan has been virtually disestablished

since 1874, and the entire system of religion is rapidly on the decline in that country. "Within the memory of living men," says a paragraph in the Advocate of Missions, for June, 1886, "the Emperor of Japan issued the following decree: 'Let no Christian henceforth enter Japan,' and that any violator of this decree even to the King of Spain or the Christian's God himself should pay therefor with his head." New, so strong is the hold which this much despised religion has taken upon the people, that "lecturing against Christianity is forbidden" by recent edicts of the Emperor. During the past twelve years we find that the number of converts has increased from 150 to 10,000. The Presbyterian Union alone numbers 4,000, and have increased eighty per cent. in the past two years, which ratio of increase will make for them 75,000 within the next decade.

Recognizing the superiority of Christian nations in sciences, arts and literature, the Japanese have not only laid aside all prejudice to foreign innovations, but have invited and employed artisans and teachers from abroad to instruct them in the customs, literature and religion of the civilized world. Through the "Roman Alphabet Association," which numbers many thousands of members already, the Chinese alphabet, which is composed of 40,000 characters, and which is the one used in the empire, has been discarded, and the Roman alphabet, with slight changes, has been substituted, thus greatly lessening the burden of study and facilitating the means of learning. All classes, and more especially the wealthy, are exceedingly anxious to learn the English language, and pay liberally to the support of the instruction given.

The last edition of the Encyclopedia Britannica says that schools have been established throughout the whole country, for which the government often gives substantial assistance. The cost of tuition is fixed within the reach of the poorest classes, and in many of the villages the school-house is now the most imposing building. The growth of the newspaper press has been equally remarkable. At the time of the revolution (1868) there was but one publication of this character, which was confined in its circulation almost entirely to the officials. Now they number several hundred, including dailies in the chief cities and weeklies in the more remote towns and villages. It is to be regretted that the freedom of the press is not yet permitted. The sale of Christian books from one press during the past year has risen from \$500 to \$800. In a population of nearly 40,000,000, being upon a territory about three times the size of Mississippi, there are not exceeding 10,000 papers, averaging one to every 4,000 inhabitants, thus showing that we do not go to a land of paupers, imbeciles and beggars, but to a thrifty, energetic, progressive people. The city of Kobe, chosen for the establishment of the mission by our church, is one of the most important seaport cities on the main island, having more than 10,000 inhabitants and a strong foreign settlement.

Do not the above statements call upon us, as a church, to deal liberally with the mission in Japan? Will we not do ourselves an injustice if we fail to establish our church strongly among a people so unprejudiced, so spirited, so provident, so progressive and so willing—just such a people as our Master would declare as "white already to harvest?" Nay, can we, with the fear of God before us, withhold our labors from this inviting field? May it not be that God, in his wisdom, is opening up to the church through these people a more direct and sure way to the conversion of their selfish, prejudiced, arrogant Chinese neighbors. Again, Mr. Editor, we have herein an unmistakable call to duty, and the quicker we awake to fifty cents per member for missions the better for us.

T. B. H.

CRYSTAL SPRINGS, Mississippi.

The Rev. W. P. Barton.

MR. EDITOR: We have just held our quarterly meeting for Clarksdale station, which is the first official meeting since the death of our beloved pastor, Bro. Barton. The members of the church here, in my absence, had called a meeting and, assisted by the Rev. N. R. Hamer, held a timely and appropriate memorial service. But we thought it proper at this, the first official meeting since Bro. Barton's death, to connect his memory with this meeting. We considered this cause especially necessary because we have been unfortunate in failing to get a hearing on this subject in our Conference organ. When Bro. Barton fell I was on Lake Washington engaged in a protracted meeting, and did not even know that Bro. Barton was dangerously ill until he was dead and buried. I wrote at once to the NEW ORLEANS CHRISTIAN ADVOCATE of our great bereavement, and gave expression to what I knew was the feeling of the preachers and people on this district; but I suppose that it was lost on the way. It was not published, and the communication sent by the church here, after their memorial service, met the same fate. So we have seemed to be silent about the death of our dear brother; but we thought that the proper place for the notice was in our Conference organ, and for some unknown reason to us we could not get a hearing.

I am satisfied that these communica-

tions did not reach the editor or publishers, or they would have been published. There has been something wrong between here and the office of the NEW ORLEANS CHRISTIAN ADVOCATE, which has done the people of this district an injustice, for Bro. Barton's name is held in everlasting remembrance by this people, for here he traveled and labored more than twenty years ago, when we had no railroads and bridges were scarce, and he was compelled to make his way through cane and high water by day and by night. Far be it from the people of this district to undervalue the labors of one of the purest Christian ministers who has ever lived. All honor to the name of that noble Christian minister who would not stoop to do a little thing.

J. W. HENNOLD.

CLARKSDALE, MISS., Oct. 5, 1886.

(The communication referred to above never reached this office.—Ed.)

From the Work.

PALMER CAMP MEETING.

MR. EDITOR: The fourth session of this camp meeting was held October 2-7. It was in every respect an "old-time" Methodist camp meeting. There are twelve tents on the ground. Most of them are large double tents, accommodating each two or more families, and furnishing sleeping-room for a large number of guests. All who attended the meeting were entertained free of charge. If one tent had fed all that were in his tent, while his neighbor's tent was still crowded, he would promptly go over to his neighbor's and get some of his guests. To have a good slatter, after five or six tables, fifteen feet long, had been served, say to her husband, "You can get enough over at Bro. A's to fill up the table," was something out of the usual way of things in the present day. The attendance was large to the close of the meeting. There were, including the local brethren, eleven preachers and, I think, six exhorters. The preaching was pure gospel—strong, practical, effectual and satisfactory. The singing was very good. There was much shouting. I doubt if the scenes of fifty years ago would have excelled it. It was sometimes difficult to stop them for the preaching service. The midnight watch heard the noise of weeping and rejoicing. Some came to the meeting expressly to see somebody about. I was impressed with the fact, that if they would just be patient a little while, and their eyes were as good as those of David (could see heaven from hell), that they would soon reach a place where they could fully satisfy their curiosity in that respect.

One of the most impressive services of the meeting was that held for the children. One hundred of them, nearly all church members, sitting together, singing in concert, kneeling around the altar (the unconverted ones coming up to be prayed for, and the converted ones kneeling around them to pray for them), a "sea of humanity"—little humanity—about twelve by twenty feet, and led in prayer by a little boy. This was a scene never to be forgotten. Seven of the little fellows stood up, telling us that they hoped to become ministers of the gospel. In that service fifteen of them were gathered into the fold—full fellowship—of God's people.

There was some little disorder by young men and young women, especially the latter. This was greatly to be regretted, for otherwise the meeting was one of the most perfect harmony.

There were thirty-five accessions to the church, and probably more than that number of conversions. The people are nearly all in the church, and professors of religion. They are deeply pious.

B. S. RAYNER.

RUSTON, LA.

MR. EDITOR: Our revival meeting for the present is closed. Thirty-nine have been received into the church, and we are trying to "gather up the fragments that nothing be lost." Considering the size and character of our town, the meeting was remarkable. We bless God and take courage. Our brethren in the ministry, as reported by our indefatigable presiding elder, gave us timely and highly appreciated assistance. We are getting things in "trim" for the session of the Conference. We are working earnestly to banish the sale of whisky from our town and parish. We hope in November to vote "no license." That our beautiful town should rest under this blight is too bad when all the rest of the parish is free. Bro. Sawyer is a Hercules in the struggle. We need temperance literature. Pray for us. Affectionately in Christ,

T. H. WHITE.

EBENEZER CIRCUIT, MISS.

MR. EDITOR: I have just closed out my meetings on Ebenezer circuit. Have four appointments; have had twenty-seven conversions and forty-four additions to the Methodist Church. God was with us in great power. The church was greatly revived, and some few backsliders reclaimed. Glory to God for success! To him be all the praise. Many thanks to Revs. T. W. Adams, of the Mississippi Conference, and H. C. Parrott and Bro. Parish, of the North Mississippi Conference. They did good and effective preaching. We are working and praying to have more conversions this year. Why may not the good work still go on?

U. P. FULLILOVE.

EBENEZER, Mississippi.

TUKA STATION, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a very interesting and successful meeting on Tuka station. Bro. J. H. Collins, of Kentucky, and formerly a member of the Memphis Conference, came to our town on the eighteenth of last month and began a meeting, which continued until the twenty-ninth. His preaching was sound according to the Methodist interpretation of the word of God. It has never been my privilege to hear a minister of any denomination dwell so much on sanctification and entire consecration to God as Bro. Collins. The good accomplished during this meeting eternally alone will reveal. May the blessings of God attend him wherever he goes!

Sister Collins, Sister Hunter and Bro. Brooks Norfleet were with him doing faithful work, especially among the children and young people. Many who were not in the habit of talking in experience meetings were drawn out and gave their testimony to the truth as it is in Jesus. These witnesses range in age from five to seventy years. Twenty-seven persons have joined the Methodist Church as a result of this meeting. Since our last Conference we have received by letter and baptism thirty-five members. Our financial report will be full by Conference. "Praise God, from whom all blessings flow!"

G. W. GORDON.

Tuka, Mississippi.

BOLTON, MISS.

MR. EDITOR: On the third instant, as I was entering the pulpit of our Brandon Church, a telegram was handed me calling me home at once, as one of my daughters was very ill. The congregation with me commended her to God, and I went on with the service. I got to Bolton very early the next morning and found her better; but for several days the issue was uncertain. Then another of the family was taken sick until Mrs. M. and three of the children were all under medical treatment. It would have been a gloomy time had not so many kind friends been at hand ready to help us day and night. There was no lack of substantial sympathy. God bless the good women and kind men who aided us so cheerfully! Saturday our pantry was supplied with needed groceries; and a nice little roll of money came with the groceries. We thank the donors and our God, take courage and go forward.

OCTOBER, 1886.

SULPHUR MINE, LA.

MR. EDITOR: As per previous engagement, Bro. Pat. Galvin came upon the mail boat from Grand Chenier and went with me to Sabine station—one of the appointments on Sulphur Mine circuit—and there we began a meeting on Sunday morning, September 26. Bro. Galvin did the preaching, and he did it faithfully and with power, and God poured out a goodly portion of his Spirit upon us. We continued our meeting until Thursday night (five days), and notwithstanding it rained every day we had good congregations, and received six new members into the church and reinstated one backslider, besides leaving the church in better condition than it has been in for some time. We go to Grand Chenier next week to begin a meeting there. We ask the brethren to pray for us.

Your brother,

ROBIT. P. HOWELL, P. C.

NEWTONVILLE CIRCUIT, MISS.

MR. EDITOR: Will you allow me to inform those who will take time to read this that the good Lord has graciously blessed the people in this circuit? We have held six protracted meetings, and one more to hold yet. The Lord has been with us, and that to bless. We have had some good meetings as I ever saw. Conversations unknown; accessions, seventy-six. We have organized two churches on the circuit—one with forty-six members, where we had a great revival; the other with thirty and more to join. We have three church buildings under contemplation; one already commenced. The spiritual condition of the circuit is better than it has been for years, and thanks be unto God who giveth us the victory through our Lord Jesus Christ.

J. M. MASSEY, P. C.

Kosciusko, Mississippi.

MOORE, MISS.

MR. EDITOR: If you will allow me just a little space, I will be glad to let your readers know what we are doing on McCool circuit. I have held my meetings with a degree of success. Seventy converts, most of whom belonged to or did join the Methodist Episcopal Church, South. We have made considerable church improvements. We built a new parsonage worth \$800 or \$900, which we have not yet paid out, but hope to clear the debt on everything by Conference.

G. H. HENRIE.

WESTVILLE, MISS.

MR. EDITOR: Another good meeting on Westville circuit. We commenced our meeting here last Saturday and closed last night (Wednesday). The Lord blessed the labors of the meeting from the first service. The church was revived and saved joined the army. Bro. Wesley Finches assisted me, to whom I feel under many obligations. The church is not only numerically stronger; but we feel that it is stronger spiritually. To God be all the praise.

Yours in Christ,

M. J. MILLER.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNIGUTT.

THURSDAY, OCTOBER 21, 1886.

NOTICE.—The members of the PUBLISHING COMMITTEE of the NEW ORLEANS CHRISTIAN ADVOCATE are hereby requested to meet in the office of said paper on WEDNESDAY, November 17, 1886. A full attendance is desired.

C. W. CARTER,
Chairman of Committee.

Briefs.

The American Board of Foreign Missions held its seventy-fifth anniversary last week at Des Moines, Iowa. The society has 22 missions and 895 stations and out-stations. It has 139 ordained missionaries, 257 women, 151 native pastors and 412 native preachers and catechists. It has 1,141 native school teachers, 50 high schools and seminaries, 41 boarding-schools for girls and 39,877 pupils under instruction. It has 310 churches and 23,005 church members.

In the Western Christian Advocate is this statement: "On one presiding elder's district in the East Ohio Conference there are two hundred and seven official members who take no church paper." Now, for fear that you will begin to think bad things about Ohio Methodists, this editor has to say, that he met a preacher on the train the other day who stated that his work had a membership of four hundred, and that thirteen copies of our paper were taken on his circuit! Don't throw stones across the Ohio yet.

The Methodist Times, of London, in a recent number says truly: "The supreme problem is the evangelization of the cities. The church of the twentieth century will be that church which grapples most energetically and most successfully with the problem of the great cities." And it is equally true in this country, where the city population is increasing much faster than the country population. The church that conquers the cities will have the whole land at her feet.

The Standard, of Chicago, has this:

Dr. J. R. Kendrick, in his recent contribution to the Forum, "How I Was Educated," states a truth to which others may be ready to bear testimony when he says, referring to his early study of Latin, "The one quest of one's own language most surely lies through the conquest of a foreign, especially of an ancient language." And this is one reason why a good number of us are not in the iconoclastic mood to say that the dead language must go.

In a conversation with Prof. Mcgruder, of Baton Rouge, whom our readers know as one of the foremost linguists and educators of the day, he made to the editor substantially the same statement as the above.

According to the St. Louis Christian Advocate, the St. Louis Conference at its late session passed a resolution that no evangelist should be employed who was not an authorized minister of some evangelical denomination. At the same Conference, a commission was appointed to confer with a like commission of the Southwest Missouri Conference on the feasibility and ability of uniting the two Conferences. In the St. Louis Conference are 16,463 members, being an increase of 2,071 over last year. There were collected for foreign missions \$2,808 89; for domestic missions \$1,386 72. This is a little over seventeen cents per member for foreign missions, and eight and a half cents per member for domestic missions. The Woman's Missionary Society collected \$451 20.

We suspect that a great many of our readers are in debt and are discouraged thereby. Read the following for encouragement. The public debt now amounts to the little sum of \$1,742,369,932. This total of cash in the treasury is \$465,325,713 93. During the month of September the debt was decreased \$10,027,013 17. The gold held for the redemption of gold certificates amounts to \$34,691,807. Silver held for the redemption of silver certificates amounts to \$93,387,112. Fractional silver coin in the treasury is \$26,899,745 20. Minor coin amounts to \$29,291 09. It is seen from this that the debt is nearly four times as large as the amount of money on hand, and yet the government is not worrying over the matter, but paying it at the rate of about ten millions a month. "Go thou, and do likewise."

Faithful in a Very Little.

Our Lord's justice and generosity manifest themselves in his method and measure of the bestowment of rewards for service rendered. The Scriptures plainly teach that he has bestowed upon everyone a gift to qualify for duty, and that he will reward everyone according to the measure of his own generosity. The apostle's words are: "For unto everyone of us is given grace according to the measure of the gift of Christ." What our Lord requires is simple faithfulness in the use of his grace bestowed. That faithfulness may apparently accomplish very little; it may be exercised in very small matters, and yet it is a very large and important thing. The Lord said to the man in the parable of the talents: "Thou hast been faithful over a few things, and I will make thee ruler over many things." Faithfulness is what he looks at and what he looks for and what he will reward. It is the sure thing to obtain the commendation of justice and the generous rewards of the Divine love. And it is remarkable and, at the same time, very encouraging to know that the Lord takes account of the little deeds of service. Things that we regard as of small moment have a vast significance with him, and his rewards for these small things show that. The man who had been "faithful in a very little"—that is, in the proper use of one pound—was astonished when his reward came in the bestowment of authority to "rule over ten cities." His lord had taken notice of his faithfulness. He had been "faithful in that which is least," and the conclusion was that he would be faithful in greater things, and the door was immediately opened for him to enter upon the administration of those greater things. Here, then, is the rule of advancement to higher and more responsible positions in the Kingdom of God. Faithfulness in our present places and to our present obligations is the only thing that assures advancement. When the disciples were holding hot disputes about who should occupy the chief places of power in his kingdom, the Lord rebuked their ambition by telling them that he, who would rule over all, must first be the servant of all. When a man, in his devotion to Christ, takes up the minutest details of the service to which he is appointed and works them out in faithfulness, he is on the road to advancement. There are always places ahead open for a larger faithfulness, and into these he is sure to enter.

What is most encouraging here is, that it is faithfulness that is sure of a reward. God does not require great things of little folks, and the most of us are little folks. It is not the measure of faithfulness that he regards. It is not the amount of it that he looks at; but it is the thing itself, whether large or small. A drop of cold water given in the name of Christ is a very simple thing and a very easy thing to do; yet our Lord sees it and says that he will reward it in due time. A widow threw in two mites to the offerings of the Lord, and he saw and spoke words which have made her famous forever. "Because thou hast been faithful in a very little, have thou authority over ten cities." Was spoken to him who had been faithful in the use of one pound. Faithfulness in the little things secures for us great rewards. And, then, there is a profound philosophy here, as there is in all our Lord's teaching. By being faithful in a few things, we acquire the habit of faithfulness, and the habit enlarges the capacity and increases the facility for faithfulness, and in this way and by this means we grow, and the growing ones are those whom Christ advances to the more prominent and responsible positions in his kingdom. Take courage, weary soul, for your Lord's eye sees all the little deeds you are doing for his sake, and already the rewards are on their way. Everywhere in this probation the exhortation that comes to you is, "Be thou faithful," and when you reach the end of the journey, you will see written over the golden gate that opens into the kingdom of glory the words, "Enter thou into the joy of thy Lord."

We had a most delightful visit last week to Canton, Miss. The quiet of the beautiful town, the simple, loving hospitality of Rev. W. B. Lewis and family, the large and intelligent audience Sabbath morning and evening—all conspired to create an oasis in the editorial desert, whose refreshment will long be remembered. On the way back we had the pleasure of a visit to Rev. J. L. Forsyth and family, at Madison station, and, a protracted meeting being in progress, we had the privilege of preaching to an attentive congregation on Monday morning. We return much refreshed and more hopeful of the future.

A Trip to Canada.

BY BISHOP C. B. GALLOWAY.

By appointment of the College of Bishops, as fraternal messenger from the Methodist Episcopal Church, South, to the General Conference of the Methodist Church in Canada, I had occasion recently to visit that dominion. The trip from Mississippi to Toronto was uneventful. The most noticeable and agreeable feature of the journey was a gradually depressing mercury as we traveled northward. From a region where the thermometer lingered among the lower nineties, we found cool breezes that almost brought us to the frosts every morning.

The "we" in this letter is not editorial, but stands for Mrs. G. and myself. Seventeen years before, on the very day we left home for this trip (September 1), we started out in life together, a young itinerant couple. Our bridal tour was short and inexpensive—only nine miles in the country to a protracted meeting. Now, after nearly two decades have passed with their cares and vicissitudes, we enjoyed what neither time nor means would then allow.

A day was spent in Chicago for rest and observation. What marvelous changes have been wrought in that city since I was there last, some twelve years ago! It was then just emerging from the ashes of that "great fire," which has never been paralleled on this continent. The restless surging of the masses along the streets from early morning to late evening gives one an intense appreciation of the fierce spirit of modern commerce. Each seems intent on outrunning and outwitting the other. Amid such competitions and contentions for worldly gain it must be difficult to command sufficient composure for spiritual culture. There are princely, saintly Christians in the great cities; but there also lurk the perils of Church as well as State. Joseph Cook has well said that "the frontiers of modern civilization are in the cities." To capture these strategic points for Christ will command the missionary zeal and heroism of the church. Into this inviting field Methodism is specially called by her Christy generals and guns.

By way of the Grand Trunk, we crossed into Her Majesty's dominion at Port Huron, and had the profitable pleasure of a day's ride through the beautiful Canadian farms and towns between there and Toronto. One from the far South is most impressed with the great barns, often more commodious and slightly than the family dwelling, the fine cattle luxuriating in clover pastures and the fertile fields as well tilled as our gardens. They believe in paint and whitewash and in good gaps and gates. When the South adopts a better system of agriculture, and planters are succeeded by frugal farmers, we may expect the great prosperity of which our section is so prophetic.

Toronto, the "Queen City of the West," and capital of the Province of Ontario, has nearly doubled its population in twelve years. And still it grows. It has now 130,000 inhabitants, and is almost every respect a model city. Such a church-going people I have not known. And there is no lack of accommodation, for Toronto has 120 churches and chapels, or almost one for every 1,000 inhabitants. Through the courtesy and thoughtful kindness of our host we had opportunity to visit the various public buildings and places of interest about the city. Of these I can not speak in detail. Chief among the attractions is the University of Toronto, situated in Queen's Park, and the pride of Ontario. It is built of stone, is Norman-Gothic in architecture, and is claimed by Torontonians as the finest example of its style in America. I especially admired the curious carvings on the windows, doorways, cornices, corridors, columns and capitals, no two of which are the same. The massive building forms three sides of a square and is complete in all its appointments and equipments. We lingered for awhile in the library, which contains 40,000 well-selected volumes, and a case of curiosities containing the autographs of Queen Victoria, Prince Albert, the Prince of Wales and other distinguished persons, dead and alive. Near this grand structure are McMaster Hall, a Baptist theological college; Knox College, a Presbyterian institution, and Trinity College, under Episcopal supervision. It is proposed, under the scheme of college federation, adopted by the General Conference, to remove Victoria University, the school of the Methodists, from Coburg to Queen's Park, Toronto.

The Metropolitan Methodist Church is the finest church building in the city, and is said to be the finest Methodist audience-room in the world. It is, indeed, a noble struc-

ture, and is worthy of the celebrated Dr. Punshon, whose genius planned it, and of the large-hearted Methodist of Toronto, who built it. It is situated in the centre of a square, enclosed with an iron fence, and is distinguished from all other churches by its grand turreted tower and numerous pinnacles. The auditorium will seat three thousand persons, and in acoustic proportions is perfect.

We attended service in this church both Sabbath during our stay and had the pleasure of hearing edifying discourses from Dr. Carman, one of the general superintendents; Dr. Stewart, dean of a theological college, at Sackville, and Dr. T. Bowman Stephenson, this fraternal delegate from the Wesleyan Methodist Church of England. Having to preach elsewhere on the evening of the second Sabbath, I failed to hear this eloquent sermon of Dr. Joyce, the fraternal messenger from the Methodist Church of America. I was much impressed with their hearty, joyous worship. It differs slightly from our order of worship. This preacher first announces the number of the hymn, when the organist plays the tune to which it will be sung. Then the first verse is read, and sung without further prelude; then the second is read and sung in the same manner, and so on to the end. And all the people sing. They deserve to be called "the hymn-singing Methodists" as were our fathers. The other service is quite like ours, except the anthem is sung just before the sermon. A collection is taken morning and evening, and everybody seems to contribute something, if only a penny.

I attended the sessions of the General Conference daily for a week, an interested observer of the proceedings. I heard the great debate on college federation of which mention has been made in your columns, and which, I dare say, has never been excelled in any deliberative assembly in this country. It was a battle of giants, and waxed in warmth up to midnight of the fourth day, when the final vote was taken in profound silence. The laymen took prominent part in the discussion and proved themselves knights worthy of any clergyman's steel.

A Canadian audience is quite responsive. "Hear!" "hear!" often greets a speaker, as well as vigorous applause by clapping of hands.

Of other things, including the reception of fraternal messengers, I will have to write in another letter.

Four Letters.

This mail bag is not an unmixed evil. True, it brings duns and requests for help, offers of patronage and advice and a miscellany of circulars, periodicals and cometary wanderers in literary space of such eccentric movement that one hardly knows whether to give way to curious amusement or observation or to feel his own head to know if he is of normal consciousness. The mail bag often empties out some of those precious missiles that make the eye sparkle and the heart beat young again. They bring to us the fact which we often forget that, however turbid or turbulent life's river grows, the broad, deep stream owes its strength and permanency to the rivulets that flow sparkling among the dewy meadows of life's morning. They suggest that yet unseen under the now yellow waves the same gold and jewels roll along smoother with the rubbing and richer in luster if only lifted out of the mud into the sunshine. They prove beyond debate that he who asked, "Is life worth living?" was the greatest fool alive. For life is no question; its mission is no interrogation point. It answers the question of the universe and responds to the digital directions of every purposive movement in creation. But the letters.

Number One comes from one who is nearing milk-and-honey life. Life has been a struggle against overwhelming griefs. The strong will and lofty spirit looked and aimed high in youth. The truest and noblest ambitions inspired. Years of prosperity lent their sheen to the landscape, in whose pellucid azure towered the grandest of aerial castles. But a change came; the golden-rimmed cloud was charged with thunder, tempest, night, death. They came, and after the wreck the sky was not cleared, but hung dripping and cheerless. But the brave woman struggled. The strong will resolved not to despair. Others near her were weaker and needed help. Her own sorrows were hidden to be silent and, dressing the children of tears in the robes of Heaven's fresh hopes, she led them smiling to the weeping ones who learned to welcome sorrow's visits with a smile. She writes: "I am growing old. 'Gramma,' as the children laughingly call me, can not expect much longer lease of life. Nor do I ask or crave it. I find myself caught with an intenser yearning for the past, because somehow in this wanderings in this weary desert I seem to have turned round, and the children of Eden are coming across this river to meet me. O, how they welcome me! I'm glad I gave them up. Had they not been lost they might never have found me in my old age."

It is said of Philadelphia that one-fifth of its entire population attend the Sunday-schools. On this basis it is said of any other large city in Christendom?

ing for the past, because somehow in this wanderings in this weary desert I seem to have turned round, and the children of Eden are coming across this river to meet me. O, how they welcome me! I'm glad I gave them up. Had they not been lost they might never have found me in my old age."

Number Two is from a young man. He writes had English and spells wretchedly. I must not expose his whereabouts nor his misfortune. He says in substance: "Do you remember preaching at about ten years ago? I was there and heard you. I was a little boy, but I wanted to know from you, 'Was I called to preach by that sermon?' I am ignorant, poor, with a mother and three little sisters dependent on me. I have tried to pray this Lord to reconsider my case, for I am not prepared in any sense to go out and preach my Lord's gospel to a great world. Sir, can you teach me or will you tell me to give up the notion of preaching? Please tell me what to do." My recollections of the sermon are gone, and thank God for it. But I have no answer for the boy where the Spirit speaks. Preach! Learn! But how? By doing it. Don't wait for a wicked world or a stingy church to educate you. Follow the Spirit who calls you, and he will teach you if no one else will do it.

Number Three—a gifted, cultivated woman to whom distinction beckons, "Mount!" She hears, but stays in obscurity. Why? Not for a sordid or craven reason, but with a devotion that is deeper, purer and more enduring than that of Damon and Pythias chains her to the bed-sides of an invalid. Years have come and gone while she, with a patience and steadfastness beyond that of an angel, has clung to her charge. She writes: "I have been offered and accepted fine salary and position if I will only go; but I prefer the old dingy, noisy school-room to the pay and glory. Not, of course, because I do not love money or distinction, but Anna would not be there. I stay here now with the relieving thought that this drudgery is not compulsory and the rough-looking bond is made of silk." This life's ideal surrendered gives us more than we could have conceived until devotion taught us resignation to that which divinely came from without.

Number Four—a girl of twenty, soon to become a wife. "Dear Mr. Adams, I want to write to you just to say that your morning talks, after reading to us out of the Bible, come back to me now so rich and sweet. I wish I had them all written down now as you said them; for they called us thoughtless girls to think of a higher and better life. You may think we did not have much regard for you, but, O, won't you come and give me your blessing before I go away among strangers?" Do not the young know that my benediction has never been withdrawn. I owe too much to the magnificence of my own young dreams not to ask the Divine blessing upon others, young and dreamy. Your hopes, dear girl, are worth hoping and life is worth the living. For I turn now to a tear-wet page. It is from a brother who has laid his sweet wife in the grave. "She died in great peace. I never saw such patience and resignation. Your words of cheer and love came just too late for her to receive them in this world. But, with the help of God, I reconsecrate myself. I know that my own life can not last many years. But all is well and the fiercest agonies of death are over."

Yes, thus as day closes, whether in the gathering wintry clouds or in the radiance of crimson and gold, life asserts that "the fiercest struggle of death is over." But death does not reign even in the silence of the grave since there, too, "the fiercest agony is over." This blessed word falls like the cadences of those songs which come out of the past—songs of them imaginary, but real, laden not only with the mellow wines of memory, but the sweet new wine of the kingdom where, indeed, we find old friends singing the new songs to the resurrected hopes and loves of long ago.

T. A. S. A.

The Columbia Conference held its session this year at Weston, Or. Bishop Keener presided. Dr. Kelley was present, representing the Mission Board. The Conference resolved to reach up to fifty cents per member for missions. There has been in the church membership an increase of eighteen per cent. Four preachers located, and three were received on trial. The year has been rather a hard one.

It is said of Philadelphia that one-fifth of its entire population attend the Sunday-schools. On this basis it is said of any other large city in Christendom?

Letter from Meridian.

MR. EDITOR: Have you room for a few notes from the metropolis of East Mississippi? Our city has refused to verify the predictions of saloon-loving prophets. Instead of going to ruin, it is growing at a rapid rate. Rents are high and vacant houses are very hard to find. Real estate has advanced enormously within the last four months. Several large brick buildings have been erected this year, and others are projected. The leading commercial firms are doing a larger business than ever before. Meridian is becoming quite a wholesale emporium. She gets along on several lines of railroad a large jobbing trade which formerly went to Mobile, New Orleans and other large cities. Our manufacturing establishments, of which we have several, are decidedly prosperous, some of them having recently increased their capital and enlarged their sphere of operations.

Our educational institutions are also doing well. East Mississippi Female College has a good patronage, with a prospect of a considerable increase as the season advances. Our public schools, which are in operation ten months in the year, are full, the white schools having over five hundred pupils. Our railroad interests are ramifying. In addition to the five roads we already have, we expect to have two others within the next two years. One of them—the Warrior Coal Fields road—will terminate here. It will run northwardly through Gainesville, Ala., to the Warrior Coal Fields, and intimately to Deatur. This is an enterprise of vast importance to Meridian. The work of building will commence very soon. The other road in contemplation is the Memphis and Pascagoula, which is also expected to be of great benefit to this place.

Our churches are prosperous. The Methodist church was never more so. There have been eighty-four accessions to our membership this year, and there were a hundred and twelve last year. Other churches are marching to the same music. Ecclesiastical fraternity is on the increase. The several churches have arranged for a united revival effort under the leadership of "the Mississippi Sam Jones," alias R. G. Pearson. He will begin operations here on November 14. The services will be held in the Methodist church, it being commodious and well located. The week preceding the meeting will be observed as a week of prayer. We hope for a bountiful harvest of souls.

In conclusion, I wish to say that Meridian is a very healthy place. I make this statement for the reason that false reports have gone out in regard to its sanitary condition. I know of no healthier place. Very few rural communities can show a lower death rate, or a better health record.

Mr. Editor, if you find anyone who is looking for a good place to emigrate to, a place that has all the advantages—material thrift, good health, fine educational facilities, prosperous churches, good morals and no saloons—tell him that Meridian is the place. The saloons are not all gone, but soon will be.

Yours,

W. O. BLACK.

Literary Notes.

A British exchange says that six members of the House of Lords are eminent poets. Cranston & Stowe, Cincinnati, will soon publish "Early Reminiscences of Methodism in Kansas," by Rev. James Shaw. Prof. Von Ranke's "Origin of the Seven Years' War" is being translated into English, and will be ready early next year. D. Lothrop & Co. will soon publish a book of religious quotations compiled expressly for girls by Miss Anna H. Ryder, and it will be called "New Every Morning." Ticknor & Co. announce a new book by Edwin P. Whipple, called "Recollections of Emigrant Men," also "Persals and the Persians," by Hon. S. G. Benjamin.

The Century will soon publish two of Cable's stories, Grand Points and Caracuro, and they will be illustrated by Kemble. Dr. Buckley will contribute to the same magazine a series of articles on Dreams, Presentiments, etc. Canon Liddon is preparing the "Life of Dr. Pusey." Thomas Roosevelt is to write the "Life of Thomas H. Benton," of Missouri. Houghton, Mifflin & Co.'s chief holiday book will be, "The Book of the Bible Club." Cassell & Co. will soon publish, "Mardin Luther: His Life and Times," by Peter Bayne. The edition of the November Century, containing the first chapters of the authorized Life of Lincoln and the opening of Frank R. Stockton's new novel, "The Hundredth Man," will be a quarter of a million copies.

Our special correspondent, Dr. J. B. Cottrill, has been stationed at Cadiz, Ky.

Christian Advocate.

Marriages.

BRADFIELD—At the residence of the bride's father, H. H. Bradford, Esq., September 20, 1886, by Rev. R. G. A. Bradford, to Miss Anna Bradford, all of Madison county, Miss.

BRADFIELD—In the Methodist Church, at New Orleans, September 20, 1886, by Rev. D. A. Bradford, to Miss Anna Bradford, all of Madison county, Miss.

BRADFIELD—In the Methodist Church, at New Orleans, September 20, 1886, by Rev. D. A. Bradford, to Miss Anna Bradford, all of Madison county, Miss.

Obituaries.

As a rule, obituaries are published in order in which they are received. If you send one not appearing as soon as you think they ought, you may know they are in before you.

GLASS—ANNA FIDELIA HUNTER, daughter of T. L. and Nettie Hunter, was born in Raymond, Illinois county, June 30, 1865. She was reared in the church, being baptized when she was quite young. Her father died when she was an infant. She was left to the care of an older sister. Her father was long a power in the Methodist Church at Raymond, and she followed him in the same path. She was a devoted Christian, and her life was a model of piety. She died at the age of twenty-one, after a long illness. Her funeral was held at the Methodist Church at Raymond, and she was buried in the family vault.

under way in what promised a successful career. Having a quick sense of all that he knew him. His free and generous nature won for him likewise the love and esteem of a large circle of friends. At home he was always the devoted son and brother and the self-sacrificing husband. Out in the world among friends and acquaintances he was popular, and his company and friendship were always in request. His funeral was attended by a very large concourse of both white and colored friends, and many tears were shed that one so young and whose life had in it so much of promise should be thus early taken from us. But may it not be that he is taken from a field where his labors were more empty toys to an arena of nobler employment? May his loved ones find comfort in this thought and in the hope of an unending union in the kingdom above!

J. W. MURPHY.

WILLIAMS—LEONE WILLIAMS, daughter of W. M. and Mattie I. Williams, and granddaughter of Rev. F. M. Williams, of the Mississippi Conference, was born August 20, 1881, and died September 18, 1886, aged two years and seven months.

Little Leone was a sweet child and a favorite with all who knew her. The tender bud that promised to unfold into a fragrant flower has been gathered to bloom in the paradise of God.

N. M. CLARK.

PEARSON—ALBERT E. PEARSON, son of T. A. W. and Elizabeth Pearson, died October 3, 1886. He was born in Livingston Parish, La., May 21, 1881, joined the Methodist Episcopal Church, South, in the year 1871, from which time he lived a consistent member until death, bearing his severe affliction with much fortitude and great patience. Therefore, his Christian relatives and friends reasonably expect to meet him in heaven.

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In many sections of Country where families grow to adult age under the ability of Mother in the system. They are feeble in constitution, subject to complexion, and constantly liable to ailments of the system. Shallenberger's Antidote will destroy the malarious poison in the system immediately, and robust health be secured. The child is better to the man in this matter of health as well as in intellect.

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think, it will not be long before we will have it together above. The blessed work went on steadily until the end of the Conference year. Another camp ground was established in Lum's settlement, where many successful camp meetings were held in coming years. Methodism seemed to be deeply rooted now in Warren county. Vicksburg was judiciously located and was a growing town; but up to that date was nothing more than a respectable village surrounded by a dense cane brake. We had a few excellent members there; but there was not a church in the place. A small room in the second story of a wooden building had been rented for a temporary court-room, and we were allowed to occupy it on Sundays as a preaching place. I collected the names of our membership in and about Vicksburg and registered them in due form, which, so far as I know, was the first regular organization of our church in Vicksburg.

At the first Choctaw Camp Meeting, an account of which I reserve for my next number, I met a Bro. Brown from the eastern part of Yazoo county on Cypress Creek, who informed me that several Methodist families had settled on the waters of Cypress and had no preaching and no church organization, and asked me if I could not go up and organize them and give them a start. I told him to appoint me a two-day's meeting, where most convenient, for the second Saturday and Sunday in September, and, the Lord willing, I would be there. It was about eighty miles from my circuit. I was there in due time; found the two day's meeting appointed at the house of an old Bro. Rule; preached both days; organized a society; appointed Barwell Scott as leader and left them to work their way as best they could until we could send them a preacher. I think they had preaching a few times in 1827; but the church was not included in a regular circuit until 1830. Daniel Sims was their first preacher. I have read in our church papers many interesting articles about Methodism in Yazoo and Holmes counties; but he is remembered that I was honored with the privilege of organizing the first church in all that region. At the end of this year we attended Conference in Tuscaloosa, Ala. I felt deeply humbled at the Conference when my presiding elder, Thomas Griffin, had in open Conference that I had done more for Warren county than had ever been done during the fourteen years of his acquaintance with it. I did not feel that I had done it. It was true I was the pastor and had tried to do my duty; but I felt in a way I had never felt before that the work was of God and he ought to have all the glory.

MINISTRIES OF AN OLD ITINERANT—No. 16.

Dr. Editor: By mid-summer in 1886 great revival in Warren circuit was fully inaugurated. The one had got into the Bogus DeSua settlement, in the southern end of the county. The Open Woods, north of Vicksburg, was greatly blessed, and Dr. J. M. Baker had a very successful in the cane fields above the Lower Bluff on the river. I had but little trouble getting the young members to establish weekly worship and neighborhood meetings. Many of them excelled in service of song. They seemed at ease to take to the whole economy of Methodism without hesitation and became a very lively and working class of church members. Nothing could do the Wrens, Shaws, Cooks, Swans and many others of the Open Woods but a regular camp meeting, and they accordingly built a campmeeting near Father Wren's, where we had a glorious camp meeting in the fall, and for many succeeding years Wren's Camp Ground was a noted place for good camp meetings. The Gilsons, Luins, Whitakers and numerous other men and women in the central part of the circuit were justly esteemed for their warm-hearted zeal in all our church meetings—especially all the camp meetings in their reach. Some of them excelled in oral prayer and singing. In both these exercises the Gilson was the acknowledged leader. Of many persons, wide mouth and superlative voice, he was the life and soul of revival singing. Such was the well-directed zeal and usefulness of the converts of 1828 in all our church meetings, and especially our camp meetings at home and abroad, that they got the well-deserved name of the "Warren County Fire Company."

Research in Early Church History.

IMPORTANT RECENT DISCOVERIES—THEIR EFFECT IN INTERPRETING CHURCH HISTORY.

BY PROF. ANDREW HARRISON.

The discoveries made in recent years in the field of early church history may be divided into four groups. First, in the case of several very important works, which have hitherto reached us in partly corrupt and partly defective forms, we have obtained new and better manuscripts. Secondly, from critical examination of these sources, original works, which had been lost, have been recovered from the books into which they had been elaborated. These are real discoveries.

The third group of discoveries is described by the inscriptions found in the catacombs at Rome. What these discoveries teach is certainly nothing (in the strict sense of the word) new, while accurate dating is impossible. But as the relics of departed friends are more dear to us than any mere notice of them, and as from the light of the relics the inscription of the writer rises up before us, more clearly than from more distant figures of the printed copy, these old stones, inscriptions, and paintings have for us a quite unique worth. While, for example, we may know well enough that the ancient Christian the sure hope of resurrection was the most treasured good, yet this knowledge grows strangely vivid when we enter those subterranean cemeteries of the ancient saints, and with our own eyes see how here everything breathes peace and joy, and now the certain hope of a glorious awakening rules over all. But

even the third group of discoveries is thrown into the background by the fourth and last group which I have to mention—viz., the discovery of entirely new, hitherto unknown, primitive Christian writings. Leaving on one side the less important of these, like the new Acts of the Martyrs of the second century—which, however, are not to be despised—I would specify four great discoveries, among others, of recent years: (1) The complete Epistles of Clement; (2) A large fragment of the lost "Apology" of Aristides; (3) The Diatessaron of Tatian; (4) "The Teaching of the Twelve Apostles."

1. The first and fourth of these have been discovered at Constantinople by the learned Metropolitan, Bryennios, in a manuscript of the year 1056. He published the Epistles of Clement in 1875 and the "Teaching of the Twelve Apostles" eight years later. Both discoveries were of the highest importance. The Epistles of Clement we had possessed only in a mutilated form, the first wanted the conclusion, and the second—which, moreover, as we now see, is no epistle, but a sermon—had only the earlier half.

THE FIRST EPISTLE OF CLEMENT

is every way a unique monument. It is a comprehensive official letter of the year 96 from the Roman to the Corinthian Church, and is therefore older than the Gospel of John. Here the epistle concludes with a long and beautiful prayer, which, were I to insert it, would in some parts appear to many as an old acquaintance. It is the prayer of the Roman Church freely handed; the prayer which is recited, though naturally unchanged, in the prayer of the church of the fourth and of the fourteenth century—nay, even in our Protestant Church prayers of to-day. This observation confirms in a striking way a conjecture, which we could hold before only with some uncertainty, that a portion of the prayers which we find in the liturgies of the Catholic Church of the third and fourth centuries, is very old, and that in general the groundwork of the Catholic liturgy must have arisen in very early times. But now, as to the other point where this new discovery affords fresh insight. The Roman Church speaks at the conclusion of this epistle in a language which shows that she had consciously recognized the law and government of God, and that she had also perceived the peculiar and responsible vocation given to her by her position in the world's metropolis. She speaks in this Epistle to the Corinthian Church as a thoughtful, faithful mother to a thoughtless daughter, who has erred: "Joy and rejoicing will be put in our hearts if ye will hearken to what we have written through the Holy Ghost." We have sent men who will be witnesses betwixt you and us; "our whole care both was and is that ye should right soon have peace again." Thus did the Roman Church speak already in the year 96 A. D. (not to be noted) the Roman Bishop, but the Roman Church, or a Bishop there is no mention, nor of any external legal right to use such language. Rather the right, so to speak, lay entirely in the Roman Church being at the time stable, while the Corinthian Church, by the disorder which reigned in its midst, showed itself wanting in stability. What a glance then does this epistle afford into the first foundations on which the later claims of the Roman Bishop were built! Neither Peter nor Peter's successors were here named, nor any person or office. That this church was the church of the world's metropolis, that she naturally held in her hand the threads of ecclesiastical interchange and intercourse, that she exercised her vocation with scrupulous fidelity—in these things her historical greatness lies founded. She was, under such conditions, by the very nature of the case, *prima inter pares* in Christendom long before any monarchical episcopate existed in the church, and long before any one called Peter the first Bishop of Rome. The Roman Bishop but inherited the universal office which the Roman Church had much earlier possessed—possessed in consequence of her situation and the rigorous conscience with which she discerned the duties it implied. The knowledge, which indeed might previously have been attained, has now been confirmed by this new discovery. At the basis of the pretensions of the Pope of Rome lie not only historical fictions, frauds and misapprehensions, but underneath all, the strength and energy with which the old Roman Church—that church of which even Paul could boast that her faith was built on the universal office which the Roman Church had much earlier possessed—possessed in consequence of her situation and the rigorous conscience with which she discerned the duties it implied. The knowledge, which indeed might previously have been attained, has now been confirmed by this new discovery. 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Christian Advocate.

THURSDAY, OCTOBER 28, 1886.

FALL WELL TO SUMMER.

BY MARIONETTE HOLDEN.

I saw well, most pure and tranquil summer,
Too brief has been the time of reign;
Scarcely had I seen the sun's crown,
With bud, and flower, and fruit,
Ere thou must go, with all thy joyous train.

We shall miss thy light, thy sparkling hours,
Thy mellow voice and dewy smile;
Thy hushed and tranquil noon,
Thy stars, thy fragrant eve,
With music softly stealing.

As yet the garden blooms with flowers,
Their fragrant odors still dispelling;
But the haze upon the distant hills,
The chilly mist at early morn, the leaf-strewn path,
All hint of "melancholy days" commencing.

And now approaches the autumn,
With slow and mournful grace:
Her sighing winds and early chills,
A requiem over the dying hours,
And a strange stillness broods o'er Nature's face.

But from the death of glad, sweet summer,
We learn the lesson of holy faith;
And upward look, beyond earth's shade,
Beyond time's whirling light, decay and death,
To summer-time, when beauty never shall fade.
Boston, Massachusetts.

John the Baptist in the Way of Righteousness versus under Inspiration Alone.

I have before said that the Old Testament Scriptures contained and taught everything necessary "to make one wise unto salvation through faith which is in Christ Jesus," and that, therefore, it was only necessary to bring out and reveal to the understanding what was already taught in type, symbol or shadow. Against the assumption that John was under an inspiration to introduce new things not already taught, I propose to show that he came in exact accordance with the Scriptures previously prepared as testimony by which the Jew was to judge of the long looked-for Messiah.

Our Lord said to the Jews that "John came to you in the way of righteousness, and ye believed him not," etc. By this he meant that he came in exact conformity to the Scriptures, the law and the prophets. This itself ought to settle all disputes on the subject, in the absence of that specific evidence from the Scriptures, which points out and shows his work and course.

The first thing of importance to notice is his priesthood in due order in the church of God. By referring to the first chapter of St. Luke's gospel, it will be seen that his father, Zacharias, was in the line of the priesthood, of the course of Abi, and that his mother was of the tribe of Aaron. In the days of David the Levites were divided into twenty-four courses. It was, therefore, natural that John should have been a priest. His inspiration, however, was a remarkable thing, as before this the priesthood was not inspired. This, however, was essential in John's case, in order that he might correctly and faithfully interpret the Scriptures that were to serve as testimony on Christ's appearance before the church as the world's great High Priest and Prophet. His inspiration was not, therefore, a provision for the introduction of things or doctrines never before indicated in some way by the law or the prophets. In Acts xiii, 25, it is expressly stated that John was "fulfilling his course" as a priest when the question of the Messiah was sprung. Thus far, the specific evidence sustains Christ's statement that "he came in the way of righteousness."

Let us next inquire why John makes his appearance in the wilderness. Before this, worship, as conducted by the priesthood, was at the temple in the usual order of sacerdotal worship; but in this case he neither worships at the temple nor with a lamb from the flocks. Why this abrupt violence to the church service? But for the prophecies, as his testimony and authority that attested the mind of the church, he would have been arrested as an innovator. From St. Matthew's account of the events of his ministry, doubtless his course was questioned by some, as those events were considered and recorded as of a violent character. "And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force." When a delegation was sent with the inquiry whether he was the Christ or that prophet, he was asked, "Who art thou that we may give an answer to them that sent us?" John, instead of saying, "I am inspired and, therefore, know what I am about," said, "I am the voice of one crying in the wilderness," very promptly pointing to the prophecy of Isaiah as his authority and their testimony. This one plain Scripture was enough to silence the charge of innovation. There is a spiritual thought in this. As John was the forerunner of Christ, he must go to the wilderness to consecrate the world's High Priest, who comes to this wilderness of sin to offer up a sacrifice for humanity. As required by the law, there can be no doubt that John was duly consecrated by the sprinkling of the water of purification upon him.

In the absence of any special notice of his consecration, it is not simply presumption, but a positive fact, to say he was duly consecrated as was the custom of the church as required by the law, the schoolmaster that brought them to Christ. As before stated, Christ says, "he came in the way of righteousness." But why does he

"baptize with water" alone, leaving out "the blood of calves and of goats, scarlet wool and hyssop?" St. Paul says that when the Mosaic, or typical, service was introduced, it was done by "sprinkling both the book and all the people" "with the blood of calves and of goats, with water, scarlet wool and hyssop." In this article I will not attempt to explain the significance of all these things, for, doubtless, everything meant something as pointing to Christ. This typical service would naturally continue up to Christ's appearance and no further.

John was styled by our Lord the greatest man of the race and age. Standing with his schoolmaster and prophetic teachers, he sees and announces the long looked-for Messiah, and declares, as a faithful preacher of the truth set forth in sacrifices—instead of using the typical service, the actual condition of mankind, and they believe him. Every symbol in the law service taught this. The water especially taught human depravity, and pointed to its remedy—"the love of God shed abroad in the heart by the Holy Ghost" as his (the Holy Ghost) baptism. But why should John use water alone? Was there scriptural authority for it and, at the same time, testimony by which the people could be satisfied? As with the sacrificial lamb, morning and evening, so with every other sacrificial feature of worship; it would naturally cease when the antitype was reached. But was there scriptural authority for it? As to sacrificial worship, Daniel had foretold a time when the daily sacrifice would be taken away. This time reckoned from the beginning of his ministry to the last Passover was three years, six months and fifteen days, and to the Pentecostal feast was three years and eight months.

But why use water alone? Water was never used in a sacrificial sense. It, no doubt, was originally intended to reflect the baptism of the Holy Ghost. But who knew it, and how was it to be singled out from all the other things and become testimony? The prophet Ezekiel affords valuable testimony just here. Looking down across this typical service pointing to Christ, when the blood and other things peculiar to this service would cease to be used as representing Christ, and seen an ordinance of water only as the only symbolical element necessary to be used, he says, "Then will I sprinkle clean water upon you," etc. (Ezekiel xxxvi, 25). Again, as to the administration of this one to whom he would give place, Isaiah had said, "So shall he sprinkle many nations," etc. From this no intelligent Jew could take any apperception; therefore, all had quietly submitted to the testimony except the captious Scribes and Pharisees.

But why baptize, or symbolically cleanse or wash, with the water of Jordan. Was there anything that could be testimony here? When we understand that John was symbolizing the work of Christ by his Spirit, the Holy Ghost, and remember that Malachi had foretold this person as a tiler and a refiner, using something as an element of cleansing and purging, we at once see the testimony and learn something of the nature of the Holy Ghost baptism; that he, the third person of the Trinity, will use something that cleanses and consumes. Every Christian's experience explains this: How the love of God, as applied by the Holy Ghost, cleanses us from the filthiness of the flesh, and consumes the evil passions of our nature. Hence in John's baptism these two ideas were included. How destitute of meaning, to use the word "baptize" in the sense of immerse! How destitute of scriptural authority and testimony for the Jew's consideration! As above indicated, the water, and clean water at that, had been directed to be used as symbolizing the love of God, that with which the Holy Ghost will cleanse and purge us; so this love had been symbolized by Ezekiel as a flowing river coming forth from under the altar, flowing down through the desert, giving life to everything whither it went. How beautifully does this figure teach the beginnings of the love as realized by humanity unto the perfect day. (See Ezekiel xlviii.) How appropriately the waters from the noted river Jordan could illustrate this fact, and be testimony for the people as teaching a great truth now being revealed, as well as authority to an inspired man! How true to experience is this illustration! The beginnings of this love! Oh! how small in our first conceptions of it! How this work deepens and widens until we are lost, and say, "The love of Christ that passeth knowledge," absolutely incomprehensible.

Thus it will be seen that John's ministry or his entire course was in exact conformity to the Scriptures, or, as our Lord said, "in the way of righteousness." The only change that could possibly take place was the use of water alone, leaving off the other sacrificial elements. This water taken from a river, spring or well would illustrate the truth taught. As God can not lie, I will say, if the Scriptures are translated correctly and faithfully, and no one seems to question this, that it was a moral impossibility for John or even Christ to have taught immersion, the opinion of many learned men to the contrary notwithstanding. As to the identity of scriptural teaching, St. Paul says, "Jesus Christ the same yesterday, to-day and forever." Christ was as faithful as John to the Scriptures. (See, "The Lost Key Found.")

J. W. ELLISON.

Annual Address before the Louisiana Woman's Missionary Society in Mansfield, July, 1886.

LADIES AND FRIENDS: The close of another fiscal year brings us together for the discussion of ways and means toward the advancement of the King's business. We are constrained to acknowledge the ruling providence of God which has watched our feeble efforts with such tender care, and to his name be all the honor and glory for success. As faithful laborers, we have only to execute the commands of our Lord, and to-day our inquiry is, "Lord, what wilt thou have us to do?"

Our small gifts dropped into the treasury have already yielded a hundredfold according to God's faithful promise. From the eighth annual report of the Woman's Board of Missions, now before us, we find great encouragement. In 1878 a handful of women with no treasury were granted by the General Conference permission to work, and to-day, after eight years of faithful labor, our roll-call numbers nearly fifty thousand, and our treasury holds receipts for about three hundred thousand dollars. This motive power has projected into the foreign fields more than a score of active workers. In view of these grand results our hearts and voices join in a loud doxology to him who hath blessed our humble efforts. The society stands crowned with success, upheld by the cheerful support and hearty endorsement of the Bishops and fathers of the General Conference, assembled in Richmond, Va., May, 1886.

To us ladies this unqualified approbation means the overthrow of the last bulwark between us and a boundless field of usefulness. This work is every sense womanly, and emanates from the zeal which characterizes a pure Christian life. Let us consider what mission has been done for us as we sit in a noontide blaze of light from the Sun of Righteousness. We are honored members of society, respected as mothers, loved as daughters, tenderly cared for as wives—all these blessings are our heritage through the missionary labors of a host of martyrs who planted the seed of the church in their own blood. The best that civilization ever did for woman was to forge her chains of gold instead of iron, and transform her from a drudge into a pampered slave. Christian missions broke the chains and made the captive free in the liberty of the gospel.

Through all the intervening centuries let us pierce the gloom, and we can see the Savior by Jacob's well talking with the woman of samaria. The Jew condescends to commune with the despised Samaritan. The King of Kings delivered a message to the most despised of women. He who holds the springs of living water in his hand asked of this woman a drink from Jacob's well. What condescension! The mightiest of the mighty stooped to the lowest of the lowly the privilege of giving to him the cup of cold water! And, greatest wonder of all, in exchange for the cup of water the Savior revealed his Messiahship, with the command, *Go and tell it in the city.* Glad tidings! glad missionary! She ran into the city and told her wonderful story, and the people believed. All along woman has been honored of her Savior. It was through the tender ties of motherhood that he came to this world of ours. His sweetest human friendship was with Mary and Martha. The first declaration of his Messiahship was to a lowly woman, and his first revelation after his resurrection was to the women who sought him sorrowing. Can any woman doubt the commission entrusted to her, and can one refuse to hold her torch light out into the dark places of idolatry.

All we enjoy is the fruit of missions, and if we owe all, shall we not repay some? Yet some of you say you do not believe in missions. Sisters, examine your hearts, as if in the sight of God, and see if it is not rather a positive belief in your own comfort than a disbelief in the self-sacrificing spirit which mission work necessitates. In the light of God and your own conscience decide whether it is not more the love of ease and the dollar than it is the conviction against our heathen friends. Strange inconsistency that any woman keenly alive to all the delicate sensibilities of a refined home atmosphere will say by her actions to the heathen sisters: "I am at ease. Be thou content in the shadows of darkness even as I am content in the light. I do not believe in missions." Ah! dear friend, this air of indifference is not an omission only. It is a positive violation of the Savior's injunction, "Go ye; teach the nations."

The Spirit of our Christ is embodied in missions, and means growth. There can be no growth in selfishness, for selfishness places one in the contracting chamber, where the very walls eventually crush the poor voluntary prisoner. The great law of spiritual growth is to grow out *self* and give room for God's holy angels. Those who are willing to sacrifice their ease and comfort for the sake of God's other children who are less fortunate have an interest in Mary's alabaster box of precious ointment. Judas said, "Why this waste?" But Mary heeded him not; she broke it all over the Savior's hallowed feet, and the fragrance will rise as a sweet-smelling savor forever before the throne of God. Sisters, your pure heart-offerings of hours and penance and words of cheer and deeds of

kindness entitle you to an interest in Mary's precious ointment and Mary's precious blessing.

At the recent session of the Woman's Board of Missions, in Augusta, when we heard our returned missionaries—Miss Rankin, Miss Watts and Mad'm de Rennotte—tell of their daily walk among the heathen, consecrating their young lives to the work, putting behind them all the endearments of home and civilization for Christ's sake, laying their beautiful womanhood as willing offering on the altar of consecration, all then we realized what their going implied. Our hearts bowed in homes before the grandeur of their going, and our sending in comparison seemed a small matter. My sister, has God called you to go? If so, then go; and the greater the cross, the brighter the crown. But if he has spared you the going, then, with thankful hearts and willing hands, do your duty toward the sending of some other. The command to every one is to go or to send.

It was reserved by the great Ruler for this century to develop Christian womanhood as a factor in the evangelization of the world, and yet more than nine-tenths of our church women say they have nothing to do in this work. Look about you, friends, over this world, so full of breaking hearts and benighted souls, and if you really want something to do for your Savior, begin with the duty nearest at hand. Others have taken the trouble to make the way easy for you. Join our societies, read our missionary papers, and your feeble interest will increase to zeal. Our Woman's Missionary Advocate is a live organ, and the woman who edits it and the ten thousand who read it are wide awake. It is the living, pulsating bond of union between our home and foreign workers. We cannot do without it. Take it, every one of you, and help the cause while you get good for yourselves.

In a few words I must notice an objection often urged against our society as *foreign*, when the home fields are around us so white unto the harvest. The heathen at our door are generally, alas! heathen from choice. Few homes in this land of religious freedom are without Bibles, or are not within access to the house of God. Many under the sound of the gospel stop their ears to shut out the good news. Alas! lost opportunities, rather than opportunities, will rise in judgment to confront many willing unbelievers who hug their shrouds of Egyptian blackness about them and "love the darkness rather than light." If those Christians who are opposed to foreign missions choose the field nearer home, by all means let their zeal and money go to these waste places until they bloom like a garden. Of one thing I am well assured: As the hand reaches out to these next-door heathens, even in proportion as the bread of life is dispensed to them, the hearts of these home missionaries will expand until their willing arms would take in all the shores and the isles of the seas, gathering into the fold all the benighted children of our common Father. The mission spirit in any field is simultaneous with spiritual growth and liberal giving. If our dear women are once awakened to a sense of their agency in this field, their gifts will come pouring into the Lord's treasury. Womanhood is generous; convince her head and enlist her heart, then no sacrifice is too great for her Lord. Time, talents, money—all are freely given to be gathered again in kind or better kind.

Dear sisters in this glorious cause, let us work this year as we have never worked before. Let us not seek to alter behind the *least* we can do; but let us strive to surpass each other in good works, acknowledging our Lord before all men even as we hope to be owned of him in the great congregation before all the nations and the holy angels and the Father.

MRS. M. J. FULLILOVE,
Pres. W. M. S.

One Family.

To the Members of the M. C. B.:

Two of our best workers have fallen on sleep. They have left us a rich inheritance. The postal notices go out, and letters come throbbing with the itinerant's love. Out of our meagre salaries we cheerfully pay our dues. We are poor; but we will be true to the loved ones of our fallen comrades. We will crystallize the Methodist preacher's sympathy and make glad many desolate homes. Money is not the only result of our order; our love and affection expressed in words and golden deeds come as light in the darkness.

What can we do to make our order more efficient? Auxiliaries to the Brotherhood. Can not each member organize an auxiliary on the following plan? Secure members who will agree to pay fifty cents on the death of a member of the Brotherhood. Elect a president, secretary and treasurer. Let the treasurer collect all dues and remit to the general treasurer. Knowing Methodists as we do, we are of the opinion that \$15 or \$20 could be raised on each work on the death of each member. This sum in addition to our regular dues would make a nice insurance. Under the question, What is productive of the good of the order? I submit the plan of forming auxiliaries. What do the brethren say? What do the Christian leaders say?

In the bonds of M. C. B.
Yours,
INMAN W. COOPER.

Mansfield Female College.

It will be gratifying to friends of the church to know that this institution has opened with a larger number of pupils than for several years. The increase is principally from home patronage, where the internal work of the school is best known; but the boarding patronage is good and steadily increasing. When it is known that we have the best boarding facilities in the State, there ought not to be a vacant room in the college. What we mean by the best is that we have the best building, the best location and the best management. The rooms in our college building are all alike, and each one of them cost more than one thousand dollars. There are twenty-four rooms, and the house cost \$25,000. Each room is simply large for four pupils, and reserving the lower story for school purposes, there remain rooms sufficient for sixty-four boarders, only about half of which are occupied. The cost of board, fuel, lights and washing included, is only \$13.50 per month, and to the preachers we give not only tuition in the literary department, but also in music. Yet only three of our traveling preachers have availed themselves of this offer the present year. Where do they send? Where can they do better? We should gladly welcome the daughters of every preacher in the Conference on the terms stated, which amount to no more than one-half the regular catalogue rates.

Our new faculty is composed of the most superior teachers—all Methodists and all alive to their work. Prof. Davies and two married ladies, with four younger ladies, are all busy in their recitation-rooms for five or six hours per day with only seventy pupils. The president himself takes four or five classes, and surely with this force we are entitled to a hundred pupils, which is all we ask or require to sustain every department of the college to its highest efficiency. In fact, if we had more than that number, we should need greater outlay in buildings. Give us our complement of one hundred girls, and send the rest to other schools. We do not want to be crowded. The responsibility is great enough even with our present number.

During the past summer we have been called to mourn the death of two most excellent teachers who had been connected with this college. The death of Prof. Earle Grace, which occurred at Humboldt, Tenn., June 11, 1886, has already been announced in your columns. We have recently received the sad intelligence of the death of his wife at Humboldt, September 30. Mrs. Grace was a highly accomplished teacher in the music department. She was a true Christian, and died in the faith of the gospel.

Truly yours,
F. M. GRACE.

From the Work.

SANDERSVILLE CIRCUIT, MISS.

MR. EDITOR: I have held three protracted meetings in the bounds of Sandersville circuit. The Lord has blessed us. My meeting at the Holder Church resulted in eight conversions and several conversions. At Liberty Church two were added; the church revived. We held a six days' meeting at Union Seminary, which resulted in forty conversions to the church, and as many or more conversions. At this place we had only one male member and nine females to start with. The church now numbers twenty-one male members and twenty-nine females. I trust we will get several more. The prospects are good. On the last day of my meeting I received fifteen adults into the church, and baptized them. The large number that joined were from the world, with a small exception. Rev. J. P. Moxey and E. Cox assisted me. Their services will never be forgotten by the writer and all who heard them. Assessments will be paid in full. Pray for us. My meeting commenced to-day at Laurel. One accession; expect others to-night.

L. J. JONES, P. O.

ST. HELENA CIRCUIT.

MR. EDITOR: I have just closed a gracious revival at Pine Grove, having received twenty-eight into the church. The church was greatly revived and advanced religiously, so that there is a good outlook for that community. I have had good meetings wherever I have held my protracted meetings. Am not through yet. Have received forty-eight this year. Bro. Scarborough was with me at Pine Grove doing good service; Bro. W. A. Powell, local, and Norwood at Days. Thanks to the brethren for their labors. It will soon be so that we will have to wait for another generation, if there is any more joining the church here.

J. W. ELLISON, Pastor.

WILLIAMSBURG CIRCUIT.

MR. EDITOR: We have just closed our meeting at Williamsburg. Fourteen applied for membership. This makes us ninety-eight up to date. We have two church-houses in course of erection, and money is being raised to secure the land on which a house now is. All will be ours when we secure the land. The Lord is doing marvelous things up here. Many hear the word gladly and receive it with joy; but our people are suffering greatly from sickness of various kinds. We ask the prayers of the brethren in behalf of our afflicted people.

J. O. BIBLEY, P. O.

INDIAN VILLAGE CIRCUIT.

MR. EDITOR: I feel assured many readers of the Advocate will like to know what the good Lord is doing for the Indian Village circuit. We commenced a protracted meeting at Indian Village on Saturday the second Sunday in August, and continued five days. Rev. J. M. O. and N. Crocker, local preachers, with us, both filled with the Holy Spirit and with power. Holy Spirit was with us at the beginning, and in the demonstration of saving power sinners were converted and the church greatly revived. We continued five days, and at the close of the meeting Bro. O. announced prayer meeting for the following Tuesday night. It has been growing in interest ever since. There are being saved at prayer meetings into the church at the present meeting. Mourners are still coming to the altar at each meeting. Prayers are being erected all over the circuit. Young men are praying in pairs and conducting the prayer meetings; two more to be held. Four persons added to the church circuit. Our beloved brother, L. Wright, came over not long ago and preached two soul-stirring sermons and administered the ordinance of baptism to quite a number of persons, and for which we are very thankful.

The good people are administering to the wants of their preacher. They think the assessment made by the Conference will be paid in full. We are going to build a new church at Indian Village; have a good amount already subscribed—half enough to build a new church, and have not seen the people. We go next to Forsyth to charge the devil's ranks. Brethren pray for us. Our needs are great, but blessings will not suffice.

H. W. MAY, P. O.

LOUISVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have closed a protracted meeting for this year. The Lord has blessed us graciously. We have had some fifty conversions and thirty-five accessions. I believe there is a greater per cent. of people church members on any work than on any large work I know. Most of them are good people, kind to their preacher. The persons administered every few days with something nice for the preacher and his family. The good ladies have just secured a nice purse with which to secure suit for Conference. May the Lord bless these precious ladies for their kindness! The collections ordered the Conference will all be paid. Preacher's salary well up; will be paid, think, in full.

Mr. Editor, Winston county is a prohibition county without an election. There has been some two hundred added to our church in this county this year. Two new churches organized, one with fifty-six, and the other with forty-six members. Many others have joined the Baptists and Presbyterians. We still sing, "Salvation's rolling down to God be all the glory. More the fifty church papers are taken on the work. Yours,

JON. A. LEECH.

NORTH WILKINSON CIRCUIT.

MR. EDITOR: The Lord has given us great success on this work, which we feel very grateful. We have held five protracted meetings—all good. Over 100 conversions, many sinners reclaimed, and a general revival in all of the churches. We have additions up to date; baptized 57 adults and 25 children. We have built 15 nice church-houses—one at old Hogg, well, the other at Perrytown. Our fourth quarterly meeting this circuit was held at Mt. Carmel, October 2 and 3. Rev. J. A. B. Jones, our presiding elder, was present, and preached two excellent sermons. The close of the 11 o'clock service, Sunday, Bro. Jones administered sacrament of the Lord's Supper to communicants. Praise the Lord what he has done for us in this country. The Conference assessments as a salary of preacher will be paid in full. I think. All the interests of the church are on an increase. To God be all the glory given. Pray for us.

N. J. RENNITT.

SHILOH CAMP MEETING.

MR. EDITOR: Shiloh Camp Meeting began Friday night, the eighth instant, and closed Tuesday night, the twelfth instant. We awoke up the result as 60 or more conversions and twenty accessions to the church. There was a general revival among the Christians present, and I think, all in all, it was the best meeting at this place since the late war. We had plenty of ministerial help; able ministers who preached with great power. On Sunday, at A. M. and at P. M., we had preaching in both the tabernacle and in the church; so that about 1,000 persons heard the word of God at once; there were as many more outside. We had no butterfly day, but a splitting Sabbath. The meeting began well and grew better to the close. Our presiding elder was present, but too sick to take part in the services, yet aided his counsel and manifested his deep interest in this glorious revival. To God be all the honor.

Fraturnally,
MONTGOMERY, Miss., Oct. 14, 1886.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. O. DUNN, D. D.

THURSDAY, OCTOBER 28, 1896.

NOTICE.—The members of the PUBLISHING COMMITTEE OF THE NEW ORLEANS CHRISTIAN ADVOCATE are hereby requested to meet in the office of said paper on WEDNESDAY, November 17, 1896. A full attendance is desired.

C. W. CARTER,
Chairman of Committee.

OCTOBER 14, 1896.

Briefs.

There are 53,000 postoffices in the United States, and during this year there have been 22,747 new appointments made, the larger number being made in the South.

A telegram from Rev. Thomas J. Newell, of Gretna, Miss., dated October 26, informs us that "Rev. J. F. Markham, of the North Mississippi Conference, died here at one A. M. to-day." No particulars.

The 12 Congregational Churches in St. Louis have had an increase of 427 members during the past year, a net gain of 134. The amount contributed to benevolent enterprises is \$3,264 over that of the preceding year. Did the 184 new members contribute that much?

"Prohibition does not prohibit." There is the city of Des Moines in Iowa with a population of 45,000, and not a saloon in the place! What is it that prohibits there? Everybody knows that Iowa has a prohibitory law. After all, it may be the law-officers that prohibit by executing the law.

The supervising inspector-general of steam vessels states that 600,000,000 passengers were carried on steamers plying on our waters or leaving our ports for foreign countries, and that of all these only 133 lives were lost, which goes to prove that a steamer is a safe place.

The women are coming rapidly to the front in all manner of work and are actually, in many places, crowding upon the men and pushing them aside. An exchange says, that "there are 347 women blacksmiths in England, all of whom actually swing heavy hammers."

It is said that the United States uses ostrich feathers to the amount of \$5,000,000 a year. That is a larger amount than the whole world gives, in the same time, to the sending of the gospel and its attendant blessings for the rescue of the heathen from heathenism. Does it not represent one branch of our heathenism?

The Western Conference has 27 traveling preachers, 40 local preachers, 3,108 members, 21 Sunday-schools, 156 teachers and 1,352 scholars. There has been a net gain of 205 in membership. Collected for missions, \$1,463 50. That is 45 cents per member. If a mission Conference can do that well, why can't other Conferences do better?

In relation to the appearance of yellow fever at Biloxi, it has been suggested that the quarantine station at Ship Island is too near the coast, and that the authorities ought to remove it to the Chandeller Islands, forty miles away, where there is said to be a fine harbor. In view of what has occurred this year, this suggestion is worthy of the attention of the health authorities.

The growth of the membership of Protestant Churches in Japan is now about 500 a month. The government is favorable to Christianity, and evidently prefers that of the Protestant type. The president of the government university at Tokio speaks earnestly in regard to the better education of women, and advises that schools for this purpose be established in central portions of the Empire. All of which goes to show that our contributor, T. B. H., is clearly right in his article, last week, on "Japan as a Mission Field."

We have read with pleasure the proceedings of the Seventh Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference. The society reports some progress in extension and in collections. There are 23 auxiliaries, with 587 members. There are eleven juvenile societies, with 376 members. Total number of members is 963, being an increase since last year of 124. The financial report is much better than last year, being \$1,186 35 against \$752 40 last year. This is gratifying progress. The missionary matters have been looking up and the sky brightening ever since the women began to take hold.

The Sunday Law and the Laboring Class.

It has been said that the working people in this country show very little interest in the Sunday question. In England they have shown enough interest to vote largely on the question. "In 1882, in England 64 trades' unions and other working-men's societies, representing 45,482 members, voted in favor of opening museums, etc., on Sunday, while 2,412 societies, representing 501,705 members, voted against such opening. This vote shows that where workmen have been persuaded to look into the subject, they have shown themselves open to conviction and able to appreciate the facts of the situation." We sincerely desire to make our working people acquainted with all the facts of the case and to persuade them to look at the benefits which will accrue to them from an observance of the Sunday rest.

By a respectable majority, the last Legislature of Louisiana passed a Sunday law, and it was immediately signed by the governor of the State and promulgated as the law of the commonwealth, to go into operation the first day of next January. There is a class of persons who have taken upon themselves the task of infusing into the minds of the laboring people the idea that this law is an encroachment upon their rights and a direct blow against their individual liberty. As we said last week, we believe this is one of the best laws now on the statute book, and that the motive which prompted its enactment is one of pure benevolence to the working class.

The workman is specially exposed at two points. He is subjected to two opposite influences, both of which make a demand upon him for his Sunday. The "greed of gain" would make him give seven days of twelve or fifteen hours each to fill its coffers, while it would only pay him for six days of eight hours each. It is a notorious fact that the people who work for others on Sunday never receive any extra pay for such Sunday work. Their work really amounts to a donation of four hours for each of the six days and twelve hours for the seventh day of the week. Here are thirty-six hours every seven days given for nothing. That is equal to four days and a half of eight hours each. When the working class absolutely give away that much of their time, is it any wonder that they have a continual struggle with poverty? And all that time is clear gain to the employer. He gets that much time and labor for nothing. Can't the dullest see that if he prospers, it is at the expense of the laborer?

There is another influence which makes a demand for the rest-day of the laboring class. There is a very great desire for pleasure riding and sight seeing on Sunday. The cars and steamboats are in large demand on that day. Now, these can not be run without the laboring class. Somebody has to work in order that the desire of the pleasure seeker may be gratified, and that somebody is no other than a portion of the working people. Between these two millstones the laborer is pretty thoroughly ground up, and there is hardly any wonder that he is taking on a deep disgust at the boasted civilization of our glorious nineteenth century. Both these influences have been at work among us until the bitter cry of the work-people has pierced the soul of the majority of the voters of the State, and they have answered the cry by the enactment of a Sunday law, for the protection of those upon whom the development of the material interests of the land depend.

The Sunday law, then, comes to the rescue of the laboring man as he is being whirled and ground between these two dreadful stones. "Self-preservation is the first law of nature," and the Sunday law puts the laboring man in a position of self-defense, where he can protect himself from the ceaseless round of unpaid toil. It throws its broad shield over his weary body and places in his hand a weapon by which he may foil and, if need be, beat down his foe. This law says to the laboring man: "You need not work on Sunday, and if you are deprived of your needed rest and recreation on that day, the whole power of the State is pledged to see you righted." In this Sunday law the laboring class have a two-edged sword, which they may use to their complete deliverance. Many wage-workers have the idea that unless they work on Sunday they will lose their places. The Sunday law has changed that. If the laborer is deprived of his place because he chooses to be loyal to the State, the employer runs the risk of being compelled to make good whatever loss may be sustained by the laborer from that ejectment. If such a case should arise, it is inconceivable that a court of justice should decide in favor of the employer as

against the laborer. That would be nothing but a premium upon law-breaking.

These things show that the Sunday law was enacted for the protection of the laboring people, and they have only to take advantage of its provisions to secure for themselves the needed time for rest and the lightening of their burdens. When the time comes for the law to go into operation, let every wage-worker of every sort say, "I work no more on Sunday," and he will see the whole power of the State backing him in that resolution and protecting him in the enjoyment of his Sunday rest. By that he will show his loyalty to law and his fealty to the government, and the State will show her appreciation of his loyalty and fealty by protecting him in his rights.

Woman's Christian Temperance Union of Mississippi.

MR. EDITOR: The city of Jackson, Miss., has recently been blessed most signally by the Convention of the Woman's Christian Temperance Union. Over one hundred of these earnest workers for God and humanity came up from various portions of the State and remained in session several days. Their meetings were largely attended by the best citizens, and the greatest interest was shown in their proceedings. They are well up in parliamentary terms and usages. Whenever a difficult question presented itself, and differences of opinion were discovered, they would stop in the midst of discussion and engage in prayer; this would quickly harmonize matters and lead to a happy conclusion. Old politicians, used to sharpness in debate, listened in amused wonder at the endearing appellations of the fair debaters. "Now, my dear darling," "Why, precious one," and such like expressions prefaced their animated and judicious discussions. They dispatched business rapidly; yet there was so much claiming their attention that the time allotted was insufficient for the consideration of the varied interests. Hereafter they will appoint a longer session. The union has spread in Mississippi with a growth that is really astonishing. At the organization about two years ago, in obedience to a call made by the National Union, the representative was met by only one Mississippi plan, Mrs. T. E. Ervin, of Columbus. Now there is a local union in nearly every town and community throughout the State, and their members are estimated by the thousand. Among them, too, are some of the most intellectual and most refined women of the State. They are not confined to any particular church or caste. Baptists and Episcopalians, Romanists and Methodists sit down side by side and labor and plan and pray for the sanctity of home, for the reclamation of erring humanity and for the removal of places of temptation out of the way of impressible youth.

One of the most desirable results secured by the Woman's Christian Temperance Union is the bringing closer together the women of our land. In the promotion of temperance they have a cause so dear to them as to sink into insignificance all distinctions and differences. To keep husbands, brothers and sons pure from the corrupting influences of strong drink affords a platform so broad, a creed so comprehensive and a purpose so sacred as to enlist the hearty co-operation, the harmonious concurrence of every true woman. One of their officials stated that she had seen High Church Episcopalians praying without book at the bedside of the sick; Roman Catholics laying aside their exclusiveness and working on a common level with Protestants, and that even a Jewish lady had invited them to hold prayer in her house, while she in her turn used the ritual of her faith for the promotion of the great cause.

Rev. Dr. Black, of Meridian, by special invitation of the union, delivered a sermon to them and to the public on Sabbath morning. He chose as his text, "Help those women that labored with me in the gospel," and made a most conclusive and inspiring plea for the recognition of woman's divinely appointed mission and for a hearty co-operation with her in vindicating the claims of God, in maintaining the purity of the home and in redeeming fallen man from the domination of drink. The sermon was well received by the large audience and, no doubt, accomplished good in more ways than one. It exploded and condemned the ill-founded and tyrannous sentiment which seeks to the public the beautiful and eloquent lips of woman, and which confines her refining agencies and winning influences alone to the nursery and the fireside. It inspired and reanimated the noble band, who had already hearkened to the cry of enslaved humanity and had enlisted under the white banner.

It also kindled in the breast of many a woman, who had hitherto been gloriously inactive, a fervent desire to take her part in the grand work being performed by her sisters. The union showed their high appreciation of the sermon by resolving to publish it in the minutes of their annual convention. Mrs. Sallie F. Chapin, of South Carolina, superintendent of the work in the Southern States, was in attendance upon the convention. This gifted woman is a descendant of the Huguenot families who took refuge in the new world, and possesses all the elegance, refinement and culture of a true daughter of the South. She was president of an organization for the relief of Confederate soldiers, and when that occupation ended she consented to act as head of an association intended to bring relief to her brother Southrons in a contest far more destructive than that of any human foe. Mrs. Chapin made two public addresses in the Hall of the House of Representatives, which charmed our people and unanimously accorded to her the pre-eminence among all the female orators who have appeared in our midst. Entirely free from offensive mannerism and forwardness, hers is the true, womanly eloquence touching in its tearful tenderness and commanding in its heartfelt earnestness. Her modest mien disarms your prejudice, her pathos stirs your sympathy, and her telling arraignment of the rum traffic arouses your indignation and determines you to give it no quarter.

The convention of the Woman's Christian Temperance Union has been productive of much good in our community. It has given the temperance cause an impetus which will not soon, if ever, be lost. It has more than doubled the number of members in the local union, and among the newly enrolled are some of the leading society women who have hitherto stood aloof from the organization, but who are now asking to be shown a sphere in which they may be useful. The influence of so many cultured and consecrated women in the families where they were entertained has been most gracious; the memory of their visitation is as ointment poured forth.

C. O. ANDREWS.

More Fanaticism.

This time it is found in the editorial columns of that conservative paper, the St. Louis Christian Advocate. It is written by that most conservative man, Rev. E. M. Bounds, assistant editor of the aforesaid paper. Will somebody send him a box of Havana?

The Conference is in the marvelous Kansas City—a wonder of thrift and prosperity. It seems almost reckless in its rapid strides of advance. The Walnut Street Church has been fitted up with taste and care. Dr. Woods, at the opening of the Conference, requested the tobacco chewers not to spit on the carpet and pollute the house with tobacco. The Bishop suggested that such an announcement was superfluous; that no Methodist preacher could be guilty of such a barbarism. But it was stated that it had been done already and the ladies protested against it. It does seem almost impossible to make decent tobacco chewers; that is, it seems to betray men into offensive habits which violate propriety, if not decency. This does not lie against all tobacco users, but this is a serious offense and gives weight to the crusade against tobacco; that it does betray or necessitate men into habits that are scarcely compatible with good manners, and frequently into gross violation of sacred places and decent usage.

Let us note. 1. The man who uses tobacco is compelled to spit. All medical writers agree that the salivary glands were not made for the purpose of producing a great flow of this delightful liquid, even for the shoeblack's business. 2. The Bishop suggested that the Methodist preacher was not a barbarian; he would not do it. The reply was, "But he has done it." Apply the Bishop's ruling to the fact. *Qui caput silebit.* The conclusion is drawn in the particular, and not universal, sense. But it is drawn, and so far as the argument is good for anything it is against tobacco. 3. It betrays or necessitates men into habits that are scarcely compatible with good manners and frequently into gross violation of sacred places and decent usage. "Betray, I suppose, means here to lead by insensible degrees. Men come gradually to lose their sense of decency and propriety. Necessitate, I suppose, means that sometimes men are forced to spit when they would gladly refrain; but they put the tobacco into their mouths without thinking, and before they knew it 'the juice had been mashed out,' as Sam Jones puts it.

There is no class upon whom the tobacco habit has a worse effect than upon the student and sedentary classes. The French Academy of Sciences has shown conclusively from statistics that smokers and chewers rarely enter into the first

grade of proficiency. It has further shown that discoverers and inventors from that class are few. It has further shown that the suicides, insane, imbecile and those who die sudden deaths are largely from the smokers and chewers. We are ready to grant that this argument may be a *cum hoc ergo propter*; but we submit in this case that the other side will be in the troublesome dilemma of showing how or why the use of tobacco is not evidence of organic intellectual or physical inferiority.

There are many who use tobacco, and yet are not indolent—many who use it and yet live to be old. But it must ever be an exception that proves the rule to produce one whose mind was benefited or whose life prolonged by the use of it. Is it, then, fanaticism to protest against it? Did Paul utter a fanatical exhortation when he urged us to "Cleanse ourselves from all filthiness of the flesh"? This seems to be one filthiness.

T. A. S. A.

The One Duty.

BY GILBERT.

God made us to be holy. This is the one end and aim of our being in this world. Just in so far as we fall in being holy, in that far we have failed in being what God made us to be, what Christ redeemed us for. Whatever we do, wherever we go, holiness ought to be the one object of our search. All our work, religious and secular; all our study, theological and literary, ought to lead to this end. Every duty will be sacred and every work religious if "holiness to the Lord" be the goal for which we run. A lower aim than this is a degradation of our God-given powers—a humiliation of the human soul, ruinous to us and dishonoring to God. If we are not holy, all will be lost, and lost forever. No matter how much we may gain of the things of this world, nor what our intellectual attainments may be, all will be lost if we are not holy in the day of his coming. If we fall in this, we have failed in the single qualification that fits us for the enjoyment of God. "Without holiness no man shall see God!"—shall know or enjoy God. This is the essential thing, the *sine qua non*, the thing without which the other can not be. Too many of us make holiness a secondary consideration; the last thing instead of the first. This is a sad mistake.

We need not stop to define holiness, to quibble about the degrees of holiness, nor the manner of its attainment, for these things are quite immaterial to one who is fully bent on being saved from all sin. Holiness is certainly the opposite of sin and sinfulness. All can agree on this. If the heart is fully set on salvation from all sin, the way of holiness will be made plain by the Holy Ghost. Men have found it exceedingly difficult to define sin so as to include the act and state of the sinner in one word; and it is just as difficult to define holiness so as to comprehend in one word the outer life and the inner heart. The sinful act is easily defined and understood, and the outer life of holiness is manifest to all; but the inner sin, and the heart's holiness are not so easy of comprehension. Indeed, to comprehend either fully is like comprehending one's self. The difficulty grows out of the limitations of our mental powers. What may be incomprehensible to us is perfectly simple to God. If we have a mind to seek after holiness, God will show us the way and make us understand the thing, though after we are holy we will find it utterly impossible to put the thing down in words so that others can understand it. Holiness is an experience, known only by the inner, spiritual man; and it can not be made plain to the intellectual man. We look at the heart through the life; but God looks at the life through the heart. We know the tree by its fruit; God knows the fruit by the tree. We look at the act; God looks at the heart.

All our wars about holiness are wars of words after all. We define the indefinable. We want to understand by our heads what can be known only by the heart, the soul. Holiness of heart is the secret the Lord communicated to them that love him by the Holy Ghost. It is a special, private revelation to each human soul that gets in an agony for it. It is this longing, this agony, that brings us to it and not argument. Men can not be reasoned into holiness. It comes not in this way. If we want it, pray for it, long for it, God will show us the way. If we have the heart of holiness, or a holy heart, the life will come along itself. If we lack the heart of holiness, the life will be a mere sham no matter how hard we try to put it on. "Create in me a clean heart, O God, and renew within me a right spirit."

How to Help the Revisers.

Recent study of our hymn book has awakened in me a keener appreciation of the value of the hymn book. Careful and critical study of every hymn has convinced me that it is, perhaps, the finest collection of sacred lyrics in the English language. No other thousand hymns of such high excellence of style and sentiment can be found elsewhere. In many important particulars book approaches perfection. It contains a number of admirable didactic poems which, though high doctrinal and other merits, not only not sing, but are unobjectionable. They neither inspire nor tune. Such poems will, of course, be excluded from the revised book. On the other hand, the glorious reader of the book must cover that a large number of hymns which are seldom or never sung are among the best in the collection. These are usually of the olden called peculiar meters. These have been rejected because they have not learned to sing the Many hymns which were popular with our people a generation or two ago are never used not because they have no place to better hymns, or are too good as many that are still favored but because the present generation does not know how to sing them.

The knowledge of sacred music has actually decreased among us the last thirty years. Who sings "The God of Abraham" praise? "Come, O thou traveler unknown in these days? When did you hear 'Jesus, let thy pitying eye,' and sing a church? Why do we not sing 'O love Divine, how sweet thy art,' and many other choice hymns of the same meter? Simply because the young lady who plays the organ in church, through a graduate of a reputable college, is utterly versed in meters. She really does know what constitutes the difference between one meter and another, the preacher should unexpectantly announce an 8 and 7 hymn to sing, she would be perplexed at the time; and if he should read out 8, 7 and 4, she would be overwhelmed with embarrassment.

Our church has almost neglected to obey the injunction of our Discipline, which says, "In our congregations let the people learn how to sing, and use our hymn and tune books." We have left the singing to be done almost entirely by those who are not experienced in the things of God. Youthful choirs sing the easy ditties of the day because they know no other else to sing. It is a shame to the knowledge of sacred music gotten so low among us. Now propose that the whole church, the Committee of Revisers in sing our hymn book; that they search it as for hid treasure, and about learning the many hymns which have been unused because they are of uncommon meter. Let no hymn of real merit be away, however odd its meter, because the church is too lazy to learn how to sing it. What is easiest is not always the best thing to do. The tunes most easily learned often worst least when learned. We study some noble and even difficult tunes by the best masters. public verdict after trial we greatly aid the committee in its decision. Ought a classical by any more than a man, to be damned without a trial? The committee would add the cream of hymnology of the present day, the priceless treasury of precious songs handed down to us by our fathers. Let the church help by

W. L. C.

Literary Notes.

The November Century will contain a picture of Daniel Boone painted from life by Thomas S. The same number will also contain a story by Mary Halleck Foote, a paper by Bill Nye entitled, "Demerit Proof of Self-Defense." Popular Science, for November, contains papers from distinguished men: one from Prof. Young, "Recent Advances in Solar Astronomy," one from Rev. Dr. Lewis, "Sunday Legislation," one from Dr. B. W. Richardson, on "Hygienic Treatment of Consumption."—Worthington Comp. 747 Broadway, announce their annual for the approaching holiday season. It will contain much to interest the young people. It will be printed in a way to attract attention.—The edition of the November Century will be a quarter of a million.

The World perennially remains. "What a paradoxical parody of republican government it is! Citizens are so busy in making money that they will not take the trouble to protect themselves from being robbed, and within a few years the world of pot-house politicians."

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TURN THE SILVER EDGE.

How dark are the clouds o'er life's pathway,
And dimly on 'tis to see
A glimpse of the bright silver lining
That on every cloud there must be.
Altho' these dark clouds will overwhelm us;
We see no escape from their gloom;
And many in desperate madness
Seek too early the rest of the tomb.
And going about with long faces,
And looks that betoken despair,
May see no bright gleam in the future,
Which may be so wondrously fair.
For though heavy clouds cast their aid on
As darkness must come before daylight,
And night precedes ever the day.
Yet the clouds that seem thick and blackest,
May show a rainbow bright (as we see)
And leave a pure smiling with gladness,
And sparkling drops that remain.
Turn the dark clouds of life's way o'er us,
And leave us more brave than before;
Turn the edge—see the bright silver lining
Of that cloud that will darken no more.

From Montana.

MR. EDITOR: I write a short letter to the ADVOCATE one week since, at the close of which I committed myself, with your permission, to give further information concerning my new field. In this letter I will give some of the outlines of Butte City, where I am stationed.

This is the site of Silver Bow county, which lies in Western Montana. Butte, like Jerusalem in one respect, is "beautiful for situation." It is west of the main range of the Rockies, some ten or twelve miles, though it does not seem more than two or three. It is on the southern slope of a small range running parallel with the main range, lying in something like a half basin, surrounded by mountains which give unusual protection from extreme cold. There is a small canyon east of the city through which you go in passing over the above-named main range. Southwest is the valley up which our railroad comes. Butte is the terminus of a branch road from the Utah and Northern. The temperature in this valley, through which the wind sweeps at great speed, as if by suction, is always ten degrees colder than the city where we are protected from the winds and where we bask so snugly in the warm sunshine. These high mountains are always capped with snow, or rather the highest peaks, which are ever visible. Such is the situation that it appears a physical impossibility for us to have the devastating cyclone. I am very thankful for these grand sentinels that stand guard for us. The city is pretty regularly laid off; streets running east and west with the mountain, north and south up and down the slope. Don't imagine, Mr. Editor, that our streets running up and down are so steep that they are difficult of access. Vicksburg, Miss., is situated on a far more abrupt hillside than we have.

Under the general title of "Butte City" is included South Butte, Walkerville, Centerville and Meaderville—all adjoining each other. We have three large public halls. There are four theatres; four more than we need, of course. Two hospitals; five public school buildings, one of which is just now being finished for the high school. I might add, Mr. Editor, that we have, according to this year's census, 3,865 children of school age. The schools last year cost \$32,804 08. Teachers in charge of

the primary classes get \$75 per month. From what I could see last week at the "Teachers' Institutes," Butte City is up with the times in the matter of education. We have eight churches: the two Methodist, Congregational, Baptist, Presbyterian and Roman Catholic. Catholicism is here, like it is in New Orleans, very strong—made up chiefly of the foreign element. We have most excellent waterworks. The water is conducted from a mountain stream eight miles distant, and carried by aqueducts to all parts of the city. Our gas and electric lights make Butte City a thing of beauty at night. The three banks do an immense business here. I don't think there has ever been a bank failure. The mercantile business consists of every variety, from a fruit stand to an emporium in dry goods. There are stocks on Main street that stand alongside that of D. H. Holmes, in the Crescent City. In this matter I was greatly surprised, a few days since, at one of the fall openings. The court-house and jail combined, just finished, cost \$125,000, and certainly meets every demand, from the town dial on the temple to the stone front. The postoffice, fronting on Main street, with 1,033 lock-boxes, is certainly a compliment to the government and an ornament to our city. Our telephone system is complete, and is not likely to go into desuetude till an improvement is made in the way of communication. The residences of Butte are chiefly brick, and impress you with the idea of comfort and durability. Many of them would do honor to the cities in the States. I presume there is as much wealth (and less poverty) in Butte City as any city west of the Mississippi river to her age and population. In 1850 she claimed 9,000 inhabitants; now she has 23,000. The exhaustless mines of Silver Bow county guarantee her steady growth for years to come. More anon.

BUTTE CITY, MON., OCT. 19, 1886.

In Memoriam.

Rev. Martin Anding Bell, late of the Mississippi Conference, son of Mr. J. R. Bell and Celeste A. Dunn, was born and reared in Yazoo county, Miss., his birthday being September 28, 1858. He was converted and united himself to the Methodist Church in 1875; was licensed to preach December 6, 1879. Rev. W. L. C. Hunnicutt, presiding elder. He pursued his academic studies for several years at Centenary College of Louisiana. While there he ranked among the most faithful and intellectual students, having been honored by his fellows by being elected to address them on public occasions. He had regular appointments to preach while at college, and maintained the character of an exemplary local preacher. In 1881 he was received on trial in the Mississippi Conference, and was appointed to Westville circuit; 1882-1883 and 1884 he served Silver Creek circuit, and at the Conference, in Meridian, December, 1885, he was appointed to Flora circuit, from which he went up to receive his reward. He was ordained deacon in Natchez, December, 1883, by Bishop Kavanaugh, and elder at Meridian, in 1885, by Bishop McTear.

Bro. Bell was possessed of more than ordinary sprightliness of mind, had acquired a good education, was of pleasing address and popular manners. He had every qualification necessary to achieve great usefulness and distinction in the glorious mission to which he had devoted his life. The ways of Providence are inscrutable in calling off from the walls of Zion one who was so eminently qualified to sound the alarm of the coming sword and to secure so many souls as seals to his ministry. But God sees not as man sees. His ways are just; his counsels wise. What he does we know not now; but we shall know hereafter.

Bro. Bell had many warm friends and admirers on his last circuit. One of his sermons excited so much interest and was so highly appreciated that a request was made for its publication. He complied with the request and it was published in the leading paper on his circuit. He was seized soon after preaching on the Sabbath day by that dreaded dis-

ease, hematuria, and, in spite of all that skillful and faithful physicians, kind nurses and sympathizing friends could do to stay its ravages, it speedily completed its deadly work and bore away in its remorseless grasp the promising young minister, the beloved son and the faithful young husband. He was calm and rational during his illness, and talked of approaching death without trepidation; said that he could trust that Savior, whom he had preached, without a fear or a doubt. He said that he would be glad to live for the sweet and sacred ties that bound him to earth, and more especially to realize the fond ambition of his life to grow old and useful in the ministry; but that God's will was his will.

It was the writer's privilege to pray by his bedside during his illness by his own request. It was good to be there to hear him express his confidence in prayer and his firm faith in Christ's willingness and readiness to bless.

We mourn with his aged parents that the brave, trusting heart to which they had long so fondly given such comfort, has been closed. We sympathize most deeply with the young wife, whose ardent hopes of aiding in the labors and sharing the rewards of the valiant soldier of the cross have thus been ruthlessly shattered. We are sad indeed that there will be no response when his name is called in Conference, and that he will never be assigned to another field of labor among us. But we rejoice that he has bequeathed to his loved ones the priceless legacy of a useful life and a triumphant death. He died at his post with the Christian's armor on. There is no nobler death to die. There is no sweeter solace for surviving friends!

C. G. ANDREWS.

A Royal Issue of the New Orleans Advocate.

MR. EDITOR: I have just perused this week's issue of our NEW ORLEANS ADVOCATE. It is royal, it is superb. The "Reminiscences of an Old Itinerant" increase in interest, and will constitute a valuable history of early Methodism in connection with the Mississippi Conference. "Research in Early Church History" is one of the most interesting and instructive articles I ever saw in a newspaper. Bro. Ellison's article, on the second page, should be read by every one. It is full of interest on a very hackneyed subject. No one will give the go-by to Sister Fulmore's address before the Woman's Missionary Society of Louisiana. Let every one read it and be inspired for the cause. Your second editorial on the "Sunday Law," like the first, is truly masterly work. Let it be printed on slips and widely circulated like the first. We hope you will follow up these articles with others on the same subject. They are needed. Surely a reading public, and especially our membership, will learn to value our church organ more and come to its support in great numbers with such able and timely articles from your pen and those of your correspondents. Will not every patron of the paper be led to secure another patron after reading the last two issues?

R. F. WHITE.

Southern Methodism in England.

We, as a denomination, are coming to be better known abroad as well as at home. This is very gratifying to us, who believe in ourselves. We give the following editorial notes from the Methodist Times of September 30:

It is singular how strangely ignorant most Englishmen are of the Southern States of the American Republic. Yet, in many respects, the Southerner is much more like an Englishman than the Yankee. But the fatal institution of slavery cut off the Southern States from the knowledge and sympathies of Europe. We Methodists, like the rest, have lost touch of the Southern States. When the Methodists in the slave States broke away from the Methodist Episcopal Church on the question of slavery, and founded a new Methodist Church, which they entitled the Methodist Episcopal Church, South, our sympathies and recognition naturally went to the original Northern Church. But

slavery is now no more, and it is high time we established fraternal intercourse with the great Methodist Church of the South. It is exactly forty years since the American Church was split in twain. But there is good hope that the jubilee of division may prove to be the time of reunion. Events are moving in that direction, and as a Northern Bishop recently said to us, reunion will be accomplished after a "few more prominent funerals" have taken place.

In the meantime, why should not we stretch out our hands to our brethren in the Southern States? We did once send an address to the Southern Conference. That was done on the suggestion—made with characteristic magnanimity and wisdom—of the Rev. William Arthur. That step was greatly appreciated. Since then we met many representatives of the Southern Church at the General Conference in London, where they produced a most favorable impression by their devotion and ability. Few Methodists in this country have any idea of the size and importance of the Methodist Episcopal Church, South. It has forty Annual Conferences, over 4,400 ministers, and a membership of 990,000. It is by far the largest Methodist Church in the world, except that from which it separated, and to which there is good hope it may be once more reunited at no distant day.

At the tenth quadrennial General Conference, recently held, most encouraging progress was reported. During the last four years there has been an increase of 400 ministers and 130,277 members. The missions in Mexico, China, Brazil, Japan, and among the Red Indians have been very marked. In China the membership has increased 100 per cent. since 1877. In Mexico the work has so advanced that two Conferences have been constituted, with 88 ministers and over 3,000 members. Forty-six ministers labor among the Red Indian tribes and report 5,394 church members. Most of the great Methodist communities sent fraternal greetings of welcome. But the absence of any communication from the British Conference was very conspicuous. We hope this omission will not occur again. We can not but think that it was purely accidental. The General Conference of the Southern Church meets next in 1890, and we hope that our Conference will then be represented not only by an address, but also by at least one delegate.

The Home Sanctuary.

There are many heads of families who read our paper. Bearing this in mind, and with the sincere purpose and desire to give "each his portion of meat," we ask these fathers and mothers to read carefully the article below. There is no graver responsibility connected with probation than that which rests upon parents. There is no more perplexing subject than that of how to deal with children so as to fit them in some sort for life and its duties. The article may bring twinges of conscience and call up sad memories of lost opportunities, but even these do sometimes work good.

A lady only a short time ago in speaking to another of the willful, untruthful child of a friend, remarked, "Well, I think she will come out all right in the end, for the immediate ancestry was above reproach."

Do not pin your faith to that doctrine, we must answer, for in studying the laws of inheritance we find strange and unaccountable departures. Do you recall the words of Jonathan Edwards with regard to the maiden, who lived so near to her God that he seemed to vouchsafe his presence especially to her? She had her rapt moments, he tells us, when, like Paul, she seemed to be unable to tell whether she was in the body or out of it—hearing things not lawful to utter. This pure maiden, so peculiarly favored by Heaven, became the wife of the saintly Jonathan Edwards, and from the union, in the second generation, came the notorious Aaron Burr.

We might echo the saying with regard to the depravity of ministers' sons and doctors' daughters. While it is not a tenable theory, that those who minister before the Lord in his house are more liable to the misfortune of having scapegrace children than others, it must be allowed that unless the conditions are fulfilled the promise of a blessing upon children's children loses its force. The messenger sent to Ed with warning and counsel, illustrates the dependence of the promise upon the conditions, when he said, "Therefore the Lord, the God of Israel, saith, 'I said, indeed, that thy house and the house of thy father should walk before me forever.' But now the Lord saith, 'Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed.'"

It seems a fact, often put aside, that religious prestige has no power in itself to insure a soul's well-being. That a young man's grandfather

preached holiness to the Lord will not shield him from the temptation to indulge his baser passions; the training beginning in the arms of his mother, and uniting gentleness with decision, must not be set aside until the home of the parents is exchanged for a place in the stirring world, where the home prayers must follow him. We have known parents who gave their energies—spiritual and physical—to the church, and had not enough left to teach their children the simple truths of the Bible, leaving the duty to the Sunday-school teacher, who, on account of the pitiable ignorance of her charge, did not find the service a privilege. These neglectful parents seemed to work on the principle of give and take. They gave the church their all; they thought it not more than justice to take their pay as they could get it.

A wise home training implies an element of force. To be a power this must be especially a mental and spiritual force; but it is well to while here a word in favor of a timely physical force, which in many homes has been relegated to the barbarisms of the past. A gentleman whose judicious home training was singularly effective for his purpose of pure and worthy living, declares that in one particular instance physical force did more for him than prayers or tears or the tenderest counsel could have done. His mother questioned her boy with regard to a certain duty, upon which he boldly told her an untruth. Suddenly he was shocked by a vigorous slap from the hand that never before had lain upon him but in tenderness. Through it he seemed to feel throughout his frame the thrill of horror which his mother had felt at the knowledge that her boy had told a lie.

He knew there was no anger towards him; he knew that the tender, motherly love which had prompted the act would receive him again to comfort and console him when he sought the long-tried shelter. It was this knowledge that made him understand the blow as only a phase of the mother's wisdom and tenderness. There can be no true home protection without parental restraint, talk as we may of leading by the affections, etc. Wise restraint is a Bible doctrine, and if we had no other example than that of Eli, we should not be without the "Thus saith the Lord," with reference to the duty of parents to their children. The home may become a sanctuary; it should become one, and whenever it does it will furnish high priests for holy places.—Christian at Work.

Western Virginia Conference.

APPOINTMENTS.

CLARKSBURG DISTRICT.—J. W. Lambert, P. E. Clarksburg, E. W. Reynolds; Weston, to be supplied; Boonville, W. Blacoe; Jackson, E. R. Powers; Upper Kanawha, H. L. Boyles; Braxton, E. T. Cato; Glenville, D. L. Bush; Codsburg, to be supplied (by L. W. Pugh); Riverdale, W. C. Leach; Greene, H. C. Queen; Marion, J. H. Burns; Mannington, A. P. Sturm; St. George, C. S. Wamsley; Randolph, to be supplied; Philippi, J. W. Simpson.

FAVETTE DISTRICT.—F. Golden, P. E. Fayette circuit, C. H. Dowell; Raleigh, G. R. Mays; Logan, E. B. Jones; Boone, W. H. Surveon; Cedar Grove, W. M. Hiner; Wyoming, supplied (by M. F. Brown); Newton, C. S. Merrill; Birch, supplied (by T. R. Houghton); Summersville, W. R. Chambers; Webster, S. Black; Sugar Grove, J. S. Lemon; Sewell, E. S. McClung; Meadow Bluff, P. G. Walker; Hawk's Nest, J. K. Hedger; Malden and Brownstown, C. F. Crooks.

CHARLESTON DISTRICT.—T. S. Wade, P. E. Charleston station, W. E. Boggs; Charleston circuit, G. W. McClung; Raymond, M. V. Bowles; St. Albans, C. B. Fontaine; Hamilton, A. Given; Barboursville, H. T. Watts; Cabell, H. L. Smith; Gnyandotte, to be supplied; Huntington, J. H. Jackson; Wayne, supplied (by J. D. Garrett); Buffalo, J. W. Simmons; Wayne, C. H. supplied (by M. A. Davidson).

CATLETTSBURG DISTRICT.—C. W. Cook, P. E. Catlettsburg, J. A. Black; Ashland, J. W. Hampton; Martinsburg, supplied (by J. C. Todd); Little Sandy, E. E. Marke; Leon, L. F. J. McKintee; Biala, supplied (by R. F. Rice); Cannonsburg, J. F. Medley; Prestonsburg, G. M. F. Hampton, H. B. Hewlett; Palutsville, R. C. Wiseman—N. G. Robinson, supernumerary; Eden and Richardson, Z. Meek, O. H. Patterson; Mt. Zion, H. Moore; Pikeville, supplied (by W. Wells); Big Sandy, S. T. Mallory; Greenup and Grayson, S. E. Simpson; Central Methodist, Z. Meek, editor.

PARKERSBURG DISTRICT.—S. F. McClung, P. E. Parkersburg, J. M. Carter; Wesley and St. Mary's, E. L. Fitch; New Martinsville, J. M. Wilson; Pleasant Ridge, E. Kendall; Grantville, J. S. Bowles; Spencer, H. M. Smith; Elizabeth, C. C. Thompson; Lubeck, C. W. Shearer; Ripley, J. Martin; Ravenswood, B. F. Gosling; Pt. Pleasant, A. S. Bowles.

TRANSFERS.—Q. A. Wheat, to Baltimore Conference; S. H. Johnson, to Virginia Conference.

Conversational Versatility.

The more we read of Mr. Gladstone, the more wonderful does he appear. It is sometimes said that a man's colloquial powers reveal his resources more fully than anything else. A dinner table has often been the place where the mind has shown its capacities in an extraordinary manner. The following from an exchange shows Mr. Gladstone's resources for a "table talk":

One evening recently, at a dinner, a curious friend of mine made note that in the course of the repast Gladstone touched upon the following themes: The latest excavations by Dr. Petrie in Egypt, with a picturesque detail of two about Babylonian and Egyptian domestic life. Alphonse Daudet's *Sappho*, giving a text for some vehement remarks about the degeneracy of French novelistic literature since the *romans* came into vogue; Norwegian fishing customs; Sarah Bernhardt and Mary Anderson as women and actresses, with a decided preference for Mary; anecdotes of Lord Brougham, Tagliani, Charles Dickens, Louis Philippe, Tom Sayers, Garibaldi; whether the lawing grace of the Greek chiton was preferable after all to the inviting prettiness of the small waist; the meanness of muzzling dogs; a mention of old China (of which Mr. Gladstone is a connoisseur and collector) leading to an account of the Duc d'Angoulême's *bric-a-brac*; that leading to a sketch of the beautiful palace of Chantillon, that to a chat about Madame de Sevigne, and that to a regret that the English have not the faculty for making memoirs so attractive as the French, and that, again, to a correction, with personal testimony, of some of Greville's mistakes—a bubbling, effervescent stream, coming from the springs of the heart as fresh as in the spring-time of young manhood. Somebody has compared Mr. Gladstone's heart and intellect to a winter pear which blooms and ripens under the snows of age.—London Correspondent of the Star.

A Note of Warning.

This Editor, having been placed upon the watch tower, overlooking three patronizing Conferences, feels that, as the time for our session is drawing near, he must keep the brethren posted. It is known that Bishop Duncan will hold our Conference, and we give the brethren a sample of his way of doing some things in order that they may get ready. Dr. Leffert, of the Richmond Advocate, went up to see the Western Virginia Conference, at Charleston, W. V., and this is what he says:

Bishop Duncan presided. He was natural. His shirt-collar had no additional starch or elevation. He is half-and-half of Wightman and Kavanaugh—cultured and courtly, with a transparency of purity and mellowness. He put his feet on the pithless without raising any body, as they do doctors to get them out the shell. The brotherly interest of the chair invited a full disclosure of all the points. His questions were searching, but kind. There was special inquiry on literature. One preacher reported one hundred converts. "How many bought a Discipline?" "None." "How many heads of families did you start out with a Methodist paper?" "None." Just then the Bishop took edge on his voice and stirred up. "You don't tell me you left a hundred converts without a Discipline?" "Averts without a Discipline?" "All along 'in the examination of character' that point had prominence. Presently to a young man he said: 'See to it that there is a family Bible in all the homes of your people; on that a Discipline, on that a hymn-book, and on that a church paper—one paper by all means, two if possible. A sight of these in our families assures me the gates of hell will not prevail. Without our literature our church is often to vain. We must outreach.'"

—When the love of God has taken possession of the soul, and the whole man be consecrated to his service, life loses its fragmentary character, and one gilding stream seems to run through it. Then all varying and disjointed duties find a fixed and appointed place, and though, through the weakness of the flesh, the surface of things may seem to be ruffled, there is a strong undercurrent that can not be diverted from its object, but is ever flowing on to its one point, widening and strengthening as it goes, and so mastering all that opposes its progress. The very hindrances that thwarted are turned into ministers to help its course. The stronger and more fixedly the soul is set on one object, so much the more does it find power to overcome all difficulties and despite all that may be only outward or accidental.—Mrs. Augustine Harp.

—A strong mind sees the truth; a strong soul lives it.

The Talmud tells us in one of these expository passages, which reveal the thirteen on Israel of the knowledge of God, that to a great drought, the leaves of the fig-tree dried and fell for rain, but no rain came. At the same time distinguished us a doctor of the law, who prayed to Him who holds the winds in His hand, and who sent down the rain and the dew. The heavens became veiled with clouds, the prodroms, rain soon abundantly fell. "Who is this?" they asked, "and how can a man pray to God?" "He who knows that God has been propitious to him," answered the doctor, "and the mercies are called, 'My teacher of the children.' May the teachers of children ever be those who have power with God.

See Druggists, **BEWARE OF IMITATING FRAUD**

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HUNNUTT.

THURSDAY, NOVEMBER 4, 1886.

Briefs.

The Protestants in Italy have 300 churches, and it is estimated that 10,000 members have been converted from Romanism.

According to recent statistics the Baptists in the United States have 28,953 churches, being an increase over last year of 345. They have a membership of 2,572,238, being an increase over last year of 64,455.

It is said that the Wesleys spend \$100,000 yearly in building chapels in London, and that the attendance upon Methodist worship has increased fifty-six per cent. in twenty years.

The United States now has one post-office to every seventy square miles of territory. To estimate them by the inhabitants, she has one post-office to every one thousand inhabitants. And yet the people are not satisfied with their mail facilities.

The Missionary Review says, that during the last year 155,553 members were added to the church on missionary ground, which is only 23,404 less than accessions to the churches in all Christendom in the same time. So the work is growing in the mission fields almost as fast as at home.

The last number of the London Methodist Times contains this: "We have been boxed up in buildings too long. Nothing would so quickly evangelize and civilize the masses of the people as a general descent into the squares and streets on the part of all the best speakers in Church and State." This is in substantial agreement with our note of last week.

The British Quarterly Review, which for many years has represented Nonconformist opinion in the highest circles of thought and literature, has succumbed to the inevitable and is no more. The cheaper monthlies have crowded it to the wall. Some others ought to regard it as a beacon and cheapen their prices.

Our people seem to be somewhat given to letter-writing not only to persons at home, but to those abroad. During the last year we sent abroad 37,002,593 letters, while we received from abroad only 30,405,847. We also send out of the country more newspapers than we receive. Last year we sent out 47,049,064 newspapers and received only 26,700,050.

At the recent session of the Tennessee Conference 15 were received on trial, and 10 were admitted into full connection. The Conference numbers 54,295 church members and 27,661 Sunday-school scholars. Collected for foreign missions, \$13,887; domestic missions, \$3,625; church extension, \$2,733; widows and orphans and supernumeraries, \$3,835. The value of church property is \$651,775. Parsonage property is valued at \$73,414.

The Christian at Work characterizes the dime novel and the two-cent story as the "dry rot of modern civilization." The way to combat this portentous evil and neutralize and destroy its fearful results is not "by indiscriminate censorship, but by such an indoctrination of morals and such persistent and winsome portrayals of another and better way, that boys and girls shall turn from contamination with an instinctive and natural revulsion."

The Illinois Conference has just closed a year of prosperity. All along the line are signs of improvement. The increase in church membership is 584, and in Sunday-schools it is 39. "There are 833 more teachers, clergies and scholars in the Sunday-schools than there are church members," which is a very remarkable thing. Bishop Duncan, who held the Conference, says, "Let those be encouraged who regard critically and despondingly the work of our church in this State."

Dr. E. K. Bell, in an address before the Interdenominational Congress of Churches, held in Cincinnati, last December, said that in that city of 250,000 Protestants, only from 12,000 to 15,000 attend church on the Sabbath day. He further stated that there were 4,000 saloons, and that if only four persons entered each saloon on Sunday, the number is greater than the number of men, women and children who hear the gospel preached from the pulpits of the city. And it is a question if Cincinnati be worse than some other cities.

To Live Is Christ.

Paul was in a mood to magnify his Lord. Like Moses on Mount Nebo, he had surrendered his body to the keeping of his Lord, and his resolution is: "Christ shall be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain." He is on the very border-land of Canaan. He looks across the valley and is enchanted with the attractiveness of the view and "longs to be there." (Glimpses of the beatific vision fill his soul with the longings of home-sickness. Among all the attractions of that glorious home Christ is the chief. "I desire to depart and be with Christ." To him that was the supreme joy. But there were ties that held him here. There was, rather, a necessity that kept him in the flesh. His brethren had a claim upon him. They were necessitous. They yet needed ministrations which only he could give. It was the need of the church counterbalancing the desire for heaven. "To abide in the flesh is more useful for you."

But when he looked at this need from the proper standpoint, lo! it was different from the other only in the degree of its blessedness. It would be Christ over there, the chief joy. It is Christ here, this hope of glory: "For to me, to live is Christ." As long as he maintained the present spirit of consecration, and fulfilled his ministry by supplying the necessities of his brethren, such a life would be filled with the presence of Christ and his spirit would be in accord with the divine Spirit, and in that spiritual intercourse his own life would be a copy of Christ's life. In this profound experience his disappointment is not being able to "cross over into the glory land" is changed into a note of exultation. "Having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." There seem to be two things here to reconcile the apostle to his further stay upon the earth. His ministry would be helpful to the progress of the brethren; his very presence would contribute towards the abundance of their glorying in Christ, and to him "to live is Christ." Note the significant fact that these two are brought very close together here, as indeed in all the Scriptures. The meaning is that consecrated service to the church insures the presence of Christ in such a measure that the servant can truly say, "To me, to live is Christ."

When the employment of the life is to serve the church for Christ's sake, and the engagement of the affections is to love the church as he loved it, and the unswerving dependence of hope plants itself upon the manifested grace of Christ, then is the human spirit ready with Paul today, "For to me, to live is Christ." Such an one lives in Christ and Christ dwells in him, and in this fellowship the human is lifted to the enjoyments of the Divine. How contracted are our views of this intercourse when we endeavor to restrict it entirely to the sphere of the spiritual in us. When the Lord walked with the sad disciples to Emmaus and discoursed of himself, they afterward said, "He opened to us the Scripture;" which was their way of expressing the great fact, that in that interview their intellects had been opened to see as they had never seen before and broadened to take in teachings of which they had no conception previously. In this fellowship, which is taught in the apostle's words, there is intimate association with the Infinite Mind, and all the faculties of the inferior mind are strengthened and enlarged by it. Add to this that the apostle's reference here is chiefly to magnifying Christ in his body, and we see that the whole nature is brought under the influence of this blessed companionship. Body, mind and soul are consecrated to the service of the brethren, and the outcome in experience is, "For to me, to live is Christ."

This is the long-desired panacea for all ills. It is the philosopher's stone which transmutes everything it touches into the pure gold of enjoyment. It is the Divine alchemy which throws all life into the crucible of God's providence, which turns them out again bright, beautiful blessings. While this intercourse is kept up, in this way of service for others, the intellect will get broader and the soul will become purer and the affections will rise higher. To serve Christ being the sole employment of the life, and to love him being the chief engagement of the affections, the result will be the profoundest enjoyment of his presence, even causing the soul to speak out, "For to me, to live is Christ."

Contrasts.

The true way to get at the differences between things is to lay them alongside of each other and look at them. This is specially the right method in arriving at the differences of the results of opposite teaching. All teaching crystallizes at some point, and when we bring the points together in one view we can readily see the differences. We give below the final summing up of the two opposite systems of infidelity and religious belief in regard to the government of the world. The great German infidel, Strauss, on this subject says:

In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels—and the deafening crash of its ponderous stamps and hammers—in the midst of this terrific commotion, man, a helpless and defenseless creature, finds himself placed—not secure for a moment, that on some unguarded motion, a wheel may seize and rend him or a hammer crush him to powder. This sense of abandonment is something awful.

That is the final teaching of infidelity in regard to the government of this world, and everyone must see that the concluding sentence came up out of a heart not satisfied with the conclusions of the intellect.

Now listen to the final teaching of Christianity on the same subject:

The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

In this we have the glorious light of the Sun of Righteousness; in the other, the blackness of the darkness of atheism. The former brings us to the gloom and terror and horror of a world governed by inexorable fate. The latter conducts us to the brightness and joy of a world governed by an all-wise and loving Father.

In regard to spiritual fellowship—that one thing which every human heart craves and which is so essential in the maintenance of a peaceful disposition, and which only can produce a hopeful view of the future—we have the sharpest sort of a contrast. Prof. Clifford, late of London University, one of the foremost men of the age, intellectually, and the most outspoken infidel of modern times, said this:

It can not be doubted that the belief in God is a comfort and a solace to those who hold it, and the loss of it is a very painful loss. This can not be doubted, at least by many of us in this generation, who either receive this faith now or received it in our childhood and have parted from it since, with such searching trouble as only cradle faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth. We have felt with interminable loneliness that the Great Companion is dead.

Now, hear what words are evoked from a human heart by the religion of Christ on the same subject:

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Nay, in all these things we are more than conquerors through him that loved us.

These sharp contrasts show clearly the beauty, the adaptiveness to human life and its conditions and the peculiar power of Christianity. Infidelity would destroy it, but can put nothing in its place. Strauss' universe, with its "jagged iron wheels and ponderous stamps and hammers," grinding and beating helpless and defenseless man, is not to be preferred before a universe controlled by the will of the good God, who ways it all in the best interests of the human family.

This is from the Christian at Work, and may interest you:

The reader looks over his paper, and concludes it is "an unusually good one," or "not quite so good as usual," according to the articles which it contains. And he judges the capacity of the editor accordingly. But one test he never applies; he never judges his editor by what he reflects and fails to insert. Ah! the hours of worry and perplexity which some editors pass in deciding upon submitted manuscripts—the hours whose results can never be seen, and which consequently can not be measured by the reader. If editors could be estimated by what they have not printed, the available presidential candidate might be named in a trice. About such matters we may remark in conclusion that the dedication of the essential quality of a statesman, by Sir Arthur Helps, is exactly that of a good editor—one who hesitates much before action, and then acts as if he never hesitated.

San Francisco—San Jose—the Pacific Conference.

BY BISHOP J. C. KEENER.

MR. EDITOR: The only way to enlighten the average itinerant minister in respect to this coast is to bring him here and let him see for himself; when he will either see men or "men as trees walking"—the which to be determined by the measure of his faith. Many have come and gone back, well satisfied to stay at home. It has been a great relief all round. The Lord has said of this work, as of much other, "According to your faith be unto you." Fifteen years ago I encountered the first squad of doubters at Sacramento. They informed me kindly that the day of our church had passed, and that, though probably I must needs go through the form of holding Conference, the best thing would be to distribute the brethren among their Northern friends and graciously retire. But not having in me the art of retiring from any field, I pushed forward and they retired. What a magnificent heritage this coast is! Here Satan has entrenched himself in a palace of gold, "High on a throne of royal state, Which far surpasses the wealth of Ormus or of Ind." And here, too, the Son of God "claims the kingdoms for his own." Here is the key of the battlefield, that spreads vast territories on the Western slopes and ranges of the continent. Here men of God of all the Protestant Churches find themselves face to face with the most appalling strength that Romanism has in America. It is easy, therefore, to be seen that the Lord has no use hereabouts for men of little faith. The sooner they take in the situation and retire the better.

Last year the Pacific Conference increased its numbers 328; its missionary collections advanced \$200. It has 46 parsonages, worth \$39,220, and 67 churches, worth \$243,450. It has 75 itinerant preachers. In the last ten years many excellent churches have been built; one in each of the principal towns and cities. During the past year there have been revivals throughout the Conference. Our position here is solid, and we are out of debt. During the Conference several prominent laymen put down the cash (over \$4,000), necessary to disencumber the Pacific Methodist College, at Santa Rosa, and that secured this valuable institution to our church permanently. Let us hope at the end of this long struggle that our friends will promptly arrest any preacher or professor or person who may attempt to lay another debt upon this college, no matter what the plea. There were several promising young men received into the Conference on trial, and five were ordained elders. I enclose you a slip containing the appointments.

One hardly knows where to begin when speaking of the natural advantages of California. Its mild, bracing climate, its fertile soil, its rich vineyards, its golden orchards, its untold mineral deposits—not very far from paradise, if there be no drawbacks, and of these the inhabitants do not speak. To those of us accustomed to the worn fields of the old States, and a small growth of small pumpkins, it is somewhat alarming to hear the truths in respect to this world of wealth, which may be told in one evening's talk. Say, for instance, that there have been taken out of these dreary hills and hollows in the last thirty years some two thousand millions of gold and silver bullion; that there are in San Francisco three meg worth one hundred millions each, and many worth millions. The ranches owned by these industrial princes far surpass in flocks and herds those of Job and Abram, both for numbers and value. Indeed, I begin to feel that one might have a million and not be so very plethoric after all. Under the magic of this golden wand one can not be surprised at the grandeur of this city of palaces. Still it may be well to disenchanted the reader by saying that the preacher here, as elsewhere, has in reading his report to call your attention to the reasons why the missionary and Conference collections are so meagre. The poor man may have been all the year like a dyspeptic mouse in a full granary—hardly able to keep soul and body together. It is the old story: all the corn in Smith's field belongs to the Lord; but Smith has the management of it for the present. But with all this our preachers here are a cheerful, hard-worked, noble body of men going forward to do the Lord's work, and doing it. The Christian fellowship of the Southern Methodists at the Conference session was most refreshing and unsurpassed; they really enjoyed the occasion and mutually strengthened themselves in the Lord. The Spirit was with us.

The next Conference meets at San Francisco.

OCTOBER 21, 1886.

"Our Class."

BY GILDERROY.

"She belongs to our class." This remark was made by Mrs. Jones to Mrs. Smith, in a loud tone of voice, in a crowded car at a station, when the speaker and person spoken to were three or four seats apart towards the center of the coach. It was made in reference to a third lady who had just said, "good-bye," and was about leaving the train.

"Yes," said Mrs. Smith, "I can see it in her face."

"O, I tell you she has the power," said Mrs. Jones.

Instantly every eye in the coach was turned upon these ladies, particularly upon the one leaving the coach. After she was on the platform the windows were hoisted and many persons, male and female, were gazing out to see what there was so peculiar in that face. Two or three remarked in low tones, "I see nothing in her face to mark a class." As the train moved off many eager eyes were bent on Mrs. Jones and Mrs. Smith to catch, if possible, the facial outlines by which "our class" is known. I was, perhaps, the only person in the coach who knew what "belongs to our class" meant. I was acquainted with the ladies, and had been talking with them for some miles when this remark was made; but after that I was afraid to go near Mrs. Jones and Mrs. Smith, lest the curious eyes of strangers should be fixed on me to see if I belonged to "our class."

These ladies, whose real names are not given here, were splendid women, deeply pious, zealous workers in the vineyard of the Lord, well educated, of the best circle of society, foremost in every good word and work that looked to the betterment and salvation of men, and they were all professors of sanctification. "Our class" meant sanctification class. I knew from their own lips that this was the meaning of the term. The only difference between these ladies, "their class," and the great body of Christian people the world over who believe in sanctification, theoretical and experimental, is as to the duty and obligation of a public and open profession of this high and holy state, the blood-bought privilege of every child of God. "Our class" avow that an open, outspoken, public profession of full and complete salvation from all sin, at all times, seasons and unseasonable, in all places, sacred and profane, in all companies, good and bad, is essential to the possession and enjoyment of this state of grace. Not to do this is to fall in reaching the state of Divine favor enjoyed by "our class," a failure to reach "the mark of the prize of our high calling of God."

Now, as to the thing, "sanctification," the importance of it, the absolute necessity of it and the blessedness of it, there is not the breadth of a hair's difference between "our class" and the other class. Indeed, we are of one heart and mind in every item that is really essential to the thing. We differ only as to when, where, how and to whom we shall tell it. This is all. Mrs. Jones and Mrs. Smith have got the thing; so I firmly believe. They are just as good and pure and true as they know how to be. Their company is a feast to my soul. They do not believe in my religion, in my sanctification, mainly because I will not stand up in a railway coach, in the presence of strangers, and say openly, and in loud tones, "I am one of 'our class.'" If I know my heart, I want to be right; but, perhaps, I have not gotten far enough along in grace for it to produce the facial marks, the face signs of heart states. Because I will not make the open avowal of "our class," Mrs. Smith and Mrs. Jones set me down as opposed to sanctification, "per se." They say, "Your preaching does not feed 'our class.'" If I were to pronounce this shibboleth, make this public announcement, agree to publish sanctification in our way, why I would be "one of our class," instantly. I believe in sanctification, I seek it daily, I preach it constantly; but I do not believe that a railway coach, filled with strangers, mostly traveling salesmen, is the proper place to profess it publicly. I may be mistaken.

This age will surely go down to posterity as the age of smartness. Science excels in smartness. "A curious fact is said to be that 100 parts of old rags will yield 115 parts of sugar, the increase in weight being due to the elements of water absorbed during the change." Who would ever have thought that sugar could come out of rags? Samson's riddle is nowhere!

Joseph Cook will lecture in Canada. He has a new lecture entitled, "Law and Labor, Property and Poverty," with which he will enlighten our neighbors.

From Ruston, La.

We are just back from a trip of three weeks to the extreme southwestern part of our district, having traveled on horseback nearly two hundred and fifty miles and held three Quarterly Conferences, preaching along the way, and almost every day. A vast amount of experience, pleasant any otherwise, was had by us during our journeying through these far-away sections of country. Santa, Saline and Ringgold circuits were visited, and the pastors all found at their posts and doing their best to advance the Master's kingdom. There had been some additions to the church, some conversions, clear and not so clear, and very little of the "where-withal" paid to the faithful pastors. Crowds were out at the quarterly services, both on Saturday and Sunday, and also at the school-houses and churches by the way where we preached. We believe some good was accomplished by it all; we know that some fine collections were taken and that the determination was formed upon the part of some churches to do full duty and bring up all claims by the Annual Conference.

We left Bro. Parvin at Caster, with a meeting in hand, and went to Evergreen, on Saline circuit, preaching at Mill Creek on the way. Bro. Rushing has had difficulties in his work almost all the year; but, with the help of God, he is encouraged to believe everything will be much improved during the few months left. May it be so; and, under God, may this preacher and all the laymen and laywomen labor together in the gospel to the building up of the cause of the Son of God and the thorough discomfiture and utter overthrow of old Satan. On our way to Bro. Burckett's we preached on a Monday night to a very large and appreciative audience at Rama School-house, and three young ladies made application for membership and a number knelt at the altar for prayer. We baptized the three that Bro. Rushing might receive them formally at his next appointment at Iron Springs.

We got to Bro. Burckett's, having crossed the Castor and then Black Lake on Harvel's Bridge, just in time for supper the next day and as the sprinkling of the terrible storm began to fall. All the night and next day it blew and poured, in torrents and stormed incessantly, pitching fences about, leveling rickety houses and outhouses, and bringing down in mighty crash and full length many tall trees of the forests. These roads were obstructed every here and there was found the next day as we did some pastoral visiting in the neighboring country. The brethren are bailing their sorghum and cane, and the prospect sweetens on the Homer district.

We had a good time at Rocky Mount in the unfinished new church building, and exhorted the people to stop all little finger hushness and to take hold with both hand and heart in it and finish, cell and paint their new church. They have only lately swarmed from old Liberty Chapel, and we saw signs among them that prophesy a future strong and active church. Bro. Burckett is supplying them with the Nashville Family Bible, the new Discipline, Methodist Armor, Grub Axe, Ecclesiastical Pump, etc. He is getting up some subscribers for the ADVOCATE. I was pleased to see that a layman, whom we licensed to exhort, is also at work for our paper. The Bible says: "Let him that heareth, say, Come." That makes every Christian a preacher. So, it ought to be. Let him that taketh and readeth the NEW ORLEANS CHRISTIAN ADVOCATE say to his every neighbor, "Hand me two dollars and I will have the ADVOCATE sent to you." At night we preached in Ringgold to a good audience, mostly Baptists, and had a royal time of "refreshing from the presence of the Lord."

Getting back to Ruston and to the dear ones, in our heavy mail of three weeks we found among other interesting matter Rev. Dr. W. C. Black's "Temperance and Teetotalism." We had read Bishop Galloway's "Handbook of Prohibition" before leaving in September, and were delighted with it, and now we find in Bro. Black's pamphlet facts, figures, clear, convincing statements, irresistible logical deductions and burning words of eloquence that must do much for the glorious temperance cause. The end of his book is in these words: "Where is thy manhood, thy philanthropy, thy Christianity? Where? Arise, ye men of power, ye leaders of thought and action; shake off your lethargy and your cowardice, and hoist the danger-signal! Sound the alarm everywhere! Let all the world know that there is poison in the cup! Join the hosts of reform! Rally around the stainless banner that waves for God and home and native land!" Bear

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For the New Orleans Christian Advocate,
GO FORWARD.

BY W. H. ANDERSON, D. D.

Israel in fearful, hurried rank
Gathered on Red Sea's burning bank;
Egypt's armed hosts press on their rear,
And veteran chiefs grow white with fear.
The hostless, unbridled gulf spread wide,
The mountains rose on either side;
The pathless desert lay before them,
Behind them there was no retreat,
Before them rolled the watery deep;
No arm can save in safety keep.
While rapid, pictured memories come
Of Egypt's rule, their desert home,
Of billowed clouds above their head,
Of following rock and manna bread,
Trust found no help in earth alone,
But turned to great Jehovah's throne.
Israel beloved was God's dear care—
Their sins in wanderings long he bore.
Now in their darkest, saddest hour,
About to be crushed by their power—
"Go forward," in the voice of God,
As if the thunder's footsteps trod:
"Go forward. Fear no human harm;
Your trust is my almighty arm."
Responding valor lifts its head,
Hope now revives as from the dead.
"Go forward," is the watchword now,
Firm in each soldier's soul;
It flashes from the sword and spear—
"Victory is ours; our God is near."
An ark and priest approach the shore,
On dry-shod way the crowds pass o'er,
The priestess sings on further shore,
Securely now the ground is trod:
"Is not this the Lord of God?"
Israelite hosts press on with speed,
To quench in blood the murderous greed;
Chariot and horseman crowded stand
Between the shores of either land.
The sea unites its severed wave
To give the waiting, willing grave.
In one and fearful, hopeless cry
Egypt's proud hosts together die.
"Go forward," still, O God's watchword gives—
Whether the Christian dies or lives—
"Go forward," in the holy strife,
"Go forward," in the Christian life,
"Go forward," heaven's hills to enjoy,
"Go forward," to Christ's throne and joy.
CHILDE, Kentucky.

An Open Letter to the Chairman of the
Publishing Committee of the New
Orleans Christian Advocate.

DEAR BROTHER: As the time draws near for the election of a permanent editor of the ADVOCATE, I find myself burdened with a sense of responsibility in the premises. I have conversed with men of high position in the church, have carefully examined all the available material and have come to the conclusion that, as a life-long reader of the ADVOCATE, and a friend of the church, I ought to give some public expression of my views for the guidance of the Publishing Committee in the difficult task which is before them. I shall, therefore, point out first some of the qualifications which I regard as absolutely necessary to fitness for the position in question, and then indicate with the delicacy proper to an open letter, such as this, the man who of all my acquaintances seems to me best entitled to the favorable action of the committee.

1. The editor of our Conference organ should be a man of extensive scholarship. Anybody can edit a little; but what we need, what the church demands, indeed, is a man who can give us a paper quite equal in every respect to the Independent, the Christian at Work, the London Watchman, or any one of the excellent religious weeklies of England or America. The editorial columns should abound in paragraphs, dashing, trenchant, epigrammatic; the leaders should be dignified and profound, yet graceful and attractive. A series of articles, for instance, upon controverted points in theology, tending to ascertain and establish

Methodist doctrine, might interest a large circle of readers, especially if written in a fresh and popular style. A semi-political editorial now and then would be necessary as showing that we also keep up with the current of events, and that our church is not behind even our Northern step-sister in caring for the things that are Caesar's. There is nothing that serves better to keep an editor before the public than for him to venture occasionally to the limits of propriety. At the same time, he should prepare weekly an exegesis of some difficult passage of Scripture, with frequent reference to the ancient MSS., the LXX., and quotations from the fathers in the original tongues; not that these would be read, perhaps, except by a dry-as-dust here and there, but a religious editor must be profound, above all things, and nothing contributes more to the average reputation for profundity than a continual walking with the head among the clouds. In order also to compete successfully with the publication named due space should be given in every issue to carefully prepared original matter upon the various phases of modern doubt, scientific and other, remembering how much the majority of our laymen are disturbed in faith by the Darwinian doctrine of evolution, and the heterodox views of Joseph Cook and others upon the subject of eschatology.

2. He should be a man of large acquaintance. As it might be difficult at times for him to give personal attention to all the subjects requiring weekly treatment, and particularly as the means at hand to pay for such service are limited, he should have friends among the leading men of Canada and England and elsewhere to write him, as a matter of personal favor, frequent interesting letters on the condition and work of the church abroad, and a correspondent on the same terms in each of the great commercial and religious centers of our own country. With these he must, of course, keep up a constant correspondence by way of indicating topics, and as a simple interchange of civility.

3. He should be an active man. To bring the paper properly before our people its merit must be supplemented by the personal presence and appeals of the editor at all important meetings of the church within the patronizing Conferences. He should dedicate churches, deliver commencement addresses and be on hand at all District Conferences and camp meetings to preach eloquent sermons and to solicit and collect for the paper. In the intervals of work he might travel largely over the Union and add the charm of editorial correspondence to the weekly symposium.

4. He must be an aggressive man. Yet with prudence. An editor who stands always on the defensive disapproves that gladiatorial instinct in his readers which demands that every occupant of the tripod, whether religious or secular, should descend occasionally into the arena and air his personal vocabulary. It does not matter greatly what he attacks, provided it is not an error of the church around him, or one of the thousand crochets of his readers and contributors. Mormonism *passim*, or the attitude of the Greek Church in the Bulgarian imbroglio, or the maltreatment of missionaries in Fochow, are indicated as safe subjects for invective. On the other hand, he should treat such topics as prohibition and the tobacco question with that discretion which is the better part even of editorial valor. There is no objection to his denouncing dram selling in Patagonia, or the tobacco habit in Bombay; but public opposition to the same practices nearer home savors of fanaticism, falling as it does in that garb which "suffereth long" and—does not read the rest of the chapter.

5. He must be an accommodating man. This qualification I have put last, not for its lack of importance, but rather to give it prominence. So necessary does it seem to me that I think no man ought to be considered for the place who does not possess in an eminent degree the gift of pleasing everybody. He must give every communication a prominent position, must publish every obituary first and in full, and yet in such

a way as not to bore those who clamor for a live paper; he must make his editorials short enough to please those who like variety, and at the same time not offend the taste of such as prefer a full discussion of every subject considered. He should not forget also that every District Conference wants to see its own doings fully recorded—temperance reports and all, while impatient of a similar indulgence to others. But, above all things, he must have the art of giving the last word to both parties in every discussion lest he lay himself liable to the charge of partiality. I need not say that the last named is a grace of which the present editor *pro tem* and his distinguished predecessors have been singularly destitute.

And now, having briefly suggested some points which the Publishing Committee would do well to guard at this important juncture of affairs, I have only to point them to the one man hinted at in the beginning of this paper, who is sufficiently multifarious to meet every requirement of the editorship of our Conference organ. Upon this point it will be sufficient for me to say, with all due modesty, that he who reads this letter from beginning to end will not fail to see that name, which at the mast-head of the dear old ADVOCATE will arouse the enthusiasm and elicit the hearty support of every member of the patronizing Conferences.

Yours fraternally,

FLETCHER S. WAYLAND.

N. B.—"S." in my signature is for Solomon.

P. S.—If any doubt of my eminent fitness for the position should trouble the committee, you are at liberty to say to them that I can furnish unexceptional testimonials, among which I may specify the unanimous endorsement of my Quarterly Conference.

F. S. W.

Thoughts on Church Extension.

BY REV. E. H. MOUNGER.

The idea of worshiping and adoring the Infinite and Supreme One, Creator and Lord of the universe, is the richest and greatest idea that ever entered into the human mind. Everything that is good among men proceeds from it. It is this which constitutes the true glory of human nature, that we are capable of looking up to God. Man would be a poor being if he could not do this, if he were not capable of being penetrated and thrilled by this most fruitful of all thoughts. If his heart and mind were to be occupied about this world alone, and were never to be filled with love to God, this would be the abuse and degradation of his noblest faculties. This is to leave the highest part of the nature, the light and crown of all the rest, utterly neglected. It is to let a plant cling to the earth that was made to climb, and that can bring forth its best flowers and fruits only where it ascends; as if a palace were tenanted in its dungeons and lower rooms, while the higher apartments, commanding a glorious prospect over land and sea and to the broad sky, were left desolate. Very naturally the Psalmist said, "I was glad when they said unto me, Let us go into the house of the Lord."

It is also the natural desire of the soul to have some place in which to worship God, not subject to common uses, where nothing unholy or profane shall ever be permitted to come, unsolved by the gross and evil things of the world, a place white and sacred. "I saw no temple there, for the Lord God and the Lamb are the temple of it." But here on earth we want some special place where God may be praised.

David desired to build a house for the Lord. He was not allowed to do so. "But Solomon built him a house." This was the great glory of Solomon's reign. The grand Metropolitan Church of Toronto will keep surer the memory of Puncheon than the volumes of sermons that he sent forth to the world. That magnificent pile will best contribute to the earthly immortality of the great preacher.

The building of a church is a means of grace in any community. Every pastor who has watched the progress of such a work knows this to be true. I have known a whole

community to be transformed in a short time by their erecting a house for the Lord. And this has occurred in neighborhoods where there had been preaching steadily for years, but with only little visible effect.

The power of the house of God can hardly be estimated, for, standing there, the most sacred memories and the tenderest feelings of the heart cluster about it. It silently, in all the noise of the world, points to heaven, the true home of the soul. There have been single churches that have stood for some great Christian principle or doctrine, so that Athanasius in his day was no more the advocate and representative of orthodoxy than these houses huilt for God have been. When a church is built, then the cause of God acquires there a fixedness and permanency which it would not otherwise have.

It is said that up to the time when Macaulay framed a code for India, its English masters and occupants had made no permanent impression on the land. They had produced no literature, had devised no laws, and erected no buildings or monuments to indicate their domination. They would have left behind them nothing more lasting or characteristic than the empty tin cans which they had strewn about. Thus in some sections the gospel is preached with eloquence and power, numbers are converted, and for a time the cause of Christ does undoubtedly advance; but in a few years the work has almost disappeared. They did not build wisely, in that no house was erected to the worship of God. We obey the command to go up and possess the land only when we occupy it permanently with churches dedicated to God.

As for the utility of our Board of Church Extension, it has proven its right to exist by its practical working. The inauguration of this movement was a wise measure, one of the wisest devised by the church in many years. Church extension is the complement of the great missionary cause. There is an irresistible eloquence in figures. Up to March last, by the General Board of Church Extension, and the several Conference Boards, 552 churches had been added in building, and the sum of \$145,000 had been collected and expended. These figures represent the transactions of less than four years, a good part of which time was devoted to organization. All along here the genius and skill of Dr. Morton, general secretary, have been displayed. But the work of the Board does not appear simply in the gathering and outlay of money, or in the number of churches added directly. No mean part of the results accomplished have been the stimulating of the church in all her borders, and the arousing of interest in this cause. The influence is felt everywhere. Weak places, being aided, have put forth greater effort for themselves, and the blessing has come back abundantly upon those who have given. The work of the General Board is seen also in improved church architecture. The era of barn-like structures is past. Beauty as well as strength is in God's sanctuary. Doubtless the Board will not aid in the erection of any uncomely building. Let all the churches added be according to plans furnished by the Board, or better ones. People will be attracted by an elegant and tasteful building, as they will not by an uncouth structure.

Church extension merits the confidence and hearty support of the whole church.

The Gospel in Wood and Clay.

BY CHAS. F. EVANS, D. D.

We live in an age when speculation and theory are looked upon with suspicion unless they are substantiated by proofs within grasp of the senses and are accompanied by practical results placed at the level of the least cultivated minds. Consequently the resonant evidence of an advancing Christianity is found amongst other things in the rapid multiplication of church buildings. If, on this line of pretension church registers are uncertain, there is no uncertainty about church spires. The world calls on us for not only this proof of growth, but for this

proof of our right to grow. No congregation can demonstrate its superiority to mere worldly principles or its supernal and divine connections who refuses to put its religion into wood or brick, and, consequently, every frontier congregation and every young church colony holds a tentative and apologetic attitude until it has housed itself. Beyond this, however, the mere edifice is a voice that orleth in the wilderness. It must be adjusted to the convenience and the aesthetics of worship, and is, therefore, in contrast with all other buildings. This very singularity calls men to worship as loudly as its bell. It proclaims the Divine existence and law; it announces Divine Providence and a future life. Its shadow on the ground and the sheen of its spire fall with alarm upon the madness, the sensuality, the frivolity of worldly schemes and plans. At the same time it brings inspiration to disappointment, hope to the careworn, comfort to the troubled, consolation to the bereaved, as it lifts itself higher than other houses. The faith that builds a house of any kind is contagious; and how much more this faith, which halts only when "within the veil!" So this voice goes out not only to the disputatious faculty, but to the conscience and affections of men. In many directions the educative force on childhood of a church building is of incalculable value. Neither its eye or its conscience is ever the same after having seen one. There is, therefore, a new factor at work making manhood. Even irreligious men and women going into a new community experience a divine thrill at the sight of even a plain steeple, which affects every relation in life. Why not, since God met them in the way?

Every church edifice is in an important sense the gospel of its congregation. At least, with such limitations as poverty and straitened times put upon them, they build according to their interpretation of the gospel. Given, therefore, the temporal conditions of the people, one may readily infer the narrowness or breadth, the beauty, the earnestness, the sympathy, the sublimity, the urgency which they behold in the gospel of Christ. The congregation, in its work for the Savior, goes before the community in the material aspect of its building. It is not merely the wealth, cultivation and social conditions which it holds that is thus advertised, but the apprehension which they have of the significance of the word of God. Hence, if originally their religion determines the house, subsequently the house determines their religion, for they shall draw to themselves those chiefly whose conception of truth harmonize with the house and its builders. Every congregation and denomination foreshadow their history in the building they erect. An unfinished house or a mortgaged house repels rather than attracts the nobler class of men and women. Doubtless, there is somewhat in the mere style of architecture; but there is more in the site, size and adaptation. Where the tide of population flows, in city or country, is the place. And hence in those frontier communities the Methodist Church is writing its history of success or failure along every line of church life and growth by its fidelity or infidelity to the "gospel in wood."

It was largely because the Methodist preacher's paragonage was in the saddle, and his church the log cabin, when civilization was on the march that we have become so strong in the South and West. To the adventurous itinerant and the rude church of a moving population we owe our escape from the rationalism and atheism with which the ferment of European populations threatened our shores. Blessed be God, our gospel is not a wooden one, though it sometimes speaks through architecture! The Shekina was nobler than the golden ceiling which sheltered it, or the golden mercy-seat over which it hovered. The precious truth is warm with vitality; its pulses throb with a solemn majesty; its breath is fragrant with benedictions; its hands are full of tender gifts, and its eyes of loving consolations. When, therefore, we send it to the feeble outposts of our civilization or to the houses of

the poor in the borders of our older States, a thousand obligations bind us to shelter it. A fort is necessary for our brave soldiers, a lighthouse for the flame that is to cheer and save our imperiled seamen. Every argument that prompts us to send the living preacher binds us to shelter the living gospel. All missionary enterprise must be as short lived as the itinerant who conducts it, unless we make it a monument in wood or clay. The Church Extension Society is organized around no ephemeral sentiment, but a practical necessity, and is the philosophical outcome of our ecclesiastical experience.

Church Extension.

In his address at the anniversary of the Church Extension Board, in Memphis, Tenn., last February, Bishop Galloway made this strong point:

Church extension is a necessary factor in conserving established Methodist usages and institutions. There are methods of administration, usages and institutions, peculiar to our church, which have in large measure been the secret of her marvelous achievements. To retain and emphasize them we must have our own ecclesiastical homes, under our own disciplinary rules and regulations. The restoration of Israel was impossible so long as her temple was destroyed and her altars laid waste. And Methodism would soon lower her flag and lose her power if exiled from her own chapels and churches. Our Sunday-schools, class meetings, prayer meetings and revival methods necessarily languish in borrowed rooms or union churches. We believe in what has been sneeringly characterized as "sanctuous-bench religion," and must have place and space for its development. There is *esprit du corps* in an ecclesiastical home of your own. The pastor is more active, a spirit of emulation is awakened among members, congregational enthusiasm is kindled, and the grace of liberality developed. Congregations content to live in union houses never learn the law of divine assessment. There is nothing to stimulate and evoke a spirit of beneficence. And the congregational principle never abounds. Restrained and embarrassed by the interests and opinions of others, a religion is developed out of sympathy with our general church work. They respond feebly to any congregational appeal for the school-house or union church has pauperized denominational life and fostered an aggressive spirit. There we find the fondest and almost only complaints against "too many collections." They inveigh against our economy. The Bishops and congregational officers get too much money, and the pastor ought to support himself and live no better than they do. In a word, they believe in what "Post Oak Circuit" facetiously calls a "gospel on tick."

And another important consideration is, the church building is an *eloquent of reverence*. It is built for the worship of God, for a spiritual home and throne. It is hallowed by the communion of saints, the earnest of the Holy Spirit, and the offerings of prayer and praise. Children are taught to reverence it to enter its doors and walk down its aisles with gentle steps and uncovered heads. This is proper and important. Though we attach no superstitious sanctity to a material structure, as do some religionists, yet, as faith's holy trysting-place, where God meets his people, it should be regarded with solemn reverence. The divinest experience and most sacred memories of the soul linger there. At its altars plighted love is sealed and solemnized. There the little ones are dedicated to God in holy baptism, and forth are carried our precious dead to burial.

THE CHURCH—A FREEHOLDER—Whatever make-shifts for places of assembly, in the early centuries, Christians resorted to, in order to escape suppression and persecution—caves and dens and rooms in private houses—no apology now exists for inadequate accommodations. There are none to molest or make them afraid. The church must be a freeholder and not a tenant at will. The city set on a hill is its emblem. In heaven "there is no temple." All is consecrated ground. But in this world, among houses for trade and manufacture and habitation and pleasure and business, the temple of God is seen standing apart. Its architecture proclaims its purpose. Hard by is often seen its fitting neighbor, the grave-yard, where the dead sleep in the dust, a silent sermon to the living.—Bishop McTear.

Worldly-cumber will hurry a man from his bed without prayer; to a sermon and from it again without prayer. It will choke prayer. It will choke the word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.—John Bunyan.

Humilify.

The subject we have selected may truly be introduced by a short quotation: "If a Greek was not a new word for the word 'Person' was written, in fact, of its Greek equivalent was common, and had been used for years; only it is striking that almost without exception the word humility used before the time of Christ is used contemptuously and rebukingly. It always meant meanness of spirit, and the humble was to be a coward, it described a cringing soul, and was a word of slaves. Such was its almost constant classic use."

After the coming of Christ it carried with it a deeper meaning—a significance that martyrs clung to, and that angels strove to implant in the minds of men. It became the principle of the Father of a mighty reformation. It is the grand focus from which radiate all the other Christian graces—the insignia of godliness, the evidence of purification and justification. Its great Exemplar is the Prince of Peace, the God-man Mediator; and now, even though a king be exalted, it is still the same.

To say that humility exalts every one who possesses it may seem paradoxical, yet the humblest being the world has ever known was the most exalted.

Humility is a God like quality, and many have been known to grow debasing. He who builds upon humility rears the structure of character upon a good foundation. All the virtues are based upon it, and it may, in fact, be termed the wool of the fabric of Christian life. Without it, the greatest covetousness is wanting, and there is a lack of the things which are necessary to the life of holiness.

All selfishness is blotted out when we esteem others better than ourselves. We live less for self and more for the great world of humanity that lives and throbs and aches around us; and that humility becomes the handmaid of holiness.

The conscience can not be void of offense if pride is the dominant spirit. The warfare between pride and humility is continuous, and they will ever be antagonistic qualities. There is essen-

them, it fulfills the mission for which it was designed. It does not seek to interpret, to sing; for it knows that it is sufficient for it simply to vibrate.

The moral idea comes to the heart through music in like manner. We

which we do not understand, which we do not desire to understand. The human heart responds like a delicate harp to the breath of Divine truth; and, as the strings are touched, the vibrating strings be voices of the air. Inarticulate murmurs which we can not understand or express, they move us, they inspire our whole being, and that is the music which we call the spiritual. It puts us in sympathy with all that is good and true and beautiful. Its language may not be understood, but its meaning is.

The moral idea in music, then, is an inherent idea. It belongs to the essence of music. No other art possesses it in such purity, such completeness. It is the only art which is not ethical art. It refuses to give itself to immoral purposes. Poetry may corrupt, painting and sculpture may inflame and degrade; but music keeps the noblest and the purest, the most beautiful, the

to wrong itself. All its voices plead for virtue. Like some beautiful vision, it passes through the world and begets a better man, leaving, behind it, a trail of souls by the influence of its silent presence and the winning charm of its loveliness. — Musical Herald.

Man as an Imitator.

Man has very properly been styled an imitative animal. He copies extravagantly from nature and from art, and is a debtor to the Greek and to the

barbarian as well as to the lower order of creation. The works of God and man, and the philosophy of them have made the world a storehouse of knowledge.

Even the most original inventor betrays his imitative genius; instead of being compelled to formulate a plan of action, he has but to follow in the paths of his predecessors, and to improve upon their methods and profit by their experience. The means, the mind, or the administrative ability may be wanting, but there are mapped out plans before him as surely as there is need in a cruce state under the earth. The world progresses very slowly, if at all, in the acquisition of knowledge.

To imitate intelligently is to rise in the scale of civilization. That nations and individuals will always to a certain extent imitate each other, is a fact of nature and mannerisms is incontestible, but we should always deprecate a servile imitation. It is disgusting, how-

ever advanced but frozen, and is often an obstacle to progress. The sciences of the West were learned from Egypt the arts and sciences that ennobled by transmission, devastated in the ruin of the "fulcrum" of the world. Luxury, effeminacy, and their attendant vices, which are applied with pride and simplicity and barbaric vigor. Every nation inherits some other until it rises to the acme of power and glory, and descending as a meteor, soon sinks into perpetual gloom. Great men are seldom imitators; their strong individuality is their leading characteristic. They bow out a way for themselves, and looking be-

their "palpa of thought" upon such untraversed, and unexplored. Such men always make an impression for good or evil. They mold the thoughts of nations, they shape the destinies of empires, they create and reprobates.

The Pauline theology, the Koran, the doctrines of Confucius and the systems of many of their eminent Christian and pagan philosophers have all agitated the world, and their influence will ever commensurate with the limle of time.

When we turn to infidel France we see what a pernicious effect the "age of philosophy" had upon the plastic and credulous people. We are dealing upon a broken reed when we have nothing more soul-enstaining than the cold principles of philosophy, and we should be careful that we imblie nothing more than the doctrine of the decay of God's word, knowing that in the end it must prove a snare to us.

Education that shows progressiveness and a desire to reach the highest plane of human life, and action, should not be tolerated but encouraged by all legitimate means. - Baltimorean.

time in everything—or if he is not—that is taken as a description of the gospel he represents. If he preaches to do good deed to those troubled in mind, in body, or in estate—or, if like an ecclesiastical of old, he preaches as to pass by the one in need—that is a sermon which will surely impress the hearer, one way or the other, as to the religion of the gospel. There is certainly no harm in just asking oneself what kind of sermons we are preaching, and what the result will be to the hearer. And what the result will be to the hearer—of congregationalists.

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

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REV. W. L. C. HENNINGTON.

THURSDAY, NOVEMBER 11, 1886.

Briefs.

David and Solomon and Nehemiah employed all the musical instruments in the worship of the Lord, and not a prophet raised his voice against it as a desecration of the place of worship. Luther said, "The devil can stand anything but good music, and that makes him roar."

The population of this country has increased since 1800. The membership of the churches has increased in the same time twenty-seven fold. So we had better stick to the old theology and preach the same old gospel of depravity and redemption by "one Jesus of Nazareth."

In the Western Virginia Conference nine were admitted on trial. The total membership, 17,346, being a gain over last year of 1,836. There are 240 Sunday-schools, 1,177 officers and teachers, and 9,696 scholars. For the superannuated fund \$634.75 were collected; for foreign missions \$52,622, and for domestic missions, \$41,151, and for church extension, \$267,19.

Fishers of men must remember that a good fisherman always goes to the place where the fish are, and always tries to use such bait as they like. He first attracts, then entices, and then draws them out. These conditions are essential to success in catching men. First, attract attention, then entice the spiritual appetite, and then draw them out of the world.

These statistics show the growth of the manufacturing interests in the South on one line during the last five years: In 1880 there were 161 cotton mills, running 561,360 spindles and 12,339 looms, consuming 183,748 bales of cotton. At present there are 235 mills, running 1,130,249 spindles and 24,673 looms, consuming 351,066 bales of cotton. That is the best evidence of progress and prosperity.

What a queer people the Germans are! It is said that the German Conference, of the Methodist Church, furnishes one subscriber to the church paper to every two and a half church members! And the Norwegians are still queerer! Their church paper circulates 300 more copies than they have members. At the German rate, the NEW ORLEANS CHRISTIAN ADVOCATE ought to have 30,000 subscribers. The idea of being beaten by the Dutch!

There has been some discussion, pro and con, in regard to changing the day of the national thanksgiving. Many papers have advocated a change to the month of October, giving strong reasons therefor. As many have advocated no change of time, giving as strong reasons for their side. And now comes President Cleveland and decides the question in favor of the latter party by appointing Thursday November 25, a day of thanksgiving.

The vote in the City of New York to elect Henry George to the mayorship has been a surprise to a great many people. That a man of his views in regard to social and economic questions should have so large a following is a most significant fact in relation to future politics. The fear is now entertained that his party hold the balance of power, and, in order for either of the other parties to win, concessions of any sort will be made to secure that balance. It appears to us that that will be a very sharp-edged tool with which to play.

We have often said that figures reveal some curious things and bring to light facts worthy of deepest study. As a general rule, we estimate the value of an article by the price we pay for it. In Andrew Carnegie's "Triumphant Democracy," there are some statistics which reveal a gratifying fact when our country is compared with European countries on the price we pay for education and the armaments of our army and navy. England pays nearly five times as much to support her army and navy as she does to educate her children; France, ten times as much; Germany, three times as much; Austria, six times as much; Italy, eighteen times as much; Spain, twice as much. The United States, on the other hand, pays twice as much to educate her children as she does to support her army and navy. This gratifying fact is offset by the awful fact that we pay eight times as much for our liquor as for our education!

A Parasite.

The naturalist shows us some very curious facts in regard to parasites and parasitism. Parasitism shows itself in the vegetable and animal world. It may be defined, in a general way, as that "form of life which will not take the trouble to find its appropriate food, but borrows it or steals it from the more industrious." Parasites are the beggars in the natural world. They are the leeches among plants and animals. Two grave crimes are committed against nature by parasites. They disobey the fundamental law of their own being, because they do not develop their faculties to the full, that they may attain unto perfection of race. The injunction of nature to all forms of life is: "Be perfect!" This is the great commandment in the natural realm; but the parasite has no thought or desire to obey it. The other crime is, "the evasion of nature's great law of work." The parasite does not work for its living, but taxes the workers in nature for its food. For these crimes nature provides an adequate punishment. The naturalist says: "Any condition occurring to an animal which renders its food and safety easily attained, tends to degeneration. Let the parasite life once be secured, and the active, highly gifted animal becomes a mere sac, absorbing nourishment and laying eggs, and forfeits its place in the animal scale." Nature never allows the transgressors of her laws to slip through her fingers unpunished.

A huge parasite has fastened itself upon the social organism and is draining it of its life. Producing nothing whatever to sustain life, and yet desiring to live, it taxes the energies and the time of the laboring class to administer to its shameless demands. It persistently evades the great law of work, and as persistently draws its food from the honest and hard-working, without so much as offering in return anything but the enlarged desire for more. This parasite is sucking the life out of every employment that is honorable. There is not a single avocation, whose pursuit is conducive to the welfare of the community, which has not felt, and does not to-day feel, the paralyzing effect of this continual drain upon its life. In this great city to-day there are numbers of men and women seeking honest employment; treading the streets with weary limbs and aching hearts in the hopeless task of finding something at which they may work for bread, and they do not find it. The men of business are crying out at the dullness of the times and the lethargy manifested in all branches of legitimate vocation. The grocer, the baker, the butcher, the dry goods merchant, the retail and wholesale stores of every proper kind, are to-day going through a most intense struggle for mere existence. And all this perplexity and anxiety and weary work for mere sustenance is going on under the shadow of the flourishing saloon. When every other business is dull and most of them prostrated, why does the saloon flourish? Why is it not dull or prostrate with the rest? Because it is standing up in defiance it has drawn from them. They are suffering because it flourishes. This is the inevitable and inexorable law of parasitism.

The strangest thing to think about is, that shrewd business men, who can see so clearly in other directions, and who think that some social philosopher must arise to solve the economic questions of the day in a manner that will open the way to a general advance of the business interests of the country, can not see that the business interests never can grow better with this huge parasite paralyzing all its power. Perhaps one mistake they make accounts for their dullness of sight in this matter. They consider the saloon as belonging to the "business interests" of a community. Interest is advantage, personal or general. The business interest of a community is something of general advantage, and no reasoning man has even yet seen any general good that the saloon has brought to any community. What goes into the saloon goes directly from the legitimate branches of business. Every branch of business is deprived of that much trade. That much of the circulating medium goes out of circulation, and all business feels the effect. How any sane man can not see that this huge parasite, the saloon, is the direct cause of the stagnation in business that is complained of, is a mystery!

And now this same parasite that has gorged itself upon the hard-earned wages of the laboring class, not satisfied with having done this, is seeking to take away also their day of rest. We understand that the saloon is at the bottom of the opposition to the Sunday law. That day is its harvest-day to garner in the week's wages of the laborer.

What does the saloon care for the laborer's family going without proper food and clothing, so the deluded man puts his money into it till on Sunday? If there is anything further wanting to prove that the saloon is the parasite we have said it is, this determination to ignore the Sunday law is that proof.

The Elections.

The elections passed off quietly throughout the States. The Democrats lost 21 seats in the House: In Ohio, 5; Indiana, 2; Illinois, 4; Iowa, 1; Kentucky, 2; West Virginia, 1; Virginia, 5; North Carolina, 1. There is absolutely no explanation given for the unexpected Democratic losses in Virginia, except the recent Richmond episode. The opinion in Washington is that the loss of Congressmen and great losses in the President's county are decided expressions of the disapproval of President Cleveland's policy. Among the slain are W. R. Morrison, of Illinois, and Hurd, of Ohio. The loss of Mr. Hendricks is the cause assigned for the Democratic reverses in Indiana. The elections in their entirety are considered in Washington to be severe blows at free trade and the administration. The only places that the Republicans have benefited themselves materially are in the great States north of the Ohio. The changes in this region were anticipated, and, therefore, occasioned no surprise, except in cases of half dozen prominent revenue reformers who had heavy Democratic majorities in their districts, and whose defeat were consequently not thought possible. Among these were the noted Ohio revenue reformers, Frank Hurd and W. D. Hill. They were the only remaining monuments of their creed in their State, and they have been ennobled under which a vengeance which shows that Ohio will not soon forget her wool interests. The most notable of the others are Hon. Robert Lowry, of Indiana, and Morrison, of Illinois. John G. Carlisle claims his election by 500 majority. The most surprising feature of the elections was the vote cast for George in New York. He received nearly 70,000 votes—nearly 1 in every 3 in the city.

The London Times, commenting on the New York elections, says: "It shows that the opponents of Anarchy and spoliation have not awakened an instant too soon to the peril of the situation. Both the Democrats and the Republicans have lost, and the danger is these losses will tempt machine men to traffic with the promotion of George's candidature to advance to meet the demands of socialism." The Pall Mall Gazette characterizes it as an "unexpected light bursting forth in a dark place," as a "protest against the rule of Mammon." The St. James Gazette says it is an unpleasant fact that so many men were found ready to vote for the gospel of confiscation.

The Pacific Conference—Generosity of Rich Men—Schools—the Los Angeles Conference—San Diego—the Chinese on the Pacific Coast.

BY BISHOP J. O. KEENER.

In my last I called attention to the immense wealth of San Francisco. To this I ought to have added a line or two upon the use being made of this money by some of its citizens. It is to be mentioned to the credit of the century and of our civilization that Mr. Stanford, of California, one of the controlling stockholders of the Central Pacific and of the Southern Pacific railroads, has created a foundation for an Industrial Free School, now being located between San Francisco and San Jose, by the gift of twenty millions of dollars. This is probably the largest gift ever made by a private individual to benevolent purposes. I learn that there will be proper provision made in the institution for Christian as well as for industrial instruction. All honor to so noble a citizen! May the Lord remember this cup of cold water in that day!

The Los Angeles Conference adjourned on October 31. It was held in the town of Los Nietos, a place rich in climate and soil, and naturally far on toward Eden. Grapes in bunches about the size brought back from Eschol; pumpkins, large, golden, suggestive; oranges in orchards of great breadth; English walnuts, apples, pears, chestnuts, with fresh tomatoes and green corn every day in the year! As far as the eye ranges there are vineyards. The drawback to the vista being an absence of grass and the presence of brown, bare, dusty earth. Irrigation is necessary to the alfalfa and for garden vegetables; but it may be stated that everything can be raised here excepting the strictly tropical fruits. Even these seem to flourish. The gum arabic tree grows rapidly; so, too, the gum elastic tree and the

guava bush. The temperature is neither too cold nor too hot for working comfortably out of doors every day in the year. The negro is not needed. I was sorry to hear that there were 5,000 on the way to California. It occurs to me that the colored man might go farther South to greater advantage of all concerned. Surely the Chinese of themselves constitute a sufficient problem for the Pacific coast. What need of more race trouble? This is the inviting place for white men who wish to raise their boys to work. A few acres of this soil is all that one needs to be independent.

The Conference met in a thickly settled country neighborhood, in the same house in which it had met when I was last here, seven years ago. The strength of the Conference since then has not increased as much as it should; partly owing to a schism in this end of the work, and partly to the disposition of every particular faith in California to have a church of its own, irrespective of members. To be separated from those who have attained such height of experience that they no longer need partake of the Lord's Supper, or use the Lord's prayer and refuse to sing, "Prone to wander, Lord, I feel it," must, in the end, prove no disadvantage to the church.

Are not these well-meaning persons the victims of an ill-digested theory? "When that which is perfect is come, then that which is in part shall be done away." The fragmentary, preparatory statement of the Mosaic law gives place to Christ's Sermon on the Mount, and especially to the Holy Ghost's law of a spiritual life as set forth in the thirteenth chapter of I Corinthians. The use of this word "perfection" in the Hebrews refers to perfection in doctrine rather than to experience. Who has filled out the lines of that divine charity as given us by St. Paul—"thinketh no evil," "vaunteth not itself," "is not easily provoked," "seeketh not her own"? Let us see the man; not hear, but see his good works. He need not speak; this charity can be seen farther than an angel coming from heaven. But the profession of having filled out so glorious an outline is oftentimes in evidence of an arrested development of the life of the Spirit.

The Conference numbers at present 22 local preachers and 1,257 members. It contributes for foreign missions, \$731, and \$175 for domestic. It has 21 church edifices of \$95,415 value, and also 14 parsonages valued at \$11,540. There were no preachers received on trial; but five were received by transfer from other Conferences—all of them good workers. Among the superannuated were Rev. William Moore, now in his seventy-ninth year, and Rev. Sam M. Adams, both well known to the church in Alabama—tried men who have served faithfully their day and generation as itinerant preachers. Several interests of much moment on this coast are likely to tell upon the advance of Christianity. The cultivation of the grape and the presence of the Chinese. These lands will produce grapes without irrigation, and nothing else to so much advantage. What is to be done with this fruit of the vine? Some of it may be sent eastward for the table, some of it may be dried into raisins; but the greater part will be changed into wine. Already large quantities of wine are exported to all parts of the world, and it is the principle product of the State. Some of the church members have been already arraigned for the manufacture of spirituous liquors.

The Chinese have steadily broadened their grasp upon San Francisco and coast. They occupy more than fifteen squares in the heart of the city. Bland, satisfied and thrifty, they appear to be here for life. The Americans look as if they might sell out to a good purchaser, not so the Chinese; they have at last found the country they seek for. They are merchants of high order, with unlimited capital behind them; diplomats, well versed in the law of nations; horticulturists, or miners, or waiters, or bankers, or contractors for building railroads, and ready for anything that offers a living and a profit. They can and do compete successfully with any nationality, not excepting the Jews. Many of them are cultivated after their own style of intellectual training. What a problem! Yes; but what a field! "White to the harvest" are these cultivated pagans. Other churches appreciate the work of Christianizing these people brought by God's providence, to our doors to be instructed. Why should we not also enter, when we have, now at home, one probably superior in the knowledge of the Chinese language to any American at work in San Francisco? May we not here fit native missionaries, as well as in China, for the

preaching of the gospel to their own people?

San Diego is only twenty-four hours from El Paso. It is a fine port, and is rapidly expanding into importance. Property is going up in value, as railroads and other enterprises are directing capital and population that way. It presents many attractions in climate, fertility of the soil and advantages of position. We have there a good church out of debt.

San Francisco, Los Angeles and San Diego are the three centres of American life on this coast. Our people from the South greatly enjoy their church privileges. They came a good distance to attend Conference and spent a good while after service in shaking hands. It is a true outflowing of Christian fellowship. Let the church receive with many grains of grace the reports of all that return from this promised land who bring no grapes with them.

Enclose the appointments for 1886. Next Conference meets at Los Angeles.

The Indian Mission Conference.

BY BISHOP G. B. GALLOWAY.

MR. EDITOR: The Indian Mission Conference was a very pleasant session at Fort Huachuca, Creek Nation, on the early morning of October 25. It was an occasion of spiritual refreshing from first to last, the interest culminating in the Sabbath services. I have hardly witnessed such manifestations of Divine power at an Annual Conference. These missionaries are men full of the Holy Ghost and preach a knowledge, and felt Christ. The reports of the preachers were quite encouraging in every respect. There was a large net increase of members and a marked advance in the educational collections. The missionary receipts were in excess of the assessment—an increase of nearly fifty per cent. I was especially delighted to note an improvement in the matter of pastoral support. Some congregations of full-bloods, that had never before contributed anything toward sustaining their pastors, this year gave with a good degree of intelligent liberality. This, I feel assured, is the prophecy of better things in the Indian Mission Conference. Every such offering is a step in the direction of self-support, which ought to be the aim of every missionary. Perpetual giving, without exacting any return, encourages ecclesiastical and religious pauperism. But as yet those men in the field must be sustained by foreign aid. They are a noble, consecrated band, and cheerfully labor on painfully meagre incomes. It made me groan in spirit to think of those preachers and their families living on from one to four or five hundred dollars, and I could not increase their appropriations a single cent.

The missionary anniversary, on Saturday night, was a religious meeting, and resulted in a collection of four hundred and ten dollars (\$410). Dr. John, secretary of the Board of Missions, and the writer delivered addresses. The secretary was delighted with the occasion and the Conference, and his presence and counsels were much appreciated by the brethren.

Our school enterprises prosper amid many discouragements, but greatly need a little money to place them upon a firm basis. After the adjournment of Conference I ran up to Muscogee and spent a day or two as the guest of President Brewer and family at Harrell Institute. I was delighted with my observations upon the management and work of that school, and must commend the wisdom of its establishment. The institution already occupies a commanding position and has become a potential factor in our Indian Mission work. The Conference took action with reference to Pierce Institute, located at White Bear Hill, which, it is hoped, will relieve that important enterprise from present embarrassment and give it an impulse toward permanent prosperity.

One feature of the Conference was the superannuation of the venerable Young Ewing, for more than thirty years a missionary among the Indians. His valedictory address upon retiring from active service brought tears to every eye and suspended Conference business for a season in hushings and singing.

Of the love-feast on Sunday morning and the joyful testimonies of white man and Indian, and other items of interest, I haven't time now to write. With this I enclose a list of the appointments.

The Methodist Church in Algiers is being repaired. The brethren there expect to expend about \$350. In this connection we are glad to say that their pastor, Bro. McLean, is gradually regaining his health, and will be in his place again about December 1. In the meantime the pulpit is supplied by Rev. J. W. Davie.

Build Me an House for My Name.

BY G. G. ANDREWS, D. D.

It was a blessed inspiration which led the General Conference of the Methodist Episcopal Church, South, at Nashville, in 1882, to engrave upon her economy the department of Church Extension. This has imparted an impetus to her grand design of subduing the world for Christ, which is second only to the missionary movement. It is, indeed, a handmaid to the missionary enterprise and essential to its permanent success. A local habitation and a name are needful to perpetuate truth. Whenever human creatures become awakened to the claim of their Creator, and desire to show forth their allegiance and to make perpetual the benefits arising from communion with him, the very next thought is to erect for him a dwelling place.

Jacob's gratitude to God for his guidance, and for the supply of "bread to eat" and "raiment to put on," found expression first in a declaration of allegiance to God—"then shall the Lord be my God," second, in providing for his worship—"and this is one which I have set for a pillar shall be the Lord's house." David's pious heart emotive him because he said to the prophet, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." He "found favor before God and desired to find a tabernacle for the God of Jacob." Stephen, in his defense before the high priest, made mention of the glorious mission of many of the ancient worthies in furtherance of the Divine purposes: Abraham was the father of the faithful; Joseph, the deliverer; Moses, the leader of the host; but unto Solomon he gave a place of honor in the Divine economy distinctive and emphatic in this brief, but eloquent eulogy—"But Solomon built him a house."

As soon as a spiritual edifice is established, then should a temporal abiding-place be constructed and consecrated. Worship may be in a school-house or in a sail loft. While the service is being held, the good Spirit may be present, a gracious influence felt and souls be born unto God; but just as soon as the audience disperse the place where the outpouring of the Spirit was felt will seem a school house or a sail-loft—only that and nothing more. All the silent preaching which might come from a temple dedicated to God would be lost. As men would pray by the place there might be a reminder of education or of commerce, but nothing would present a thought of Christianity. If there be, however, a building, whether large or small, imposing or plain, which has no other distinctive appellation than "house of God," nor other use than place of worship, there will then be a constant reminder to the passer-by of the existence and character of God and of the necessity of worshipping him.

Furthermore, if a church building does not represent some particular denomination, but is merely a union church, it does not still meet the demand; it is too general in its influence. A church edifice by its presence must not only proclaim a God and the need to worship him; but, in order to be successful in its mission of arresting men and influencing them to action, there must be a silent setting forth of the character and attribute of God recognized by one special branch of the Christian church and of its peculiar method of worship. As in the days of the Corinthians, there were gods many and lords many; so in these days different attributes are ascribed to God and different methods of worshipping him are employed. Hence a house of worship does not fully establish the reason of its existence unless its very name and appearance proclaim the distinctive faith of the people who worship there. A denomination of Christians, who believe that they have so distinctive a mission as to call for their existence independent of all others, and in addition to them, can never reconcile it with consistency to worship long in a union church. No, the existence and silent influence of the place of their habitual worship must be more descriptive. It must proclaim to the world that characterization of the great Jehovah which in their estimation is most conducive to his glory and most apt to inspire the reverence and elicit the obedience of men.

The demand is not merely for a place of worship, but for a place of worship consecrated to God under a certain name; so that the name itself when heard and understood by men may set forth to the passer-by those attributes of God and those methods of worship believed in by the adherents of that name. What building is this? It is a church. That is well. What church is it? A union church. A union church! Why, that suggests one or the other

two things: Either that those doctrinaires who can afford to proclaim their peculiar doctrines in the building ought to harmonize those doctrines and become not a church, but a united church, or that each of those denominations should be true to its peculiar mission in having a house called by its own name.

Do Southern Methodists believe that a distinctive mission has been committed to them? Do they regard their doctrines, which they profess in common with all the followers of the incomparable founders, as being dispensable to the evangelization of the world? Is it their humble ambition, furthermore, that of all Wesleyan bodies on this continent the effectiveness of their method and their freedom from political bias give to Southern Methodists a peculiar work—one which no other denomination can do? Then close to the foot of her preachers she send forth her church builders. Not only must her peculiar and distinctive doctrines be proclaimed; but there must be erected temples for the embodiment and localization of these doctrines that they may be proclaimed unto men without a hindrance; so that dome and spire—yes, even the dust of the sanctuary, may be so inarticulate, but impressive means of truth and duty.

What an eloquent appeal do we hear upon church extension to our people! To those who desire to honor God with their substance, what a promising investment here is for their treasure! It will pay a percentage beyond the power of finite figures to compute, including after all human corporations shall have failed and all earth's million shall have moldered into dust. Let every steward of God—poor out of his poverty, and the rich of his abundance—respond to the call of the Church Extension Society, and enable them to dot the continent with churches.

Literary Notes.

Dr. George R. Crooks, professor of church history in Drew Theological Seminary, is writing the "Life of Bishop Simpson."—Harper & Co. are preparing a new edition of W. M. Thomson's, "The Land and the Book," at half the former price.—"The Life of the Pope," by Ward O'Reilly, will appear in New York, London, Paris, Cologne, Barcelona, Turin and Amsterdam, on the same day.—The Memoirs of Gen. R. E. Lee, written by the secretary, Gen. A. L. Long, will appear.—Miss Alcott's works are more popular than ever. About a million copies have been already sold, and the demand is increasing.—Dr. A. J. Kynett, secretary of the Board of Church Extension, of the Methodist Episcopal Church, has in press a book on Laws and Forms Relating to Churches and other Religious Societies.

A Victory.

Mr. Editor: Our prohibition election is just passed: 425 majority in the parish. And Ward 1 (Ruston), where whiskey is strongly entrenched and hitherto largely wet, has gone by nearly 50 majority. And I saw several temperance men who did not vote. We praise God and courage. The whiskey devil is dead; but none of these things move me. I thought you would like to hear the news, so I write in haste.

Affectionately in Christ,
T. B. WHITE.
Nov. 11, 1886.
North Mississippi Conference.

Mr. Editor: Since my note of last week, in reference to reduced rates to Conference, the Memphis and Charleston railroad have made new arrangement. It is impossible to accept the terms proposed by the commissioners; therefore, it would be well for delegates to avoid traveling over that road, if they can conveniently do so.

JOSEPH S. OAKLEY,
Memphis, Tennessee.
Bishop Keener left Los Angeles, Wednesday of last week, and reached New Orleans, Sunday morning. He reports the work in good condition in the Conferences and by him. Everything on that Western slope is of interest, and the Bishop thinks the church is in condition to move forward in good faith. The Bishop has enjoyed good health during his long trip.

A private note from Bro. Bradburn of Port Gibson, informs us that the wife of Rev. W. L. C. Hannibal, who has been extremely ill for some time, is now better. We pray she may continue to improve and be completely restored.

Personals.

—W. H. H. Murray, better known as Adirondack Murray, who not long since figured as a restaurant keeper in Montreal, has again turned up in Boston in the role of a lecturer. He says he is done trying to reform the world.

—The man to whom Gen. Sherman sent the dispatch, "Hold the fort, for I am coming," has been appointed postmaster at Boston. His name is Gen. Gorse.

—Dr. G. F. Pentecost says that an old horse doctor near Northfield has told him what is the matter with some of their persons thereabouts. "They are over-fed and under-worked." If they would come "out South," that process might be quickly reversed.

—Here are some statistics of Boston: Population, 363,000; 2,900 liquor saloons—1 saloon to 125 people; 223 churches, with 13 saloons to each church, and 5 saloons to each school; 1 arrest for 121 people, making three-quarters of the crime the result of the liquor traffic; police and criminal court expenses, \$2,324,600; 36,250 voters support 2,900 saloons—1 saloon to each twelve men; each man pays \$500. The city pays out \$3 for every \$1 received, the license revenue being \$500,000.

—Rev. Robert West, D. D., editor of the Advance, died at Sycamore, Ill., last week. He was an able and accomplished journalist. His paper was a great favorite in this office.

—Dr. Evans, the secretary of the Louisiana Conference, desires us to say to the brethren, that he has sent out statistical blanks to the presiding elders, and wishes the preachers to use those he sends out in making up their reports.

—Rev. Dr. Abbey, of Yazoo City, Miss., gave us a call last week. The Doctor has been sojourning for a time on the seashore, where he says he has been drinking the salt sea breezes to the refreshment of his mind and body.

—The dispatches tell us that on the last Sunday in October 460,000 persons attended the morning services, and 410,000 the evening services in the churches of London. There are over 4,000,000 inhabitants in that great city. So one in ten attended church on that day.

—The brethren are requested to keep in mind the note at the head of the obituary column. That is the rule that governs the appearance of obituaries. We have obituaries on hand now that can not appear before January unless we bring out a supplement.

—Prince Louis Napoleon, second son of Prince Jerome Napoleon and Princess Clothilda, sister of the King of Italy, is in this country on his return to Europe after a year's tour around the world. He travels accompanied as Count Louis de Montcalm.

—Another "Life of John Wesley" is announced in England. The author is Rev. John Telford. It is said to contain many interesting features not found in any other biography. What a wonderful life John Wesley's was!

—The one hundred and twentieth anniversary of the historic "Old John Street Church," in New York, took place last Sunday. Bishop Andrews and Dr. Talmage were the preachers on the occasion.

—A monument to Pastor Hedsblom, the founder of Swedish Methodism, was unveiled with appropriate ceremonies October 17, in Greenwood Cemetery, Brooklyn, N. Y.

—The editor of the Salem (Mass.) Gazette, Caleb Foote, has been connected with that paper nearly seventy years, and the associate editor, N. A. Horton, for forty years; and the paper has just celebrated its centennial.

—President Cleveland seems determined to stand by his order of July last, warning government officers against the use of their official positions in political movements. He has removed two district attorneys lately for violation of this order.

—During the first year after his conversion, Sam Small preached 307 sermons and traveled 19,000 miles! So says an exclamation.

—Rev. W. F. Compton, for many years a standard bearer of Southern Methodism on the Pacific Coast, was granted a superannuated relation at the last session of the Pacific Conference. His health has failed.

—Rev. J. W. Atkinson, of the same Conference, gave up his credentials, having changed his views in regard to the doctrines of Methodism. He goes to the Presbyterian Church.

—According to the last German census, there are enough servant girls in Berlin to more than fill all the sittings in all the evangelical churches and chapels in the city. Church extension societies might do some good work there.

The Youth's Companion.

PRIZE STORIES:

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The Church Extension Idea.

BY REV. J. W. MEDLOCK.

The scriptural principle underlying the idea of church extension is the same as that upon which the doctrine of missions is founded. In reference to missions, it is true, it is plainly commanded that we go into all the world and preach the gospel to every creature; but the doctrine of missions would stand even without this command. It is founded upon the great law of dominion. Paul announced it, saying, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." No one having himself a saving knowledge of the truth and an intelligent conception of the plan of salvation but feels, as did Paul, "ready to preach the gospel," or at least to send the gospel to those who have it not. And so the Holy Ghost moves the church, as at Antioch, to separate men to this mission work whereunto they are called.

Upon the same principle exactly must the church extension idea rest. It has in it the command, "Freely ye have received, freely give." The very same law that makes it the duty of the rich to help the poor, the duty of the wise to instruct the ignorant, the duty of those who are "spiritual" to "restore" such as are "over-taken in a fault"—this same law also makes it the duty of the well-established church to send help to those who are trying to build upon a like foundation. The presence of ability is the only required test of duty. God never allows us for a moment to debate the question when the ability is present. And that Christian conscience is not in a healthy tone when it does not devise ways of help even in the midst of deep poverty. The sense of debtorship is that which is most sorely lacking in development in the church to-day. To the Gospel may be traced as its source everything of comfort, of refinement, and of material prosperity; and yet all three we are willing to consume upon our lusts, degrading ourselves that highest use of our gifts—the making of them helpful to others.

It is well to reflect along this line how the occasions for Christian activity multiply as the church waxes in ability to meet them. The Divine law of "adding to" has fortunately marked our history down to the present. Our publishing interest, Christian education, missions, church extension—the latest born in the sisterhood of church enterprises—all these have been so many milestones along the road of our progress. And each successive enterprise is developed as the result of the meeting the demands of those which preceded it. It is a great credit to our church life that we can venture upon such enterprises. How say some among us that our demands are too great? It is a matter for congratulation rather than discouragement. Our increasing opportunities point to our increasing importance as a factor in the world's evangelization. The vigor with which we prosecute these enterprises will determine not only our present vitality, but our future success as a church.

The Protestant Episcopal Church accomplishes very little among the Germans. A few years ago a strenuous effort was made to organize a German work in our city; but the undertaking met with utter failure. In New York much money has been spent to win the German immigrants over to that church; but up to date only 500 have been gathered. Dr. Siegmund has translated the liturgy into the German language.

Abram S. Hewitt was one of the twenty thousand boys who were competitors for two scholarships in the Columbia College, and he won; and now he has won the mayorship of New York City.

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Some men have greatness thrust upon them, especially when a fat person sits next to them in a street car.

Mrs. CHARLOTTE Lisle, of Chicago, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Forehead and Tar. "My cough," she says, "threatened to suffocate me. . . . but this remedy has removed it."

It is not the anonymous writer's name that interested parties want; it is his scalp.

The Youth's Companion has added to its contributors for next year the Princess Louise, the Marquis of Lorne, Prof. Huxley, H. A. Taine, Francis Parkman, W. D. Howells, the Duke of Argyll, Admiral David Porter, Edward Everett Hale, and Prof. William Brewster.

No Optimum in Place's Cure for Consumption. Cures where other remedies fail. 25c.

A good memory should always be cultivated when ordering stationery to remember to include some of Peterbrook's Steel Pens.

P. WERLEIN.—The great Southern music emporium, 135 Canal street, is the first to have new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The full stock of musical instruments is being received, and surpass anything ever offered to the people of the South. Pianos and organs of superior tone and beautiful finish, at prices lower than ever known and at terms unsurpassed by any music house in the United States. Write to Werlein before purchasing elsewhere. 135 Canal street.

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Episcopal Visitation, 1886-87.

Name.	Place.	Bishop.	Date.
West Texas.	Cairo.	Key.	Nov. 11
Memphis.	Jackson.	Duncan.	Nov. 17
Virginia.	Norfolk.	Granbery.	Nov. 17
Germania.	Houston, Tex.	Key.	Nov. 18
N. W. Texas.	Lubbock.	Key.	Nov. 24
N. Georgia.	Augusta.	Key.	Nov. 24
Arkansas.	Ozark.	Galloway.	Nov. 24
N. Carolina.	Rutherford.	Granbery.	Dec. 1
N. Alabama.	Florida.	Hargrove.	Dec. 1
South Georgia.	Waynesboro.	Hendrix.	Dec. 1
N. Mississippi.	West Point.	Duncan.	Dec. 1
Texas.	Brenham.	Key.	Dec. 1
Little Rock.	Hot Springs.	Galloway.	Dec. 8
S. Carolina.	Orangeburg.	Duncan.	Dec. 15
Alabama.	Montgomery.	Hargrove.	Dec. 15
Florida.	Tallahassee.	Hendrix.	Dec. 15
Mississippi.	Port Gibson.	Duncan.	Dec. 15
East Texas.	Palmer.	Key.	Dec. 15
White River.	Jonesboro.	Duncan.	Dec. 15
Louisiana.	Ruston.	Duncan.	Jan. 5
Don't Mexico.	Toluca.	Hargrove.	Feb. 2
Baltimore.	Leesburg.	Key.	Mar. 9

Business Notices.

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Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more pleasant taste to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

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Glen's Sulphur Soap: Soaps and hair cream, 25c. German Corn Remover: Little Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

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serve very well for short quotations and are most convenient things to have ready for singing or responses or short sentences, where such are needed.

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MISCELLANEOUS

FRUIT TREES. November is the best month in the year in which to prepare

FRUIT TREES. November is the best month in the year in which to prepare the ground and set out fruit trees. Select good, well-drained fresh land (if possible) and prepare by thorough and deep ploughing—broadcast. The old plan of digging a hole, or pit in the ground for each tree is not advocated now-a-days by the best orchardists. The trees, if to be purchased, should be

procured from a perfectly reliable nurseryman—the nearest one. Various kinds of fruit—especially apples and peaches—of which there are many in the immediate section where the nursery is located, often fail to give any degree of satisfaction when planted in a locality distant a hundred miles or more. An honest nurseryman (we believe Southern nurserymen generally are) will always tell you what varieties will not grow in your locality, and caution you not to be deceived to buy sparingly of the given variety of peaches. They are generally inferior as to quality and give very little satisfaction.

The old standard varieties—seedlings as far as possible—give best results for family use. Those who plant for market will, of course, cater to the demands of those who require and will pay high prices for early fruit. Much of the early fruit—poaches—that is sold in the Atlanta market during the first few weeks of the season is little better than the wax limitation so far as flavor is concerned.

A tree properly set out and as soon as possible after frost will at once begin to emit rootlets and will make considerable growth of roots during the winter, and by spring will have taken firm hold of the soil and be ready to start into vigorous and sustained growth. In fact, a hundred such trees will fail to live. Avoid the use of healing manures, such as stable manure, in setting out trees. Scrapings from the back lot, ashes, bone meal, or acid phosphate, furnish the elements needed in antitoxic form. Stimulating manures induce too rapid and luxuriant growth, especially in winter, and are liable to heating and burning the roots in summer.

SALT-RISING BREAD—Take fresh morning's milk, say one quart. Have it warm. Drop in a bit of cooking soda the size of a large pea a dessert

apportion of salt, and flour enough to make a batter not as thick as griddle-cakes. Stir together very thoroughly, and place the vessel in a kettle containing water a degree or two warmer than new milk. Cover, and stir thoroughly and often. Keep the kettle over a fire, and stir until the temperature until the yeast begins to rise, which will be in five or six hours, if the conditions are right. After it begins to show fine bubbles like foam on top, do not stir any more, but keep your bowl of flour ready, and when the yeast is about to run over, pour it into the flour and make into a loaf or loaf-pan. Bake in a moderate oven, or make into smooth and airy loaves. Use a crock or plicher, or whatever is convenient, but have it not much over

half-full at first, so that there will be room for the rising. Do not add any thing but flour, and not too much of that. The bread should be soft. i

made right it is delicious; but it will dry up if left over a day or two. To obviate this tendency, I have experimented with finely mashed potatoes,

--Cor. of Indiana Farmer.

NEANT. - To make good bread, two things are necessary: good flour and good hop yeast. No one can afford to use poor flour, for it absorbs so much water that it will not go one-half as

water that it will not go one-half as far as flour of a better grade. The next requisite is home-made yeast. The drinks in market are seldom fresh, and yeast is so easily made and so cheap

The following recipe I know to be good.
Four potatoes, two handfuls of hops,
one table-spoonful of ginger, two

salt, half cup of sugar, and one-half cup of good fresh yeast. Boil the potatoes and leeks together, and scald half a cup of flour with the water: as soon

sugar, salt and ginger, and ferment twenty-four hours and then bottle. will keep six weeks in the hottest weather. Half a cupful will make

from four to six leaves. The tree should be set over night and thoroughly knotted in the morning, the longer the better, but from half to three-quarters.

ters of an hour anyway. Bake over
and just before taking from the oven
wet the tops of the leaves with cold
water to insure that deep, dark red

glaze, so dear to the good bread-lover's heart. Never was particle of butter or lard in bread for it destroys the crustiness.—Old Farmer.

BREVITIES--A horse is supposed to be at maturity at about seven years old. If overworked when young, the

The more an acre will produce, the larger the profit, and, mind you, the halter you cultivate that acre, the more it will produce.

27. About the quickest way for a farmer to improve his financial condition is to put pure blood into his compound stock by introducing good blood.

The one great cause of the small profits of the majority of small-hunt growers and market-gardeners is due to the fact that they try to work too hard.

A few sods and a little cow manure made into a heap now where you can throw kitchen slops will make an excellent

Although many advise the use of pepper, it should be given very moderately. A teaspoonful in the salt

CHURCH FOR A FELONY—A HOLLOW

ent in an exchange gives the following remedy for felon: "If you ever endured the agony of a felon, you will appreciate the fact, it can be cured."

woolen smoke. Place the woolen rope under an inverted flower pot, and place candles upon them, or set them on fire in some other way, then hold the fork over the candles.

the pain. This has been done by
I found of mine within a week. I am
surey n that to my circle we could
It is a great disappointment.

will temporarily deaden pain. "It is the only remedy for a felon that I ever considered infallible, and I have cured a number of several untreated cases."

was having the part laid open (undisturbed by the influence of ether) and the bone thoroughly scraped. That reaches the root of the difficulty; but the small

To brighten the blades of a coffee
tea pot, fill with water, add a small
piece of

forty-five minutes.

100

Weekly Market Review.

(For Week Ending November 9, 1886.)

COTTON.

Low ordinary.....	6 1/2
Ordinary.....	7 1/2
Good ordinary.....	7 3/4
Good middling.....	8 1/2
Middling.....	9 1/2
Good middling.....	9 3/4
Fair.....	10 1/2
Galveston middling.....	8 1/2
Mobile middling.....	8 1/2
St. Louis middling.....	8 1/2

SUGAR.

Superior.....	4 1/2
Common.....	3 1/2
Good common.....	3 1/2
Fair.....	3 1/2
Good fair.....	3 1/2
Fully fair.....	4 1-10
Prime.....	4 1/2
Strictly Prime.....	4 1/2
Choice.....	4 1/2
Seconds.....	4 1/2
Yellow clarified.....	4 1/2
Gray clarified.....	4 1/2
Choice whites.....	4 1/2
Granulated.....	4 1/2

MOLASSES.

Syrup.....	2 1/2
Fair.....	2 1/2
Strictly Prime.....	2 1/2
Choice.....	2 1/2
Canoy.....	2 1/2

RICE.

Fancy.....	3 1/2
Choice.....	3 1/2
Prime.....	3 1/2
Good.....	3 1/2
Fair.....	3 1/2
Ordinary.....	3 1/2
Common.....	3 1/2
No. 2.....	3 1/2
Rough.....	2 00

FLOUR.

Minnesota bakers.....	4 50
Minnesota patents.....	5 00
Extra fancy.....	4 50
Winter wheat patents.....	5 15
Choice.....	3 70
Fancy.....	3 90
Extra Fancy.....	4 15

CORN PRODUCTS.

Cream meal.....	2 50
Corn meal.....	2 15
Grits.....	2 00
Hominy.....	3 25

GRAIN, ETC.

CORN:	
White.....	50
Yellow.....	48
Mixed.....	78
OATS:	
Western.....	35 1/2
Texas rust-proof.....	50
BRAN:	
Choice.....	80
Prime.....	14 00
Prime.....	15 00

PROVISIONS.

PORK:	
Mess.....	10 25
Prime mess.....	10 00
Rumps.....	8 50
BACON:	
Fancy breakfast.....	9 1/2
Shoulders.....	6 1/2
Sides, long clear.....	7 1/2
Sides, short rib.....	7 1/2

HAMS.

Sugar-cured.....	12
DRY SALT MEAT:	
Shoulders.....	5 1/2
Sides, long clear.....	6 1/2
Sides, short rib.....	6 1/2

FISH.

MAKRELS:	
Extra No. 1, in bbls.....	11 50
Half bbls.....	6 25
No. 1, in bbls.....	11 00
Half bbls.....	6 00
No. 2, in bbls, large.....	11 00
Half bbls.....	5 90

GROCERIES.

COFFEE:	
Prime.....	13 1/2
Fair.....	12 1/2
Common.....	11 1/2
BUTTER:	
Western Creamery.....	30
Western Dairy.....	18
Country.....	10
LARD:	
Choice.....	6 1/2
Fair.....	6 1/2

OILS.

Coal oil.....	15
Coal, bbls.....	10
Coal seed.....	38
Lard.....	55

VEGETABLES.

CABBAGES:	
Western, per crate.....	10 00
Chicago, per 100.....	8 00
Louisiana, per crate.....	10 00
POTATOES:	
Louisiana.....	2 00
KROUT:	
Choice.....	5 50
Onions.....	3 00

BALING STUFFS.

BAGGING:	
1 1/2 lb.....	8 1/2
2 lb.....	9 1/2
BALING TWINE:	
1 lb.....	12 1/2
2 lb.....	1 00

SUNDRIES.

POULTRY:	
Chickens, Western.....	4 00
Chickens, Southern.....	3 25
Young.....	2 50
Young.....	1 25
Turkeys, Southern.....	9 00
Eggs:	
Western.....	18
Southern.....	19
WOOL:	
Lake.....	25
Louisiana.....	22
Bury.....	9
HIDES:	
Green salted.....	7
Dry salted.....	10 1/2
STAVES:	
Lak, logs.....	75 00
Oak, 33 in.....	110 00
Oak, 40 in.....	110 00
Oak, 48 in.....	125 00
Hoop poles:	
Hoghead, per 1000.....	88 00
Barrels.....	18 00
Half barrels.....	14 00
FARMERS:	
Cotton seed, per ton.....	8 00
Meal.....	16 50
Pure ground bone.....	26 00
Muriatic acid.....	2 1/2
Sulphuric acid.....	2 1/2
Bone black.....	2 1/2

News Summary.

NOVEMBER 2.

The Pope wants to help England in the affairs of Ireland; but, as England has no representative at his court, he can not well do so. Gen. Kaulbars says that he will leave Bulgaria on the first act of violence committed against Russians. Twelve Russian men-of-war have left Sebastopol for Varna. Russia assures Austria that she will not occupy Bulgaria. Sir William White has presented his credentials to the Sultan. Count Lesseps was at Philadelphia yesterday, the guest of G. W. Childs.

NOVEMBER 3.

Gen. Kaulbars' reply to the Bulgarian government indicates the limit of Russian patience, and it is said the general has decided to leave Bulgaria. There is more rioting in Belfast. An English protectorate is to be established in Zululand, if the Zulus desire it. The Federation and a meeting in Leeds, when resolutions of confidence in the ultimate success of Gladstone's policy were carried by acclamation. The Vermont House of Representatives have granted suffrage to women by a vote of 135 to 82. The domestic news is all about the election of Tuesday. The Democrats hold the House of Representatives by a diminished majority.

NOVEMBER 4.

A state of siege has been proclaimed at Philippopolis to suppress the brigands who are incited to deeds of violence by Russian agents. An appeal is made from one of the Bulgarian ministers to Mr. Gladstone to raise his voice in favor of Bulgarian independence. The Deputies have resolved to maintain strong opposition to the Austrian government has asked for increased credits for the army. It is a serious question whether it is possible to maintain peace in the future. John Lemoinne, a life Senator of France, says that it would be an error to make the Egyptian question a European one. The President will visit Boston next week to attend Harvard College celebration. Two Mormon missionaries were lynched in Pennsylvania. The French Delegation called on the President to-day. M. Lesseps made a short speech, to which the President replied.

NOVEMBER 5.

Capt. Nabhoff has seized the Prefect and other officers at Bourgas, and proclaimed Russian rule. The populace is awaiting the coming of troops to assist them in an attack upon the Russians. A number have been granted to regiments that aided in detroning Prince Alexander. Smolka's speech in the Austrian Parliament is said to have been a warning in the interest of peace; but members of the ministry disavow it. Bismarck is alarmed at the fondness of the Germans for foreign investments. He thinks the security is bad. Mr. Chamberlain advises the Sultan to open Turkey to the enterprise of foreign capitalists in the direction of railways. Charleston and vicinity had quite a sharp earthquake, reaching as far up as Washington City. The strike in the stock yards at Chicago still continues. Congress now stands 171 Democrats, 154 Republicans, which is a simple swap of 14.

NOVEMBER 6.

The Emperor of Austria, in an address, says that the assurances of peaceful intentions from all the governments justify the hope that the blessing of peace will be preserved to Europe. Russian rule has been proclaimed in other towns in Roumelia besides Bourgas. Mr. Gladstone has declined a National testimonial. Bavarian elections point to the success of the clericals, and a probable change of the ministry to which Bismarck is opposed. Meridian, Miss., is said to be on a big business boom. An earthquake is reported at Greenville, Ala. Mr. Powderly has dispatched an agent to Chicago to settle the strike there, if possible. There is trouble in the mining regions of Pennsylvania at the Cameron colliery. The factories at Augusta, Ga., have reduced the working time from 68 to 65 hours per week. Col. Hoxie is extremely ill in New York City.

NOVEMBER 7.

The czar will intrust the administration of Bulgaria to Russian Senator St. Jouovskii until a Prince has been legally elected. Government authority has been established at Bourgas. Socialist meetings were held in all parts of London yesterday and to-day. The Austrian Emperor's address has the approval of the papers. It is considered a guarantee of peace. Michael Davitt has arrived in St. Louis, where he will lecture on Irish affairs. A severe gale on the lakes has wrecked several vessels. The revenue steamer "Manhattan" is supposed to be lost with all on board. The President declines a degree of LL.D. from Harvard. George Thob, Republican, will contest the seat of Speaker Carlisle. Another earthquake at Charleston and Columbia. Natchez expects to ship 50,000 bales of cotton this season against 30,000 last season.

NOVEMBER 8.

The Sobranje recognizes the fact that great efforts are necessary to maintain law and peace. The first duty is to elect a successor to Prince Alexander. Mr. Gladstone, in reply to telegrams of the hope that the czar will be faithful to the traditions which earned honor for his predecessor. The czar has sent thanks to those Bulgarians who show a desire to comply with his commands. Russian ambassador has opened negotiations with the Porte in regard to the selection of a Prince of Bulgaria. A state of siege has been declared throughout Bulgaria. The strike in Chicago is assuming huge proportions. National Cotton Exchange, at Mobile. The Supreme Court of Mississippi has decided the local option law to be constitutional.

A. HENRIQUEZ'S BOX.

The leading carpet house in the South, located at Nos. 23 and 25 Chartres St., have the best and finest selection of carpets anywhere in the South, and at prices lower than ever known. Their 70 and 90 cent grain and body Brussels are in designs and in contrast of colors handsomer than any ever manufactured. Call and see and be convinced. Special bargains are offered in lace curtains. Manufacturing prices guaranteed. Purchasers are sure to be suited in selections, as the ample showroom is well lighted and one hundred samples may be seen laid off desired.

Evangelism and Church Extension.

NOVEMBER 2.

What has church extension to do in the drama of human redemption? Her duties are twofold: First, to organize, discipline, and train the new recruits to the church. The mission aim is to "go over and possess the land," the church extension aim is to hold it. Men are impressed by multitudes. There are times of special susceptibility to spiritual influences when numbers yield and volunteer for a better life. But without organization and means of confirming them in the faith, the impulse passes, and they return "one to his farm and another to his merchandise." Thus are they lost to the church.

Evangelistic agencies are moving agencies—their motto, "Onward!" I have seen a palming from the hand of a master; clear, when he had just crossed the Rubicon. At the head of his column, mounted, sword drawn and pointing forward, purpose in the eye, determination in the attitude. The fire of his spirit seemed to clothe his steel, inspire his ranks, and give a life-glow to the entire scene. Even the tiger-skin robe flung over his saddle seemed fiercely alive. That is evangelism. Onward, onward! The world for Christ!

But church extension follows to establish the conquest. It builds the house, and makes permanent in each conquered province a center of moral power. It transforms the volunteer into the veteran, and makes the place where religious life would otherwise be momentary to become the "dwelling-place of the Most High." God dwells where we build for him. Where we rear the temple there his glory descends, and we hear him say, "I have chosen this house, and here shall mine honor dwell."

Again, church extension is to do Nehemiah's work. Like that hero of God, who went to the holy city and in the stillness of the night watches traversed and marked the ruin of its walls and then went forward to rebuild them, so church extension has an eye to the weak and broken places in the wall. Where misfortune has befallen, where flood or fire has devastated, and where our name is at the point to perish, there its timely aid is seen lifting the church from despondency and relapsing it with life and hope. This Board has already saved the church in some places from utter extinction. Its magic touch is like that of Peter when he lifted the cripple to his feet. Churches "lame from their birth" have, under its touch, felt their "ankle-bones receive strength," and have been made to rejoice in financial soundness and ability to stand alone.—H. C. Morrison, D. D.

A New Development.

One of the most marked of the business changes of the 19th century has been the concentration of trade into large houses, whose abundant capital enables them to defy competition.

But some progressive firms have advanced a giant stride beyond this. By dispensing with middle men or dealers, they put their goods directly into the hands of the consumer at wholesale prices. The Goodrich Piano Organ Co., of Washington, Warren Co., N. J., are the only large Piano and Organ Manufacturers who use this direct system of dealing, and they report it a magnificent success, as their immense factory (the largest in the world) is taxed to the utmost to supply the demand. Bismarck, under the impression, as they abundantly show, and making absolutely no misrepresentations as to the superior quality of their goods, all purchasers are perfectly safe in forwarding their orders and money—and we take pleasure in recommending all who want a good Piano or Organ at wholesale figures to write them before purchasing. They have no connection with any other piano or organ house in Washington.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,500 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

Home Life.

A new periodical, illustrated, very handsome and attractive. \$1 per year. Enclose ten cents for sample copies. Home Life Publishing Co., 130 Charlton street, New York.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Deakson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMIESON.

NOTICE.—All communications on business must be addressed to the publishers, Carver & Jamieson, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

MISCELLANEOUS.

CISTERN.—A. HIGGS & BRO., 347 De la Salle street, near Dryades. Send for price list.

Indian Mission Conference.

NOVEMBER 2.

CHEROKEE DISTRICT.—W. B. Austin, P. E. Tahlequah, E. S. Shaker, Fort Gibson, G. S. Yearbrough, Vinita, J. A. W. McCrory, Grand River, M. A. Smith, Coody's Bluff, J. S. Williams, Coney, to be supplied (by D. C. Murphy); Corey's Ferry, L. S. Byrd; Flint Creek, George W. Atkins; Spring Creek, to be supplied (by N. Sanders); Lacey, Hawkins, supply; Cisneros, to be supplied; Cabin Creek, to be supplied (W. W. P. Pipkins); Bird Creek, to be supplied (by A. B. Kirkpatrick); superintendent Cherokee Orphan Asylum, J. F. Thompson.

CHICKASAW DISTRICT.—J. L. Kener, P. E. Chickasaw, Gibson Grayson, Washita, J. T. Hall; Railroad circuit, J. A. Bryce; Caddo, M. L. Butler; Kiamita, to be supplied (by C. E. Nelson and C. Nelson); Boggy circuit, L. W. Cobb; Cedar Grove, W. S. Derrick; Doakville, W. M. Keith; Sugar Creek, J. H. Walker; Bloomfield, C. B. Goodin; Thomas Whann Academy, G. W. Brodie.

CANADIAN DISTRICT.—C. W. Myatt, P. E. Skullyville, A. J. Culwell; Poteau, J. W. Cowart; Mushalutubee, to be supplied (by J. B. Luce); Tuscahoma, J. W. Lowry; San Boise, Stephen Baker, and one to be supplied (by William Taylor); Sallisaw, C. S. Jones; Canadian, A. G. Ploken; John Sawyer, supply; Webb's Falls, L. W. Rivers; Illinois circuit, T. H. Shannon; principal Andrew Marvin Institute, L. W. Rivers; district interpreter, to be supplied.

MUSKOGEE DISTRICT.—M. A. Clark, P. E. Muskogee, J. O. Clarke; I. C. E. R. Shapard; Okmulgee, to be supplied; Okmulgee circuit, to be supplied (by S. Bradley); Conchar, F. Gooden; Coweta, James Gray; Springfield, William Jimbo; South Canadian, Moses Sawyer; Seminole, Thomas Johnson; J. O. Clarke; Chickasaw mission, J. A. Gray; Ponca and Wichita mission, to be supplied; president Harrell Institute and editor Our Brother in Radi, T. F. Brewar; superintendent Ashbury Manual Labor School, E. R. Snapp; superintendent Seminole Female Academy, J. J. Harrison; Port Vernon School, W. R. Brantham; superintendent E. A. Gray, teacher; district interpreter, to be supplied (by D. H. Berryhill).

PAUL VALLEY DISTRICT.—J. N. Moore, P. E. Paul Valley, A. N. Avery; White Head Hill, J. C. Powell; Johnsonville, J. H. Florence; Beef Creek, L. H. Stuckey; A. A. Ponce; Natchez, Thacker, J. R. Holland; Lone Grove, J. C. Selvally; Leon, C. F. Roberts; Beaver Creek circuit, to be supplied (by J. W. Davenport); Wild Horse Creek, E. F. McClanahan; Pierce Institute, J. C. Powell, president; C. C. Spence, agent.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Whitaker station.....	18 1/2
Clinton and Grand.....	20 1/2
Pine Valley and Creta.....	2 1/2
Citronella, at Georgetown Camp Meeting.....	2 1/2
Franklin Street Church.....	18 1/2
Grove Hill, at Hopewell.....	23 1/2
St. Paul, at Union.....	30 1/2
Shadown & Stephens, at Providence.....	13 1/2
Clinton and Grand.....	20 1/2
Say Milette, at New Hope.....	27 1/2
Washington and Vernon.....	4 1/2
St. Francis Street Church.....	11 1/2

GREENSBORO DIST.—FOURTH ROUND.

Oreashoo station.....	18 1/2
China Grove, at York.....	25 1/2
Newbern circuit, at Mt. Carmel.....	9 1/2
Greene circuit, at York.....	10 1/2
Galeville circuit, at Galeville.....	24 1/2
Livington and Rutaw, at Livingston.....	30 1/2
Belmont circuit, at Belmont.....	14 1/2
Oakton circuit, at Sharon.....	18 1/2
Belmont and Rutaw, at Rutaw.....	20 1/2
Demopolis and Jefferson.....	4 1/2
Greensboro mission, at York.....	11 1/2

PENSACOLA DIST.—FOURTH ROUND.

Georgiana, at South Butler.....	4 1/2
Powhatan, at Bluff Springs.....	18 1/2
Brewton, at Polkville.....	22 1/2
Lake, at Centerville.....	2 1/2
Garden and Oak Lawn, at Camden.....	9 1/2
Vergeron, at Castleberry.....	15 1/2
Palmetto, at Palmetto.....	25 1/2
Monroeville.....	30 1/2
Millon station.....	14 1/2
Pensacola station.....	20 1/2
St. Francis Street Church.....	11 1/2
Demopolis circuit, at Warrington.....	4 1/2
Doakville, at Gravelly.....	11 1/2

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

North Boeater, at Collinsburg.....	23 1/2
South Boeater, at Daylight.....	30 1/2
Basin circuit.....	20 1/2
N. W. Caddo, at Hickory Grove.....	13 1/2
Grand Cane, at Grand Cane.....	13 1/2
Orford circuit.....	29 1/2
Sabine, at Bayou Seale.....	24 1/2
Natchitoches, at New Hope.....	27 1/2
Bayou Seale, at Bayou Seale.....	24 1/2
Pravensal, at Bayou Seale.....	24 1/2
Many, at Natchitoches.....	4 1/2
Count, at Natchitoches.....	11 1/2
Red River, at Camp O'Brien.....	14 1/2
Madison, at Madison.....	14 1/2
Shreveport.....	11 1/2

ALEXANDRIA DIST.—FOURTH ROUND.

Trinity, at Westley Chapel.....	23 1/2
Shreveport, at Shreveport.....	30 1/2
Basin circuit.....	20 1/2
N. W. Caddo, at Hickory Grove.....	13 1/2
Grand Cane, at Grand Cane.....	13 1/2
Orford circuit.....	29 1/2
Sabine, at Bayou Seale.....	24 1/2
Natchitoches, at New Hope.....	27 1/2
Bayou Seale, at Bayou Seale.....	24 1/2
Pravensal, at Bayou Seale.....	24 1/2
Many, at Natchitoches.....	4 1/2
Count, at Natchitoches.....	11 1/2
Red River, at Camp O'Brien.....	14 1/2
Madison, at Madison.....	14 1/2
Shreveport.....	11 1/2

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet.....	17 1/2
Gr. Tete and False River.....	20 1/2
Felley.....	30 1/2
St. Charles Avenue.....	13 1/2
Louisiana Avenue.....	21 1/2
Metairie.....	28 1/2
Carrollton.....	19 1/2
Factors will please have reports on full notes by Jan. 1.	

PELOUSAS DIST.—FOURTH ROUND.

Abeville.....	2 1/2
Franklin.....	2 1/2
New Iberia.....	2 1/2
Natchitoches.....	2 1/2
Boggy circuit.....	20 1/2
Morgan City.....	20 1/2
Bullock.....	14 1/2
Lake Charles.....	14 1/2
Grand Chenier.....	14 1/2
Opelousas.....	11 1/2
Washington.....	19 1/2

DELHI DIST.—FOURTH ROUND.

Lake Providence, at Pecan Grove.....	10 1/2
Tamasa, at Jordan Chapel.....	13 1/2
Hartshorn, at Hartshorn.....	13 1/2
Oak Ridge, at Oak Ridge.....	13 1/2
Land Grove, at Land Grove.....	13 1/2
Bayou, at Bayou.....	27 1/2
Winnsboro, at Bayou Prairie.....	27 1/2
Bayou, at Bayou.....	27 1/2
Bayou, at Bayou.....	27 1/2
Bayou, at Bayou.....	27 1/2

HOM

Christian Advocate.

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ARTICLES.

BY WILLIAM COWEN.

A wealth of beauty meets my eye—
Yellow and green, and brown and white
Loose and bare, and a soft glow
My happy sight.

The mellow and golden glow
On morning air, and in the dew,
And colors of the flowers and clouds
Which heaven sends.

Overcoming clouds, and a soft glow
I saw a rainbow, and a soft glow
Like a smile in the soft clouds,
And a soft glow.

There the world's she is, and a soft glow
And a soft glow, and a soft glow
And a soft glow, and a soft glow
And a soft glow.

The soul of the world is a soft glow
And a soft glow, and a soft glow
And a soft glow, and a soft glow
And a soft glow.

But the world is a soft glow
And a soft glow, and a soft glow
And a soft glow, and a soft glow
And a soft glow.

And the world is a soft glow
And a soft glow, and a soft glow
And a soft glow, and a soft glow
And a soft glow.

And the world is a soft glow
And a soft glow, and a soft glow
And a soft glow, and a soft glow
And a soft glow.

The Southern Methodist Review.

This Review is on our desk in good time, and we like this November number exceedingly well. The bi-monthly is, we think, an improvement on the old quarterly style, which gave us the numbers at too long intervals. This number has a table of varied contents, ranging over a wide field, and each mind may find something to arrest attention and gratify taste. Here is history, biography, theology, poetry, politics, education, ecclesiastical, fiction—all arranged in an inviting way and their various points discussed in an instructive manner. We wish the editor would let us know who are the writers of all the articles. Nowadays people want to know who writes, and the names at the head of the articles is the best way to give that information. There are but sixteen articles, and we would notice all if our space would permit. The fourth article is from Rev. R. N. Price, editor of the Holston Methodist, and is a review of Dr. Brunner's book on the "Union of the Churches"—that is, the two Methodist Churches in this country. Bro. Price gives Dr. Brunner some pretty heavy hits, and the trend of his article is against such a union. There is no denying the fact that the union sentiment is growing and we have now men high in authority who are in favor of it. Bishop Foss said to the Wesleyan Conference in London, last July, that when a few more prominent ministers were added on each side, the union would come. The article on "Methodism and Ministerial Education," by Prof. Woodward, of Wofford College, calls the church to answer some very grave charges about admitting men into our ministry who are educationally unfit for such a position. We have thought we have seen evil effects of our delinquencies in this matter, but could not devise a remedy. The Professor states one point which, if suitably guarded, may help to extricate us. The notion prevails that appointments are made as much in the interest of the preacher as in the interest of the work. This, according to the writer, "makes the ministry bomb-proof against want," and thus invites the "incapables." There is

no doubt that the times demand the highest order of ministerial education and training. Knowledge of every kind is increasing and widening and deepening in all the departments of life, and he who is to lead men must be able to keep ahead of them. One of the most refreshing and inspiring articles in this number is the one on "New Testament Certainties." In this time, when every newspaper and periodical must have their speeches about doubt and agnosticism, and when many question whether there is really anything to believe, such an article is like cool waters to the thirsty. We read it, and thank God that he has revealed to us in his word a place where we can find firm footing and stand secure. The article on the General Conference journal we suppose to be from the pen of the editor, and shows clearly that the suggestion he makes in regard to keeping that journal is a wise one and based upon the sad fact of many errors creeping in under our present system, and nobody is to blame for it. We second the motion to have "the official record of the daily proceedings printed from day to day in the same order and in as complete a form as may be required for permanent use." The Editor's Table comes on as a most tempting desert to this full feast, and while it is most enjoyable, it is suggestive of the wild range over which this purveyor must have traveled in order to collect it for his friends. Then come the "Book Reviews," which put us in mind of the nuts and fruits which always follow a well-ordered meal. Lastly, we find ourselves seated on the veranda of a wisely regulated Southern home sipping the rich Mocha which the editor gracefully has presented to us in "Notes and Queries." We say we like this Review, and would rejoice to see it going to ten thousand of our families. Two dollars a year for six numbers of about 140 pages each is very cheap for such reading as it gives. W. P. Harrison, D. D., our book editor, is its editor, and it is published by the Southern Methodist Publishing House, Nashville, Tenn.

Casting Pearls before Swine.

BY REV. W. B. CARTER.

MR. EDITOR: In your issue of November 4, "Gilderoy," on "Our Class," closes a good article by saying: "I believe in sanctification, I seek it daily, I preach it constantly; but I do not believe that a railway coach, filled with strangers, mostly travelling salesmen, is the proper place to profess it publicly. But I may be mistaken." No, Bro. "Gilderoy," you are not mistaken. Our Lord has taught us, "Give not that which is holy unto the dogs; neither cast ye your pearls before swine." And as long as that caution stands on the page of our Bible, it will be an act of disobedience to our Savior to speak unreservedly in the presence of a promiscuous crowd, made up in part of unbelievers and skeptics, of the sacred and high experiences of the sanctified soul. "The secret of the Lord is with them that fear him, and he will show them his covenant;" but it is no longer a "secret" when it is published, and the publishing of it to those who can not appreciate it gives the enemies of Christ an advantage, and they trample the beautiful and valuable pearls of Christian truth and experience "under their feet, and turn again and rend you."

This practice of giving undue publicity to the higher experiences of the Christian life not only gives an advantage to the enemies of the cross, but also drives other Christians, just as consecrated, but more modest, to the opposite extreme of not confessing what the Lord has done for them under proper circumstances. This same is true, I think, in faith cure. That God answers prayer, that "the prayer of faith shall save the sick," I can not doubt. Who can with the Bible open before them? But see what a sacred thing this is. A consecrated person walking with God; this Holy Ghost dwelling in him; this indwelling Spirit making intercession for him; he is moved by him to pray for the recovery of a sick one, and this prayer is answered. Will it do to peddle this "secret of the Lord"

around like a common thing? Doing this has driven modest souls away from their privileges in many instances. Give us the sacred, high, eternal truth, divested of fanaticism, as the inheritance of the saints. So of entire sanctification, or holiness.

Paul had a vision, perhaps at Derbe or Lystra. He was caught up into paradise where he heard things that were not lawful to utter. He could not tell whether he was in the body or out of the body. But, returning to the earth, he holds his peace for fourteen years; and when driven to allude to it in defense of his apostolic authority, he does it in the most modest manner: "I knew a man above fourteen years ago," etc. "Of such an one will I glory," etc., as if it was another person who had this remarkable vision, and not himself.

The best profession of entire sanctification is made by making our daily walk and conversation be such as become the gospel of Christ. I do not say we may not tell each other what the Lord has done for us; but let it be a family secret. So, if God answers our prayers for the sick in a signal manner, "let not your good be evil spoken of." A gain-saying world can not appreciate these "pearls." If given them, they will make capital of them against this church. Our lights should shine out; but what is more modest than a lighted candle? There is no ostentation about it. It just shines, and nobody thinks of gainsaying this light.

European Armaments.

Just at this time, when all eyes are turned upon Europe and all ears are listening for the ominous sound of the first gun which may set that old continent in a blaze of war, our readers may not be uninterested in the following article which we take from the Youth's Companion:

Europe has been well described recently as "bending beneath the crushing weight of her armor." Certainly, as we look from one European nation to the other, and observe the military armaments which each of them feels obliged to maintain, we may well believe the burden to be one almost too difficult for the several nations to support.

Each nation stands in jealous array, armed to the teeth, in the expectation or fear of a conflict, in which it might have to be the aggressor on the one hand, or, on the other, to defend itself from assault.

A recent article in the Companion gave the figures of the German and French armies respectively, as they stand on a peace and on a war footing. It appears therefrom that it is possible for each of these powers, in case of war, to put an army of two and a half million of drilled soldiers into the field.

The armies of the other great powers—Russia, Austria-Hungary, Italy, and Great Britain—are smaller, but, if not compared with those of Germany and France, they still appear colossal. Russia supports nearly eight hundred thousand soldiers in time of peace, and could put two million three hundred thousand into the field were hostilities to break out.

Austria-Hungary has a peace armament of about three hundred thousand men, and a force of a little over a million for warlike purposes. Italy keeps only about one hundred and seventy thousand men with the colors, although what is known as the "permanent army" numbers more than seven hundred thousand.

Great Britain provides for an army, exclusive of the forces employed in India, of one hundred and forty thousand officers and men. If, however, Great Britain were to be involved in war, her army could be swelled by the reserves, militia and volunteers to a body of half a million of men.

Let us see what these huge armaments cost. The total expenditure on all the armies together of the six great powers—Russia, Germany, Austria-Hungary, Italy, France and Great Britain—is no less than five hundred and fifty million dollars a year. Of the powers, Russia pays the most for her soldiers, expending upon them one hundred and sixty million dollars a year.

The French military establishment costs the Republic one hundred and thirteen million dollars a year. Great Britain spends eighty-eight million dollars for a similar purpose; Germany, eighty-six million dollars; Austria-Hungary, fifty million dollars; and Italy a little less than fifty million dollars.

None of these figures include the numbers and cost of the navies of the powers, which in Great Britain, Russia and France are very large, and which for the six powers aggregate

more than one hundred and sixty million dollars annually; nor the great outlays of money annually made for the construction of fortresses and other defenses, cannon, mortars, and other weapons of war, and military roads.

It is thus that the nations of Europe have to pay for their nearness to each other; their rival ambitions; the result of their historic feuds and jealousies, and the collision of their present interests. In striking contrast with these huge armies, these enormous money burdens, and this constant dread of great wars, is the condition of our own land, where an army of twenty-five thousand men, a small navy, and a combined military and naval expenditure of less than sixty million dollars, suffice to shelter us from alarm, and to protect a frontier far longer than that of all Europe combined.

It is no wonder that while the United States has been able to reduce its enormous war debt by much more than one-half, a twenty-one years, the national debts of the European powers either remain stationary, or grow steadily larger.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, November 4, 1886, the Hon. Enoch J. Tancher, D. D., president, in the chair.

Religious services were conducted by Secretary Gilman.

Grants of books were made for distribution in the United States and in foreign lands, to the value of about \$5,000; including 1,300 volumes for lumber camps in Minnesota.

Among the communications from foreign countries were letters from Chevallier Devaux of Port-au-Prince, announcing the organization of the Bible and Religious Book Society of Haiti; the Rev. John P. Dardier, of the Evangelical Society of Geneva; from Dr. Gulick, who was at Hong Kong, September 22, on his way to Siam; from Mr. Milne, reporting remarkable success in the sale of Scriptures in Peru, and from Mr. Caldwell, of Bogota, showing how the work begun by Mr. Milne in Colombia is followed up by volunteers; from Mr. McKim of Cuba, Mr. Brown of Mexico, with varying accounts of opposition and success; from Dr. Elodget of Peking, Mr. Blackford of Brazil, Mr. Galick of Spain, and Mr. Stores of Micronesia, concerning versions in different tongues; from Mr. Carlson of Helsingfors, Mr. Prince of St. Petersburg, and Mr. Clark of Austria, concerning Bible distribution in various parts of Europe; from Dr. Isaac G. Bliss, reporting a tour in Bulgaria, and from Mr. Arthington of Leeds, respecting opportunities for circulation in South America.

Secretary Gilman gave an account of his recent visit to Iowa and Illinois, reporting the favorable action of the Congregational Council concerning the work of the American Bible Society.

Secretary Hunt reported his presence at the recent anniversary of the Westchester County Bible Society.

A society in the State of Georgia was recognized as auxiliary.

The receipts in October were \$30,524.75; issues from the Bible House during the same month, 71,723 volumes.

Total receipts since April 1, \$52,670.76; issues from the Bible House since April 1, 572,532 volumes.

Religious Publications.

(If you are a preacher and pass by this article without reading it, you need not expect this editor to give you a very cordial greeting when you come by this way. It may be a good thing for you to go to the mourners' bench after reading this and confess your sins and stay there till you receive pardon, and then show your appreciation of mercy by doing your duty to your members in this matter.—Ed.)

Some curious facts have come to light in connection with the appeal, "Women to the Rescue," for an average contribution of ten cents from each of the women in our churches towards the debt of the American Missionary Association. We give a specimen case. In a thrifty, wealthy New England town, with a strong Congregational Church, a devoted, intelligent woman made the canvass in response to this appeal. But what was her surprise to find, in a majority of families on whom she called, that the ladies had neither seen nor heard of the appeal, though it had been published in every one of our denominational papers, and in the American Missionary Magazine. In some thirty families she found only nine that took a religious paper of any kind, or a single one of the missionary monthlies. The result was that in more than two-thirds of these families she was obliged to explain the object of her call, and even the work of the society in whose interest she came.

This raises the question, Who is responsible for this state of things? The answer must be, The ministers mainly. They are, set over the

churches for the very purpose of instructing them in the doctrines and duties of religion. In the cases named above, had the pastor fulfilled his office, would it have been possible that two-thirds of his families should not have known what the American Missionary Association is, and what it has been set to do? And had he been faithful to his trust, would so many of his families have been without a religious newspaper or magazine of any kind?

This question presses, Why are the ministers so negligent in a duty so manifest and urgent? Do they remember how imperative a condition to the best spiritual life and activity, in the case of every church member, is a broad intelligence as to what the church of Christ is trying to do in the way of spreading the gospel? Do they feel it important that their people should know what is going on in the religious and missionary world? Have they thought it worth while to make any careful and repeated effort to inform their people as to the state of things in our own country, especially among the three races for which the American Missionary Association works; and also among certain foreign nationalities, like the Bohemians, who are coming in among us in such large numbers, and are ready for the gospel? A partial explanation of the state of things which exists, perhaps, may lie in the fact that too little attention is given in our theological seminaries to the selected agencies of the churches for aggressive Christian work in our own country, and especially for the vast numbers of the African race who are, and must continue to be, a vital element in our Christian civilization, either for better or for worse.

The religious newspaper and the missionary periodicals ought to be the very first allies of the minister in his own pulpit and parish work, and he ought to take a vital interest in having every family, as far as possible, realize this benefits to be derived from them.—Congregationalist.

Thanksgiving.

A PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES.

It has long been the custom of the people of the United States, on a day in each year especially set apart for that purpose by their Chief Executive, to acknowledge his goodness and mercy of God, and to invoke his continued care and protection.

In observance of such custom, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-fifth day of November, instant, to be observed and kept as a day of thanksgiving and prayer.

On that day let all our people forego their accustomed employments, and assemble in their usual places of worship, to give thanks to the Ruler of the universe for our continued enjoyment of the blessings of a free government, for a renewal of business prosperity throughout our land, for the return which has rewarded the labor of those who till the soil, and for our progress as a people in all that makes a nation great. And while we contemplate the infinite power of God in earth, quake, flood and storm, let the grateful hearts of those who have been shielded from harm through his mercy be turned in sympathy and kindness toward those who have suffered through his visitations. Let us also in the midst of our thanksgiving remember the poor and needy with cheerful gifts and alms, so that our services may by deeds of charity be made acceptable in the sight of the Lord.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of November, in the year of our Lord one thousand eight hundred and eighty-six, and of the Independence of the United States of America the one hundredth and eleventh.

(Seal.) GROVER CLEVELAND.
By the President:
T. F. BAYARD, Secretary of State.

Holston Conference.

APPOINTMENTS.

WYTHEVILLE DISTRICT.—H. E. Pugh, P. E. Wytheville station, K. C. Atkins; Wytheville circuit, J. H. Kennedy; East Wytheville circuit, W. H. Kelley; Newbern circuit, E. W. Moore; Central circuit, J. W. Coffman; Auburn circuit, George Stewart; Jackson circuit, W. M. Dye; Hillsdale circuit, S. E. Houck; Old Town circuit, R. F. Jackson; B. F. Nockolls, supernumerary; Elk Creek circuit, George A. Malden; Lead Mines circuit, J. L. M. French; Seddon circuit, J. W. Bowman; Reed Island circuit, J. J. Hoadley; Conference book agent, Jacob Smith.

JEFFERSONVILLE DISTRICT.—J. T. Pugh, P. E. Jeffersonville station, W. L. Richardson; Liberty Hill circuit, D. H. Carr; Cedar Bluff circuit, G. M. Johnston; Staiffordsville circuit, R. A. Kelley; Pearlsburg circuit, T. E. Gantt; Princeton circuit, E. E. Kahler; Concord circuit, S. R. Wheeler; East Tazewell circuit, W. D. Mitchell; C. A. Wagner; McDowell mission, J. B. Simpson; Bluestone circuit, A. H. Moore; Pocahontas circuit, Edmund Tilley; Clear Fork circuit, S. K. Byrd; Bramwell mission, J. N. Lotzpolch.

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TRANSPORTED.—D. W. Carter, to Central Mexican Conference, J. C. Lowe, to North Mississippi Conference; B. H. Dickey, to Northwest Texas Conference; John R. Stuart, to Tennessee Conference; R. H. Parker, to Los Angeles Conference.

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After this date please send money by draft, postoffice money order or registered letter only. Money sent in any other way through the mails will be at risk of sender. Do not fail to carry out these instructions. West of the Mississippi river express postal notes, payable to the N. O. CHRISTIAN ADVOCATE, can be had at any express office.

CARVER & JAMIESON, Publishers.

MAY 13, 1886.

Christian Advocate.

THURSDAY, NOVEMBER 18, 1886.

For the New Orleans Christian Advocate.

Little Dot is dead.
In my grief I said,
For I had just read
Her name
In those names of old,
The paper had
The same.

BY MRS. L. CHARY SADDLER.

Did you know Little Dot?
I tell you now,
Of the happy lot,
You see
The sweetest and best
Of all the rest
Was she.

Just eight in a row—
Eight jewels, you know
In the set. But, oh!
It is not
My heart's best,
Though all are left
But Dot?

Her ways, can I forget?
Or kisses, prattling pit,
O, Dot, I see thee yet.
Though dead,
Thou canst not come to me;
But I can go to thee,
I said.

Alas! for me, my child,
No heart like a wild,
Nor arm to reconcile
To day.
Nearer to thee, my God; I see;
O, comfort me,
I pray.

And help me to resign
That precious gem of mine
Into those arms of thine,
My God.
What blessed kn to tell?
I see my Dot in bliss,
And how my heart and kiss
The red.

Old Things Have Passed away.

BY REV. A. W. ELLISON.

Some time ago, in conversation with a Baptist minister, when reference was made to the Abrahamic covenant as that upon which St. Paul based his argument for the rights of the gentile world in the visible church, and as scriptural authority also for admitting children to the same relation, to my great surprise that same minister remarked that "the Abrahamic covenant passed away long ago." As authority for such a remark, he quoted the above words—"Old things have passed away; behold, all things have become new." (II Corinthians, v, 17). If the brother had made no pretensions to an education, which he did, and was, therefore, relied upon as a faithful expounder of Scripture, I should not have been much mortified; for such a remark might allude to the ignorant zealot. But as it comes from one who claims education, and a minister, doubtless a good man, his remark deserves criticism, especially since I hear that it is common with Baptist ministers, and I frequently hear it from their members, as I think it is dangerously erroneous.

I venture a criticism, not as an attack on the brother, but in defense of truth, and as affording instruction to our own people who may chance to hear such preaching. By reading the context it will be seen that St. Paul refers to a man's conversion, in which there is a change of life from living after flesh, or bodily nature, to a spiritual life, as the predominating principle in man after conversion. "Wherefore henceforth know we no man after the flesh; yes, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." From this Scripture anyone can see that Paul refers to a man's sinful ways as that which had passed away, and not the Abrahamic covenant. Wonderful teaching!

Again, many of the Baptist members, in their effort to proselyte our weak members, speak of the Old Testament as having been done away with, as having become obsolete, no longer of authority, and use the above passage as the basis of destruction to that part of God's word. To this is added, "We are not under the law, but under grace." And can see the object in this use of Scripture. It is to support the frail fabric of a new church and new religion and ordinances, which, if there ever was an old castle, is truly a religious one. The Old Testament is beyond all doubt the foundation of the New. As to religion, their teachings are identical the same. St. Paul, in speaking of the spirituality of the New Testament, says: "Jesus Christ, the same yesterday, to-day and forever." How dare anyone speak of the Jew's religion as Christless? How dare anyone to disconnect the Old and New Testament as teaching two religions, or, rather, no religion before Christ's incarnation, when they are so connected by Christ and his apostles as promise and fulfillment, as authority and history of religion as provided for one common humanity? Do these teachers mean to say that there were no religious experiences of a spiritual character back there? No regeneration or the exercise of faith? Faith is evidently the evidence of spirituality, for the fleshly nature, the body, can not believe, nor in its present unregenerate state now, as with the Jew, carnal as it is, can it ever believe or "be subject to the law of God." However, Paul says of Israel, "did all eat

the same spiritual meal, and did all drink the same spiritual drink; for they drank of that same spiritual Rock that followed them; and that Rock was Christ." (I Corinthians x, 3 and 4.) Now, who will advocate a Christless religion for those people back there (though I came near this fatal mistake once myself) when the apostle himself tells of their spiritual exercises?

The exercise of faith in God, a trust in his word, is beyond all doubt spirituality or spiritual life, generally known as being "born again," or a "new creature." Abraham and a host of others—"a cloud of witnesses" of this spiritual life and race, this believing, which was counted to them for righteousness as is our faith now, was evidence of spiritual birth and existence. "What if some did not believe," had no spiritual life, lived only from the carnal or bodily nature, and were spiritually blind, so that they were addressed as carnal only and with the carnal feature of religion, does that establish the non-spirituality of others and make the religion Christless? No, never. Regeneration, as an experience on earth, can refer only to man's spirituality, not to his body. The latter can not be regenerated only in the womb of the grave. Hence faith is the evidence of regeneration as far as it can be realized here. Who can boast of a higher or a purer faith than Abel, Abraham and that great host too innumerable to mention? This faith is evidence of spiritual life now—that is, regeneration as relates to the inner man—and rests assured of complete regeneration of the body in the grave, and on the morning of the resurrection will realize all that is promised and conceived of now. "It doth not yet appear what we shall be." "Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Wonderful language this!

Though the minister's remark was intended as a besom of destruction to the religion couched in the typical service introduced by God through Moses as Christless and without regeneration or the exercise of faith in the world of promise, and also a wholesale destruction of the Old Testament as Christless and meaningless, as without a church and ordinances that taught spirituality; yet it was intended more especially to support his air-castle religion, that only since Christ's incarnation can we become "new creatures." There was a gospel line for man's spirituality underlying the law service parallel with the law line which presented the carnal religion to man's fleshly side, and from under which Paul says we have passed. "We are not under the law, but under grace." This law service was prepared to make mankind know their natural state after the fall under the law as an impossibility to be justified thereby, and therefore prepare us to appreciate the offer of salvation by faith through the atoning blood of Christ, the Lamb of God. It should be studied now as affording "instruction in righteousness." We are still under the law, but through Christ by faith. We see our transgressions as set forth in the law service. We see what we should have been, and approach God with sorrow and direct our faith to Christ as our remedy. We can not be truly religious without a full knowledge of what was taught in the law service. "Do we make void the law through faith? Nay, we establish the law." We must approach God with a sense of the obligation of the law resting upon us. This prepares us to appreciate Christ, the gospel line, and affords a reason why we should "offer the sacrifice of praise to God continually," as did the circumcised Jew in heart, when offering the typical service. We are relieved of the burdensome carnal side of the Jew's religion, but not from its spirituality. "Jesus Christ, the same yesterday, to-day and forever." That in the coming of Christ, or his incarnation, there was a clear revelation of the gospel line dimly seen by Abraham and a host of others; that the word of promise had presented, even to the carnal eye, a living illustration of all that was promised and preached, is admitted. But this can not make it a new religion. It was not new to God. It could be new only as a clear, living illustration. If new, Christ could not be considered the antitype of anything. The blood, the ark, the tabernacle, the temple—all would have been meaningless. Spirituality and its exercises in faith would have been an impossibility.

In conversation with another Baptist minister, he contended that the preaching of repentance was a new thing. But for the fact that that view of the matter is believed and taught by many of the Baptists, and, perhaps, by their ministers, this would not need a notice. This is astonishing when every offering of blood required the approach of a broken and contrite spirit, and was an abomination without it. (Leviticus xvi, 1-5.) What was all preaching for? Why did Noah preach? Why did Job preach, or Jonah? Was it simply to hear their own voices, or to tantalize their unfortunate fellow-beings? All such arguments are put forth as a dodge from the identity of religion and the church and its ordinances in all ages. A preacher ought to be ashamed of it. A mere church member might conscientiously do it, as he feels it a privilege to teach what he hears his pastor say. From as early as the days of Moses, at least, the doctrine of baptism was taught. It taught man's total depravity, spirit and body, and that his purity could be obtained only through Christ.

When introduced by God through Moses, in the type there was blood and water answering to the blood and water from the side of Jesus—"a fountain opened up in the house of King David, for sin and uncleanness." Both expressed repentance; but when the bloody, or typical, repentance was over with, the water, the only prophetic element save the unsaved bread and wine, would be used without the blood, as foretold by Ezekiel (xxxvi, 25); hence the baptism of repentance—water only—declaring their confession and faith.

As ministers, let us use our stick horses first, for we get on no imaginary one. Every truth should have a text. Even the New Testament needs a text—namely, the Old Testament.

Diversions, Such as Can Not Be Taken In the Name of the Lord Jesus.

BY REV. W. SPILLMAN.

There is a considerable diversity of opinions among professing Christians as to what amusements, or diversions, are admissible, and what are not, when considered in the light of Divine revelation, and the necessarily resulting principles of Christian morals. To arrive at a correct and, consequently, safe conclusion, the question should be carefully considered according to sound logic, applied to Scripture exegesis; for the rational interpretation of the Scriptures, and practical illustrations of their teaching, can not lead to unsafe or unsatisfactory results.

That some pastimes, or diversions, are necessary to a healthy development of both mind and body will, perhaps, be conceded by all; but to pre-arrange precisely what they should be is the difficulty. The safest rule and, perhaps, the only safe rule, by which we should be guided is, that whatever has a debasing tendency—a tendency to arouse to activity this baser and more corrupt affections of the heart—should be carefully guarded against, together with whatever might give offense, or prove a stumbling-block to others. On the other hand, those amusements which awaken reflections, arouse the mind to activity, and at the same time give proper physical action, should be encouraged and supplied. And this must all be done in the exercise of a careful judgment after close study and observation on the part of parents and others to whom the training of children is committed. There is less difficulty, however, in the way of arriving at a correct conclusion in the application of discipline to the church members, who take such diversions as can not, in the estimation of the church, be used without detriment to true religion, and here we must take for our guide the plain teaching of the Holy Scriptures. St. Paul, in his first Epistle to the Corinthians, viii, 12, says, "When ye sin against the brethren, and wound their weak consciences, ye sin against Christ." Now, take this text alone, or together with the context, and we have this plain teaching as to our duty and obligations, as Christians, to the brethren, viz: One may indulge in practices that apparently to him are innocent and proper; but in the estimation of his brethren in the church they are wrong and against their consciences. What then? The brother being advised of the fact, and persisting in his course, offends against the weak conscience of the brethren; and by so doing sets their judgment and views at defiance, saying, "Why should my liberty be judged by another man's conscience?" He offends against Christ. His pastimes may be innocent to him; but his offense against Christ is this, that he sets at naught his brother's feelings, and this liberty of his becomes a stumbling-block to them that are weak. We must "avoid even the appearance of evil," of giving offense to the weakest brother, for a woe is pronounced against "him by whom the offense cometh." But says one, "If I can not get along with my brethren without yielding to their whims, I will quit this church and join some other body of Christians that are more tolerant of my diversions." Pause there, my brother. You do not evade, by change, the sin against Christ. You may carry your diversions with you into another communion, and it may be tolerated there; but the offense is committed against Christ, and every one of us must render an account to God of our words and acts.

The usual method of dealing with diversions, or amusements, is not, as a general rule, the best. They have generally been denounced as sinful, and when met with the response, "Why are they wrong? why is this amusement a sin, and that not so?" Such diversions which can not be taken in the name of Jesus Christ can not be successfully met or counteracted by the broad assertion that they are sinful. To be successful in combating the diversions and amusements that many church members indulge in, we must resort to the apostolic mode of dealing with them—that is, when any member of the church indulges in such diversions as can not be used in the name of the Lord Jesus, let him or them who feel that the cause of Christ suffers reproach thereby, admonish him of the error, and show him from Scripture teaching that "when ye sin against the brethren, and wound their weak consciences, ye sin against Christ."

The Scriptures do not tell us in explicit terms what diversions may be used, and what may not; but this much we are plainly told, that whatever is of doubtful morality should not be

indulged. "For whatever is not of faith is sin;" again, "He that doubteth is condemned." Here, then, is a plain directory—a touch-stone of propriety. If we are disposed to any diversion that involves a doubt of its moral quality, either as to its sinfulness as to itself, or as to its had effect upon our brethren, we are bound by the teaching of the Scripture to abstain from the indulgence, or we incur the guilt that condemns the doubting soul. "All things," says St. Paul, "are lawful for me; but all things are not expedient." I may eat all kinds of food; but all are not expedient. It would not be becoming in me to eat flesh offered to idols, because by this I would offend and grieve many weak minds, and thereby sin against Christ. This is the spirit of the gospel, "Peace on earth and good will to man;" and it is the spirit that should characterize all the professed followers of Christ in their conduct towards each other. Let every church member who loves the Lord Jesus Christ and his brethren avoid even the appearance of evil.

The Abuse of Liquor.

BY MRS. L. CHARY SADDLER.

"Ho, all ye that thirst!" Listen to the voice of the "liquor men;" for they have formed "an association," and they, in their deep solicitude for the welfare of their brothers in black and white, have spoken and have, in their mighty and disinterested wisdom, declared that they do not believe that liquor should be abused. A man may get drunk and abuse his wife and stick pins in his children's ears for amusement; but when it comes to abusing liquor, that is more than these same "liquor men" can stand. Homer must "nod" when it comes to that. "No pent-up Ulica" can hold them in any longer, and, lo! the voice of the liquor man is heard and Bacchus has summoned his court, and he means business, too. This bacchanalian court has met and resolved, and drafted their resolutions and they "strongly condemn intemperance." This is refreshing to his Satanic Majesty, no doubt, as even he is fond of playing the role of Iago, and yet, when it furthers his own ends, can rebuke sin. But this court has not only met, formed and resolved; but it has essayed to give advice to its weaker opponents, and though still with a painful effort to be witty, says, "Prohibition don't prohibit;" yet tells the prohibitionists that "their efforts should be directed to eliminating the evils existing and resulting from the abuse of liquor."

This is generosity gone mad. But there is method in their madness—yes, a plenty of it. They very methodically came to the conclusion that the prohibitionists were too solid, and they would very kindly help to liquidate this solidity; hence this brotherly advice gratis. What a pity it is that the prohibitionists have thus far been working in the dark. All they needed was this luminous fact to enlighten them as to their further efforts in behalf of their fellow-men. "Facts, Grad-grind, facts." There is nothing like facts. Net even figures can compare with facts. Now that this fact promulgated by the "liquor men" for the especial benefit of the prohibition movement has gleamed athwart their pathway like an electric light, all the prohibitionists have to do is to "eliminate the evils" which result from the "abuse of liquor." Use liquor, drink liquor, but be sure and "eliminate the evils." Even Christians can come in here and square up on the eggnog question. They can use liquor at the Christmas-tide if they put a sufficient quantity of eggs in it to "eliminate the evil." They may then feed it to their babies with an iron spoon if the "evil" is only "eliminated." It is the "evil" with a "d" before it that results disastrously to those who use it. Just "eliminate" that, and you are on the right side of the liquor question. This fact is so very simple that it is quite astonishing that no one ever found it out before.

Not only the prohibitionists are indebted to the Liquor Men's Association; but every member of society and every member of the church that propose to use liquor in their houses during the coming holidays can do so with a clear conscience, just so they do not "abuse liquor" and are particularly sure in their "efforts" to "eliminate the evils" in it before they give it in foaming goblets to their sons and daughters to drink. There is no more harm in a glass of liquor than there is in a glass of water if you only "eliminate" the "evil." If liquor dealers, who know, say that, it must be true. Even they admit that the "evil" is in it, and tell us to "direct" our efforts to "eliminate" this "existing evil." Now, if these same "liquor men" who "strongly condemn intemperance" will be kind enough to tell the prohibitionists, the Woman's Christian Temperance Union and the balance of the world how to use liquor without "abusing it," and how to "eliminate existing evils" resulting from its use in any other way but by prohibition, then will the world be indebted to the Liquor Men's Association.

The duty is intended to be the over-riding of the human intellect, as well as the everlasting object of the human heart, the everlasting portion of all holy and happy minds, who are destined to spend a blissful but ever active eternity in the contemplation of his glory.—Robert Hall, D. D.

Letter from Fayette, Miss.

MR. EDITOR: Allow congratulations to the "new administration" from an appreciative, eager, diligent reader of the ADVOCATE. We learned to love it much while Bishop Parker held the editorial reins, more while Bishop Galloway graced the tripod, and most while Dr. Carter wielded the editorial pen. Your honored predecessor reminds one of a lagoon unto a fountain from whence emanated waters, pure and refreshing, and his successor unto a barrel of bouay, with "good" oozing out all around. Thank you, Doctor, for your leaders' opinions, "Faithful in a Very Little" and "The Napkin Policy." Such words of wisdom, so practical and timely, are educating and graduating to an eminent degree.

The ADVOCATE has won rank among the indispensable in our household. We find the better way is to cease reading it and go to studying it. As a grand influential organ, accomplishing vast good, its circulation should be multiplied a hundredfold. Foremost and central, it may, can and must go into every Methodist home, and when once introduced its acquaintance will ever be appreciated, ripening into fruit. A faithful presentation from every pulpit in behalf of the ADVOCATE would surprise our pastors and keep the publishers, with gladdened hearts, diligently registering subscribers' names. Pastoral visitation coupled with that of the ADVOCATE will be doubly blessed. In it he has an able assistant, constant and faithful in its teachings, and shedding light and reviving into stern action all the departments of the blessed work in which he is engaged. Then we stewards, trustees, every church official needs it—every member needs it.

We have other agents for other things who, if they manifested a like degree of indifference in their work as do some of our pastors for their papers, would quickly and speedily be recalled. But when the least opportunity is given the ADVOCATE will do its own talking, and that in a telling way, and in a way that it will be heard to. Therefore let it come. Its visits are hailed with pleasure, pure and peculiar. Let every preacher remember that when he talks to the point for fifteen minutes for our paper it talks twelve months for him and helps him "mightily."

My heart was thrilled and chilled on reading the sad announcement of the death of Rev. M. Anding Boll, of the Mississippi Conference. A class-fellow and esteemed brother has fallen. Young, hopeful and happily consecrated to life's greatest mission, at once he has ceased to work and live. The "fields are already white unto the harvest," and the workmen are waiting by the way.

Our pastor beloved, Rev. J. Perry Drake, is closing up felicitously his fourth year's work on his charge. Soon, according to the laws that he, we must bid him good-bye, however reluctant, and let him take charge of another flock. Whoever he may go the benedictions of this people whom he has served so faithfully, leading them into life's highway, will go with him. May the Master whom he hath as delighted to honor, about whose business he has gone so careful and prayerful, and for the purity of whose bride he has ever been jealous, bless him with unmeasured blessings! Pastor Drake's work here will abide. A more consecrated, devoted Christian minister we seldom met, and great will be the sorrow when the hour of parting comes and we will no more hear the counsels of the living God eloquently declared by this holy man. Bro. Drake is a class-meeting preacher, and works and exerts to revive its ancient power and glory. He not only talks about them, but attends them and talks in them. Rich blessings upon him and his!

CHAS. W. SCOTT.

Strange Phenomenon.

MR. EDITOR: As this is a day of storms, I beg you give me space to report the most satisfactory and remarkable storm I have ever known. On the evening of November 1, at seven o'clock, there assembled in the Methodist Church, in Crystal Springs, a company of sixteen men (including the presiding elder) met for the purpose of holding a Quarterly Conference. Did you ever see such a statement, even in "Post Oak Circuit?" Just think of it—every steward on hand and the Board ready with a full report! Trustees, Sunday-school superintendents and local preachers all present, and with reports in writing—all in full. Pastor reported everything harmonious, increase on every line and Conference collections all in hand or in sight.

I do confess that after a pastorate of twelve years in seven different churches this is the most marvelous sight I ever saw in a church. Why, sir, such a scene and such reports came near displacing the offer of all his gravity; as much so that he suggested this report that others might be induced to do likewise. By way of parenthesis I would state the elder is much encouraged. So far the fourth Quarterly Conferences have not been of the "hide-and-tallow" sort on this Brookhaven district. If Bro. S. had defined what he meant by a "rare view" in the line of presiding eldership, I might be able to classify our faithful brother.

Last year's readers might think me glorying in my own work in the above report, let me say that I am in duty bound, on the principle of "honor to

whom honor is due," to give all the praise to the brethren who constitute the Quarterly Conference for such a good report. For faithfulness to duty and interest in the affairs of the church these are most excellent indeed. Nor can we close without giving all honor to our elect ladies for their showing before this body. A Woman's Missionary Society in successful working order, a Juvenile Missionary Society, active in its interests, and a Paragon Aid Society which reported a most successful year in making the pastor's home more comfortable and attractive. All this, Mr. Editor, without any apparent strain or friction.

Now, Mr. Editor, we have said nothing in reporting this storm of kitchen, pantry or wardrobe. They have received due attention since the first of January last. And I insist until the above report can be equalled, at least, that all other breezes, cyclones and storms give place.

Yours fraternally,
T. N. HOLLOMAN,
CRYSTAL SPRINGS, MISS., Nov. 5, 1886.

Archangels.

MR. EDITOR: In reading I often meet with the term "archangels" in its plural form. I find it in religious periodicals and books and church rituals, and sometimes hear our preachers expatiate largely on the prospect of meeting hosts of archangels in heaven. Indeed, the word in its plural form is everybody's mouth, and yet it is nowhere found in that form in the Bible. The Bible only mentions one archangel. He is mentioned five times under the name of Michael—which signifies, "He who is like God"—and once simply as "the archangel." Where the idea ever originated that there is a plurality of archangels I do not know. Of course, it does not come from the Bible, as the opposite is there taught. So far as our church is concerned, I suppose it was thoughtlessly copied from the ritual of our old English Church; but as we have no authority from the Bible for a plurality of archangels, this error ought to be corrected. In administering the Lord's Supper I have long felt opposed to saying, "Therefore with angels and archangels," etc. Of late I feel compelled, in view of the Bible doctrine, to leave out the term "archangels." There are no archangels. We know of but one. That there are several orders of angels in heaven I have no doubt; some say as high as seven; but where they got the exact number from I do not know. In Revelation iv, v and vi, we find near the throne of God twenty-four elders; four living creatures full of eyes before and behind, and an innumerable company of angels all engaged in ascriptions of praise to him who sitteth on the throne, and to the Lamb. I would respectfully suggest to our brethren in the ministry that they suspend all their glowing descriptions of a host of such angels in heaven until they know of their real existence. I have read the Bible through forty-odd times, in addition to a great deal of miscellaneous reading, and I have never found but one solitary archangel. I know there are "principalities and powers in heaven and earth," both in the church militant and church triumphant; but they are not called archangels. Let everyone examine this matter for himself.

J. O. JONES.

From the Work.

CASEYVILLE, MISS.

MR. EDITOR: The writer has traveled the Scotland circuit, Mississippi Conference, this year. There are five appointments on the work, and during August, September and October we held five protracted meetings, each of which was pronounced an excellent meeting. Ninety-three persons were added to the church, and seventy at least professed conversion; twenty-eight adults and fifty-four children baptized; Christians were much refreshed, and sinners awakened and soundly converted. Chronic feuds were swept away and peace restored. Many new family altars were erected, and those forsaken restored, and new classes and prayer meetings follow, and they are lively. The Lord took his own work in hand and did it well. Glory be to God! John Bowen, local preacher, gave valuable service in all these meetings. Bro. Benton, of Bayou Pierre circuit, helped in two meetings; Bro. E. F. Mullins helped in two; Robert Havers, local preacher, helped in one meeting. Our presiding elder, Rev. J. M. Weems, was with us in two meetings and preached several telling sermons. Bishop C. B. Galloway was with us two days and delivered the people by two eloquent and stirring sermons. We have some valuable workers among our laymen on Scotland circuit, such as stand by the pastor, and sing and pray and talk with power. I mention B. Godbold, Thomas Godbold, Ben Garrett. We expect to collect all assessments.

Yours,
WM. D. JONES.

M'COMB CITY.

MR. EDITOR: We have just closed here an interesting meeting, which lasted four weeks and resulted in much good to the place, and thirty conversions to our church. To the following ministerial brethren were indebted for valuable services rendered during this meeting: B. F. Laws, D. A. Givens, E. Tarver, C. C. Gibson, A. Havers, E. R. Strickland, J. M. Weems.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. B. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. DENNETT.

THURSDAY, NOVEMBER 18, 1886.

Briefs.

At their General Convention, in Ohio, the Universalists decided to enter upon foreign missionary work. Why should they do religious work of any kind?

There are changes in educational life in Germany, which indicate a healthful progress in the religious life of that people and give a most hopeful outlook into the future, and lead faithful men to believe that the "day of wild radicalism in religious discussion is departing." In 1882 there were 1,391 men studying theology in the German Universities. In 1883 there were 1,690. In 1884 there were 1,926. In 1885 there were 2,222. This year there are 2,557. This is hopeful progress, and it is as gratifying as it is hopeful.

A good movement has been started which, it is hoped, will grow until the purpose of it is reached. We refer to the movement against Sunday funerals. In Pittsburgh the clergy have declared against the custom, even the Roman Catholics favoring the movement. The Funeral Directors and Carriage Drivers Associations have taken action against these funerals. In all cities we believe this is a much-needed reform. These funerals frequently interfere with the church services, and there are but few instances where they could not be postponed.

A project has been started among the colleges North to cease the practice of conferring honorary degrees. One thousand of the alumni of Cornell University have signed a petition asking the trustees to grant no more honorary degrees, and President Jordan, of Indiana State University, says he will ask his trustees to discontinue the custom. We suppose that in our section one large class of persons will favor this project; these who have already received their degrees of honor. They are hardly majority enough to carry it, and the quickest way to do it would be to make a great number during the coming year.

The St. Louis Conference passed a resolution that in every pastoral charge during the month of November a sermon be preached on Christian Education, and a collection taken for the Conference schools. It might be well for other Conferences to follow this good example. It seems to us that something ought to be done in the matter of our church schools, and it may be that this is the thing to do first. If every pulpit in our church would speak out wisely on this important subject, there would no doubt be a great awakening. That is what our people need; a great awakening to the obligation to support their own schools.

An exchange says the United States government has prohibited the introduction of liquor among the people of Alaska for any purpose excepting sacramental uses. "Coming events cast their shadows before." Our children will see the day when its introduction into any part of this great land of ours will be effectually prohibited. We well remember the day when the abolitionist was hooted at from one end of the land to the other as being the biggest fanatic outside of the insane asylums, and yet he persisted until he carried his fanaticism to a complete victory. Let the temperance workers be as persistent, and they, too, will accomplish their purpose.

The following from the Methodist Advance shows what the condition of towns and cities and country would be if prohibition was in full force everywhere. How strange it is that people will not believe undeniable facts! The saloon is nothing but the murderer of every other legitimate business. It is a well-known fact that capital enough invested in a saloon to employ one hundred men in a factory. And yet business men can't see that this vampire is sucking the life out of all business. This is the way prohibition is working in North Carolina:

Liquor-saloons in North Carolina, where workmen wasted their money, are being converted into factories, where they can make money. The largest saloon in Raleigh is now a shoe manufactory, employing as many men as all the saloons in the city did; another has been turned into a furniture factory.

Bethel.

This is the place where God first revealed himself to Jacob. A fugitive from his father's house because of the wrath of his brother, he had come a weary, lonesome way. No doubt his mind was much disturbed as he journeyed along by the recollection of his own sins. Among those sins there stood up, above all the rest, the deception practiced upon his old, blind father, and the emotion caused by that recollection could not have been pleasant to the young man starting out in life to rear for himself a family and a name. How often that eldest of the old man must have come into Jacob's mind during this journey! A wheu at a certain place night overtook him, with what a penitent heart and tearful eye he took a stone for his pillow and laid down beneath the stars to find needed refreshment in sleep. His whole nature was in condition for the reception of the heavenly visitant. Penitence, deep and sincere, was the prevailing feeling of his soul, and as he looked upward into the "purple depths of the sky," he may well believe that an earnest invocation from the homesick boy reached the throne above. Before morning he had visions of God and the angels, which are vouchsafed to but few. His faith took hold of the vision as a reality and brought him to the consciousness of the fact that God had condescended to reveal himself to an outcast boy and make him promises of unparalleled richness. As a monument of God's visit to him, and as a sacrament of his own consecration to God, he reared his pillow into a pillar and sanctified it in the customary way, and called it "Bethel." That was Jacob's first meeting with God, and it affected not only his future, but all the future of all his posterity. He went on his way in the blessing of the Most High. Prosperity flowed in upon him. His family and his wealth and his fame increased as the years went by.

We are apt to suppose that Jacob could never forget Bethel. That long, lonesome evening, hunting a habitation to rest for the night without success; that wearying homesick passion that filled his heart; that almost despairing look and prayer to Heaven, and that magnificent vision of the ladder and the angels, and the interpretation he gave to these things; how could he forget all that? And yet our own experience teaches that he might become, at least, oblivious to the immense meaning of the whole transaction! What tender memories cluster about the place and how beautiful is the light that falls upon the time when we were at our Bethel, and yet often and often we have lived for days and, maybe, months and, maybe, years, without the revelation affecting either life or character. While it may be not well for the Christian to be always living in the past and always recurring to the time when God spoke peace to his soul, it certainly can not be well to entirely forget all about this, the most glorious time in any man's history. Nor would God have us forget it altogether. Jacob, with his great flocks and retinue, had been for years wandering about and doubting his heart was gradually settling itself upon his worldly condition and prospects, when suddenly God said to him: "Go up to Bethel and dwell there and make an altar unto God that appeared unto thee." God calls him to go over the whole scene—to review it and again to catch the spirit and meaning of its purpose in regard to himself. God said to him, "I am the God of Bethel," thus calling up again these holy and tender memories. So in these days of bustle and strife that are effacing from the mind the remembrances of our Bethels, God would no doubt have us in memory revisit the places where he met us and gave us peace. If our lives are in the least untrue; if our characters are not developing along the lines which that meeting with God revealed to us, then we need to study again, and more persistently and deeply, the purpose of our conversion. Let us go back to that blessed time and stand upon that holy ground and study the operations of the Holy Spirit upon our own natures in order that we may better understand God's purpose in our salvation. Of all the ignorance in the Christian world, this ignorance of the purpose of God in our own salvation is the most universal. It lies at the bottom of all our failure in individual life, and it is the chief reason for our failure in church work.

SPANE!—One of our preachers here in the city tells the editor that he was forcibly arrested by one of his stewards the other day, and thrust into a house and compelled to doff his old clothes and don a new suit. The shame is in the fact that that sort of a steward is like Campbell's "angels' visits."

Church Extension.

BY W. T. J. SULLIVAN, D. D.

Church extension in its broadest sense seems to embrace the whole of Christian work. For "the kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." And, therefore, the leaven of grace which works in the souls of men—the vital force of personal spiritual life working from within outwards, assimilating the external mass—is an ordained function for extending the kingdom of Heaven to all habitations and races of mankind. The Christian religion is not a theory to be worked out tentatively—a speculation based on assumed data; it is a life, the truest, the highest, most real life, expressive of essential, vital co-operation between God, the Savior, and man, the saved. It is of vital moment to each Christian that he shall nourish and develop this spiritual life in himself. In doing so he both secures his own salvation and contributes to that of others. The regenerated soul possesses and exerts energies which of their own nature impress other souls with a sense of these spiritual realities. For our Savior says: "Let your light so shine before men, that they may see your good works and glorify your Father, who is in heaven." Surely this light is subjective in the soul and manifests itself in the Christian's daily life before the eyes of men. This wonderful power of personal influence, flowing mysteriously, but legitimately from every living soul, is claimed by our Lord for his services and is laid under special contribution in the blessed work of saving others. The shining light, the illumination of men's minds by letting them see through the already enlightened, that is worth more than eloquent description or formal argument. Turn the telescope to the open heavens and let the inquirer see the stars in splendid clusters and radiant light; then will he know for himself that they are there, whether he knows their nature, the theory and modes of their motion or not. The convincing, persuasive power of personal spiritual life must never be overlooked in estimating the forces which are of prime need in evangelizing the world. All safe and sound church extension must move along this line and be nurtured from this source.

But scarcely is the individual spiritual life of more importance than the associated. Not merely is the aggregation of Christians that is needed, but the organized combination; so that there shall come to be, as there will be, a community life as the outgrowth of combined individual lives. There must be a coming together under organized forms for work and for worship, for building each other up in the holy faith, for the devising and development of plane and the exertion of energies to will and to do. A place for assembly is essential. The most fitting place is a house—a house built for the purpose. The house should in some proper way express the religious thought of the people who assemble in it, and show their conceptions of its majesty and holiness of God; its form should suggest its use, and call the mind to reflection upon holy things. Such a house can not be appropriated to secular uses; it must be dedicated to the special services of God. A house, then, must come into the work of church extension, in which the collected Christian life shall be nurtured and developed and its force concentrated in the work of salvation. The technical meaning, then, of our church extension is, the building and repair of houses in which to conduct the worship of God and to instruct the people in righteousness and true holiness. Material building for spiritual edification.

The house of God is the gate of heaven, not only as a passage into light and glory, but to let the light and glory down into our souls on earth. O, how these earthly temples have sung with the high praises of God all the way along the generations of men and have been made glorious by the manifestations of Divine will and love! The stones and beams have cried out in symbolic tongues, and served as historic memorials proclaiming the habitation of the living God with dying men. See the light of God, hear his sound, feel his unmatched power and glory and love, coming still from the holy temple on Moriah. The profane mosque has taken the place of the great stones, and cedar beams, the veil, the altar; but these still tell their sublime story in the Divine history of the sacred place. That history's living threads of gold are woven into all that God has ever revealed or done for the salvation of man. The heart of Jerusalem was her glorious temple; the glory of the temple was the Shekinah. "Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For here are set thrones of judgment, the thronings of the house of David." When the Lord's people became so situated that the temple was within reach of only a few, then arose the synagogue, a house for worship and instruction. Christ walked upon the pavement of that temple and drew the living meaning of its history into his own life and work; he sat in the synagogue expounding the word of God to his worshiping people, and so ratified the dedication of the house to his holy services. The temple served its time and use as a place for the people to come to Christ. Christ fulfilled all types and prophecies and made of himself our sufficient sacrifice for the sins of the whole world in the temple of his own body. Now, we want houses in which to celebrate that offering made once for all, and to point men to its sufficiency and reality. Every such house is an open proclamation to every passer-by and to every entering listener of the authority and teachings of the divine Master in whose name it is built.

It costs but little reflection to see of how great importance is a house for Christian worship and communion, the exposition of Christian doctrine and for prosecuting the culture and work of Christian society. Such a house stands for something; and ought to be built to stand. It is properly held under law for the uses designated, and hence can be commanded by its owners for the work of propagating the gospel. This is a point of very great value. It localizes and defines right of worship and of work. Here the rightful preacher has his throne and rules his realm for the glory of the Master in saving souls. It is a titanic amount which a complement of Christian forces can be turned for manifold good. It is a common altar on which the associated life of God's people can be constantly laid in his service, and where he will manifest himself to them. In its use it is a minister of power to the highest civilization, to the purest social life and the soundest political wisdom of a people. The fortunes and misfortunes of communities change with the prevalence or absence of the doctrines taught in the house of God. If, then, it is the duty of those who have the inestimable benefits and privileges of the gospel—who are themselves the heaven—to give it to those who have it not, to leave the whole lump, the natural and inevitable conclusion is that, along with the men who are sent to preach the gospel in destitute places, all possible provision should be made for a place of prayer in, where the people may of right come together to be instructed in Divine truth as in the path of Christian life.

If Southern Methodism is to do anything but hew wood and draw water for others in ministering the gospel among the new settlements of our Western States and Territories, she must build as well as preach. Our General Conference did not too soon inaugurate the Church Extension Board; nor has that Board pressed its work with too earnest vigor. But such a Board means an organ through which the people can effectually accomplish the object of combined and efficient effort. It is the glory and the mission of Methodism—"Christianity in earnest"—to search out the needy and minister to them the gospel of a true salvation. In this ministry she has in this country kept pace with the streams of immigration, and filled mountain and valley with beacon lights of salvation. To the west of us are States and Territories covering broad spaces meagerly supplied with the gospel. The Church, South, has her imperative call to go and occupy there, to build and save there. The men are there in numbers beyond means to do their work. Along the outposts many are struggling against tremendous odds to fix a local habitation and shelter for their great mission to souls. Others are ready to go, if the means were at hand to send them. The people newly settling in these Western regions suffer the vicissitudes of poverty, sickness and other misfortunes incident to new countries. Multitudes of them go poor from the old home in hope of finding better fortune in the new. In the new they need at once the under-shepherd to care for their souls and to bring the power of the gospel to bear upon the structure and growth of that new society. What shall be the type and character of the Western States? Shall the gospel of our Lord Jesus Christ have its full force and recognition there? The Methodist people of the South must be in part responsible for the answer. This matter of helping to build churches in destitute and poor regions through the agency of our Church Extension

Board must enter into our part of this answer. To help the needy is fulfilling the demands of that neighborly which our Lord enjoined. To give the people a house in which to worship is next to giving them the word of God for instruction. Church extension! What is it but helping God to answer the prayer we pray—Thy kingdom come.

(This article would have appeared last week but for the fact that it came too late. It is just as good for this week.—Ed.)

Hymn Book Revision.

BY G. C. ANDREWS, D. D.

I have seen no piece in the "Advocate" for many a day which so tested my attention as the call for help on behalf of the revisers of the hymn book. The delicacy and difficulty of this task must be apparent to all. Who does not realize how damaging would be the unacceptable performance of this work? What heart can be oblivious of the clamor of sacred melodies or careless of the veneration of a hymn-singing people for the songs of their church?

It is to me that public sentiment exists for a change in the hymn book. Much has been said and written about it. In some localities other hymn books are said to have supplanted the standard even in Sabbath worship. The General Conference, in its assembled wisdom, recognized the demand and yielded to it by prescribing a plan and by ordering a new edition. It seems also that about so many safeguards have been thrown around the plan as is possible. Committees from the different sections of the church have been appointed to perform the work with the same completeness and precision as if their recreation was to be final. Then, the several committees are to meet, forming our General Committee, which shall have the revision of the whole. Finally, the plans of the sectional committees, revised and consolidated, shall be submitted to the Bishops for final consideration and decision. It would seem indeed almost impossible that a hymn of improper sentiment or melody should escape the notice of so many judges and be admitted into the collection; and it would seem also that so many men of varied research and extended knowledge would certainly find out every hymn sufficiently meritorious to appear. Yet a lover of the hymns of our fathers and a venerator of things made sacred by long use may well be pardoned the solicitude lest some favorite should be excluded or mutilated, lest some sacred precinct of memory be ruthlessly invaded.

The restriction made by the General Conference upon the task of the committee on the hymn book, and the hampering of them by mutual prescription to select just so many hymns and no more, each hymn to contain so many verses, not one more, suggests a procrustean bed from which the very genius of poetry revolts. Is the number of meritorious hymns in all the realm of hymnology to be determined by the cast-iron instruction of a body delegated—not to make hymns, but to enact laws? Is it true that every hymn can have its capacity for inspiring melody and reverence compressed into a prescribed number of verses, whether that number be four or eight? Does not such minute prescription suggest processes so mechanical as threaten to deaden the very soul of sentiment and mar the melody of music? Capture the muse and bid her make verses by right rule, to exhaust her sentiment, to condense her melody in just so many feet, and she would either protest against such a pent-up sphere by indignant silence, or she would sadly betray by limping rhythm and crippled sentiment the shackles which impeded her inspiring flight.

I like all the sentiments expressed by the writer of the article in the "Advocate" except the following, viz.: "Yet it (the hymn book) contains a number of admirable didactic poems which, though of high doctrinal or other merit, are not only not sung, but are unusable. They neither inspire nor help a tune." I wish that the number and page of the hymns referred to had been given. If there is a single hymn in all the book which is unusable, I do not know it. All have been set to music in several collections now in use, and there is a variety of tunes set to each kind of meter. I verily believe that the slugging difficulty would be most happily adjusted if we would add some of the best modern hymns to our collection, and then let the old ones stand just as they are, provided the church would consent to do just as the writer in the "Advocate" recommends, viz.: "Study the hymn book, search it as for hidden treasure, and set about learning the many choice hymns which have been unused." Let us study some noble and even difficult tunes by the

best masters." That is what we want. We have an incomparable hymn book. We do not need much change, but simply need to learn the use of the book we have. Why, many of the hymns now regarded as unusable are the exact meters of some of the popular songs of the day. Ordinary slugs would be delighted to find that the grand words of Wesley and Olivers and Watts can be sung to the same tune with their favorite gospel song. We have need only to adapt popular airs to the words in our hymn book. Then while the melody will be pleasing to us, the noble sentiments will educate and refine us.

Let the church help the committee. May the inspiration of the Holy Spirit rest upon the head and heart of each member! May Divine assistance be given to this episcopal college in the final decision! And let all Methodist peoples say, Amen!

Guard the Door of Your Conference.

BY C. W. CARTER, D. D.

It is assumed by many that God will qualify every man whom he calls to preach. The term "qualify" is made to include both literary and theological training; hence the average Quarterly Conference will license any man to preach who professes to be called to the work of the ministry. The examination is generally a mere matter of form. In many instances the Conference would be willing to grant the license without the examination. Indeed, most of the members of the Quarterly Conference, from which the great body of our preachers come do not know whether an examination is good, bad or indifferent; and, at the last, they are governed more by their feelings than by judgment. This is true when it comes to recommending a man for admission on trial into the traveling connection. Many Quarterly Conferences will recommend a man to the Annual Conference, and at the same time enter a protest to his being "sent to our circuit." He is good enough to preach for other people; we want a better man.

The average Annual Conference will admit almost any man who has been recommended, even when its own Examining Committee, says, "Barely passable," with the emphasis on "barely." The average presiding elder feels himself called upon to farther the case, and get the young man in at all hazards because the candidate is from his district. So all things work together to get every young man into the Conference who applies for admission.

It is not popular to stand at the door of the Conference and scrutinize every case closely, and yet it ought to be done by somebody—it ought to be done by every member of the Annual Conference who loves God and is interested in the prosperity of the church. An incompetent and inefficient man in the ministry is a great hurt to the church and a burden to every worthy minister. The preachers owe it to the church and to themselves to pick out the best from among those who apply. It may be taken for granted that God has not called any man to this work who will not apply himself to get ready for it. The right thing and the real merciful thing is to stand firm at the door and admit no man who has not proved himself worthy of a place in the ministry. This is the best for the man, for the ministry, for the church and for the world. It is an act of real Christian kindness. An easy-going Examining Committee and a slipshod examination is a misfortune, if not a curse. The time has come when we ought to magnify the importance of thorough preparation for this great work by rigid examinations and conscientious graded reports. This will stimulate young men to study, and it will keep drones and dead-weights out of the ministry. The common report, "We pass him," or, "Barely passable," is certainly inadequate enough to get almost any man in. Why not make a definite report, a graded report, and admit no one below a grade of six in a standard of ten? This would help to fix in the minds of young men the importance of close study and thorough preparation in the course prescribed. It would tend to elevate the standard of the ministry, and our people would go up along with their pastors.

"Religion made easy" is not a blessing to the people, nor is the ministry made easy a blessing to the preachers. Many of our young men do not know how to study when they begin to preach; but they can learn how in four years if they will. Every indolence to study ought to be brought to bear upon them while they are young. Study will then come to be the habit of the life. They will grow and increase in power as long as they live. Those who do not study begin to dwindle from the start, and they are worn sick before they reach the meridian

MISCELLANEOUS.

Guard Your Little Ones.

Croup is the result of a cold, attacks suddenly, is always dangerous, and should receive prompt treatment. It is an inflammation of the windpipe, which contracts, making breathing difficult and painful. Ayer's Cherry Pectoral has saved the lives of many children afflicted with this disease. "My children have taken Ayer's Cherry Pectoral for Croup. It gives immediate relief, which is invariably followed by cure. I feel as if I could not do without it, especially in winter, when attacks of this dangerous disease are frequent."—Mrs. J. Gregg, 150 First st., Lowell, Mass.

Be Prepared for an Emergency.

Ayer's Cherry Pectoral has been the means of saving my life, and also that of my little son. As he is troubled with croup, I dare not be without the remedy constantly in the house.—Mrs. Charles B. Landon, Guilford, Conn.

My children are all liable to Croup. Having lost my first little daughter by this disease, I was in constant fear until I found, to my great relief, that Ayer's Cherry Pectoral would cure it.—Anna Wade Wentworth, Northampton, Mass.

I have always found Ayer's Cherry Pectoral a perfect cure for Croup. I have known it to relieve the worst cases, in a very short time, and advise all families to keep it on hand for use in sudden emergencies, for Croup, Croup, etc.—S. H. Lathrop, 31 D. St., Vernon, Va.

Colds, Croup,

For children afflicted with Colds, Coughs, Sore Throat, or Croup, I do not know of any remedy which will give more speedy and effective relief than Ayer's Cherry Pectoral. I have found it also invaluable in cases of Whooping Cough.—Ann Lovejoy, 1251 Washington street, Boston, Mass.

My little grandson has been, for the last three years, subject to violent attacks of Croup. At times, we have despaired of his life. For the last two months, whenever symptoms of Croup have appeared, we have given Ayer's Cherry Pectoral, and it has acted like a charm, affording almost immediate relief.—Enoch Edmunds, Cape Island, N. J.

I have used Ayer's Cherry Pectoral as a medicine for myself and children, with unfailing effect. It has rendered such excellent service in my family, that I intend to have it always at hand. It is the most effective remedy for Colds and Coughs I have ever tried, either for myself or my family.—Chas. V. Christensen, 143 Front st., New York City, N. Y.

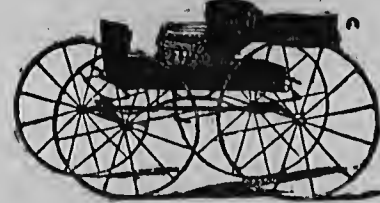
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Our Young People.

AUTUMN FASHIONS.

BY EDITH M. THOMAS.

The Maple owned that she was tired of always wearing green. She knew that she had grown, of late, too shabby to be seen in it.

The Oak and Beech and Chestnut then deplored their shabbiness. And all, except the Hemlock and, were wild to change their dress.

"For fashion-plate we'll take the flowers," the rustling Maple said, "And like the Tulip I'll be clothed in splendid gold and red!"

"The cheerful Sunflower suits me best," the light-colored Beech replied; "The Marigold my clothes shall be!"—the Chestnut spoke with pride.

The sturdy Oak took time to think—"I hate such glaring hues; The Gillyflower, so dark and rich, I for my model choose."

So every tree in all the grove, except the Hemlock and, According to its wish ere long in brilliant dress was clad.

And here they stand through all the soft and bright November days; They wish to be like flowers—indeed, they look like huge bouquets!

—Wide Awake.

MR. EDITOR: As I have not written to the ADVOCATE in some time, I will try to write a few lines concerning the Palmer Camp Meeting. It was a very good meeting. There were thirty-five who joined the church, and about as many conversions. There were eight preachers, among whom were Bro. B. S. Rayner, Bro. Ellis, C. Gillespie, A. P. Cox, V. V. Boon, and other local preachers. We boys and girls wish to return our heartfelt thanks to Bro. Boon for the sermon he delivered to us, Monday, at three o'clock P. M., also to the other ministers that were present.

We enjoyed listening to the sermon very much. There were sixteen little children that joined the church. May God bless and comfort them all the days of their lives, and may they grow up to be useful men and women in the service of our God! We will never forget Bro. Boon as long as we live. Hoping to see this in print soon, I remain,

SARDEN R. WALKER.

Hx-No. Mississippi.

Washington City.

This is a long article, but it will interest the "little cousins," if they will read it carefully.

How many of you have ever visited Washington City, the beautiful capital of the United States? It is a city of which any country might well be proud, with its magnificent public buildings, its beautiful parks, its wide streets, its tree-lined avenues, and its beautiful homes. There is no city on the continent that equals it for beauty, and many people who have traveled abroad say it is the handsomest city in the whole world.

How I would like to take all of my readers with me to see the public buildings of Washington, the Capitol, the Patent Office, the Treasury Building, the War Department, the Smithsonian Institution, the Agricultural Building, the National Postoffice, the Circumlocution Office, and various others that are full of interest.

It would take no more than a month to see all that is of interest in the Capitol alone. This building is admirably located upon Capitol Hill, and can be seen from almost all parts of the city. Its massive dome of dazzling whiteness seems almost to touch the blue sky. I have seen it lighted up at night when it looked as if it were a door opened into the starry heavens, as the light shone through its arches.

When I first lived in Washington to go into the rotunda—the great room under the dome. This room is ninety-six feet in diameter and ninety-six feet high. Climbing to the upper circular gallery, only a few feet below its roof, we have to go up three long, dark steps. I have been up many times, and the distance is so great that looking down at the people upon the floor the tallest men look like very small boys—the merest little lilliputians imaginable. The floor of the rotunda is of marble, laid in mosaics, and the walls are covered with grand paintings. There are eight very large pictures set into the panels in the walls, with massive gilt frames. Of these one is called "The Declaration of Independence." It is the picture of people who lived a hundred years ago. It was painted by Col. John Trumbull, one of the aids to our country in the Revolutionary War, and it is said that the portraits are like the men they are intended to represent. There are in this picture the faces and figures of forty-seven men, the authors and signers of that grand declaration of human freedom.

This picture is placed another which represents the "Surrender of Gen. Burgoyne," with his army of British soldiers. And then comes another historical picture, the "Surrender of the British Army commanded by Lord Cornwallis, at Yorktown, in Virginia." The picture contains the portraits of the principal officers of America, France and England who served in the great war of the Revolution. They are grave, but thoughtful faces. They look like men who are wonderfully in earnest about what they do. War is a solemn business. Don't you wonder that nations take that way to settle their difficulties? I expect you do, and yet you sometimes fight your little battles, don't you, when you get angry? But it is not always that men are angry that they go out to fight. They go sometimes in defense of what is right, and then we learn a noble sacrifice, and we look upon our dead soldiers as heroes and martyrs. When men fight, as the American soldiers did in the Revolutionary War, for the principles of human freedom, they are doing the noblest work that men can do for their country and for the race, and we should honor and love them and keep their memories holy.

But of these pictures in the rotunda of the Capitol, let me tell you about two or three more. Next to the one last mentioned is another of Trumbull's paintings, and is called the "Barrage of Gen. Washington at Annapolis." The picture shows the British fleet in the harbor of Annapolis, and the American fleet, under the command of Gen. Washington, ready to engage them. The picture is very fine, and it is said that the portraits are like the men they are intended to represent.

There are many other pictures in the rotunda of the Capitol, and it is a very interesting place to visit. It is a place where you can see the faces and figures of the great men of our country, and it is a place where you can learn the history of our country and of the world.

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The men in this picture have powdered wigs, and high stiff-collared coats, and knee-breeches, and long stockings and silver shoe-buckles. They look very strange to us, just as queer as we may look upon the pictures a hundred years from now. Time will change things in the future just as it has in the past, and there will be young folks a hundred years from now who will wonder at our quaint old-fashioned dress and ways, and wonder, too, if life was as beautiful to us as it is to them. But we will not feel sad over that thought, for I hope we shall be then where no one ever grows old; where we shall grow happier and wiser through the long heavenly years.

In the next picture, if you could look at it, you would see a grand old ship, with its sails spread and its deck crowded with men, women and little children. There are some beautiful faces among the women; some stern, tender, and faces among the men. Do you wonder what the picture represents? It is the "Embarcation of the Pilgrims from Leyden," and was painted by Chapman.

Would you like to go from home and country as they did, from all the dear places where you have played, from the homes where your father and mother have lived, from all that has made your life beautiful and glad, to some strange, unknown land across the sea? Do you wonder that they look as if they turn their faces to the shore which will soon fade away in the distance as the ship bears them away from it forever? Get your histories, boys and girls, and read the whole story of our Pilgrim Fathers before they came to this free land where they fought the great battles for freedom.

The next great picture in the rotunda is called the "Landing of Columbus," by Vanderlyn. Columbus, the discoverer of America! There is not a braver man in history than he, and in this picture how glad and proud he looks, as he stands with his flag on the shore of this new world. The next picture to be seen, if we were walking around the rotunda, would be the "Baptism of Pocahontas," as it is painted by Chapman. Pocahontas is represented as a beautiful Indian maiden, standing before a priest or bishop, who looks very devout as he sprinkles her with consecrated water. It is almost like going into some grand old cathedral to look at it. But in one thing the artist has forgotten himself. He has put ripples and waves into the long dark hair of Pocahontas, and you know that the hair of the Indian is straight and does not incline to curl.

Only one more picture and we shall have made the circuit of this great circular room. This picture is called the "Discovery of the Mississippi by DeSoto," painted by Powell. On it you will see again and read all about it. That wide, rolling river—the "Father of Waters," it is called. It is not strange that there should be a look of astonishment upon their faces, to think that they have found in that unexplored wilderness such a magnificent stream. The painter places them before you like living men, and you can fancy the long white robes flowing forward and dreary wastes to the banks of the mighty river. I think if I had been with them I should have shared their delight.

There is another picture that you would wish to study, were you to visit the rotunda of the Capitol, but to do so you would have to climb the long, winding stairway to the top of the dome. There are frequent landings all the way up, where one can stop and rest, and galleries, where one can go outside through the open doors and take a bird's-eye view of the city and the beautiful hills that are about it. So a person forgets how tall some the way is and how many steps there are to climb to the top. This picture is painted upon the canopy of the rotunda, and one has to tip his head back to look up and study it. It is called an allegorical picture, and is a picture which represents some truth—a picture in which our ideas, which we can not see, are represented by forms that we can see; as, for instance, there is a beautiful female figure which represents Agriculture, with the ripe sheaves of grain besides her; and there are the thirteen original States, represented by thirteen beautiful girls.

In the central group the most prominent figure is Washington, the Father of his Country, he is called, you know. You would recognize that grand face of his anywhere. The other figures beside him represent Liberty and Independence. There is a figure holding a torch, and hands the broken shackles of the slave, and mechanics, commerce, the sea, the arts and sciences all beautifully depicted and portrayed.

This painting cost the United States government about forty thousand dollars, and was painted by Brundage, an Italian.

On the top of this mighty dome of the Capitol is the Statue of Freedom. The height of the statue is twenty feet. It is a bronze cast, executed by Clark Mills, but designed by Crawford. It represents a woman in royal robes, whose hair is blown by the wind into the folds of her dress. Her right hand grasps the hilt of a sword, its point reaching to her feet; her left hand holds a wreath over a shield. The statue as you look at it from the ground, colossal as it is in size, looks like a small doll, so far above the earth is this statue that great dome.

There is much more of interest upon the walls of the rotunda of which I have not told you, among which are four bas-reliefs of historical subjects that are placed between the panels where the paintings are in the lower part of the dome, and some fine examples of sculpture. The heads of Columbus, Raleigh, La Salle and Calicut, encircled with laurel wreaths. All these fine productions of the chisel are from the hands of Canova and Dapelluso, of whom you must ask your parents or teachers to tell you. I hope all of you have learned to read this may some time be able to go to Washington and see these things for yourselves. It will make you anxious to know more of the history of our country, and of the scenes and the men that these fine walls are so valuable in sculpture and in painting. The artist and sculptor can tell a nation's history as well as the historian can write it, and I don't think we are so apt to forget the lessons we learn from these artists as we are the lessons which are written in words. But if you read all about the scenes and the men of which I have told you in connection with these paintings and bas-reliefs, you will have learned a lesson in history and art that will be full of interest. I hope you will do it.—Exchange.

Always abundant in the work of the Lord. He who waits to be appreciated by the world, loses precious time. Some of the best of man's work must wait for recognition until the resurrection of the just.—Our Church News.

Farm and Home.

How to Use Hot Water.—One of the simplest and most effective means of relieving pain, is by the use of hot water, externally and internally, according to the temperature varying according to the feelings of the patient. For bruises, sprains, and similar accidental hurts, it should be applied immediately, as hot as can be borne, by means of a cloth dipped in the water and laid on the wounded part, or by immersion, if convenient, and the treatment kept up until relief is obtained. If applied at once, the use of hot water will generally prevent nearly, if not entirely, the bruised flesh from turning black. For pains resulting from indigestion, and known as wind colic, etc., a cup of hot water taken in sips will often relieve at once. When that is unsuccessful, a large bowl filled with water, and into which the patient is placed, will generally be more generally used than it is. If used along with common sense, it might save many a doctor's bill, and many a course of drug treatment as well.

SALT AND LIME.—The following is recommended as an excellent composition for fertilizing purposes: Mix one bushel of salt with two bushels of dry lime, under cover, and allow the mixture to decompose gradually, thus forming an intimate chemical union of the two materials. For this purpose the mixture should lie at least six weeks before use, or still better, two or three months, the heap being turned over occasionally. This salt and lime mixture, when applied at the rate of twenty to thirty bushels per acre, forms an excellent top-dressing for crops. It acts powerfully on the vegetable matter of soils. Fifty bushels applied to a turnip field have produced as large a crop as twenty loads of barnyard manure. It is also very destructive to insects and grubs in the soil. Like ash, it attracts moisture from the air, and has been found useful against drought. Its decomposing power is remarkable, and it is for four bushels of it are mixed with a cord of sawn plank, the latter will soon be reduced to powder. Course manure is in a similar manner decomposed and made fine. Soor, wet mud thus treated and composted with barnyard manure constitutes a fertilizer almost as valuable as the unaltered manure of the barnyard.—Prairie Farmer.

The quality of the pork depends on the last month's feeding. Good farming enriches the land, while poor farming impoverishes it. The farmer, it must be remembered, is a seller, mainly, and not a buyer. Protect the hogs: they are breeders, eating many insects which are injurious to plants.

For killing insects, strong tar-water is as good to use in Europe, according to the Gardener's Monthly. Tansy is recommended for cabbage worms. P. see a quantity in a wood bucket, pour water over it and allow it to stand until water is bitter, then apply to the cabbage.

Pasturing the wheat stubble may be well enough in some cases, but the young clover runs a considerable risk of destruction by the eating and trampling of the stock.

The inconsistent wool grower wants all the cotton goods he can, because the first cost is a trifle less than that of woolens; and eats pork, because it is the fashion. Then he complains of the depression in the sheep industry, overlooking the fact that the conservative demand for any article always tends to the advancement of the price.

How to Clean Brass.—The government method prescribed for cleaning brass, and in use at all the United States arsenals, is claimed to be the best in the world. The plan is to make a mixture of one part common nitric acid and one-half part sulphuric acid. In a bottle, having inserted a plug of cotton, add a box of sawdust. The articles to be treated are dipped into the acid, then removed to the water, and finally rubbed with sawdust. This immediately changes them to a full bright color. If the brass has become greasy, it is first dipped in a strong solution of potash and soda in warm water; this cuts the grease, so that the acid has free power to act.

CLEANING BLACK SILK.—The silk must be perfectly washed and dried with a cloth, then laid out on a smooth board or table and well spread with hot water, thoroughly from seed. Then being stirred with a gentle motion. The silk is spread on the board intended to show, it is allowed to become partially dry, and then ironed on the wrong side. This removes the grease and restores the brilliancy of silk, without giving it either the shiny appearance or crackle and papery stuffiness obtained by beer or any other liquid.

A FINE GLASS.—In order to give a fine glass to shirt bosoms, it is recommended to take a white wax and mix it with a little oil of sweet almond and melt them together with a gentle heat. When the starch is prepared in the usual way, add a piece of the putty about the size of a pea, using more or less, according to the size of the waist. Another polishing preparation is made by pouring a little of the wax into a glass, and adding a little of the oil of sweet almond, and mixing the two together to a plait of starch.

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TIRED OUT!

At this season nearly every one feels to some extent tired. If you feel tired, it is not because you are tired, but because you are not getting enough of the tonic. It is not because you are tired, but because you are not getting enough of the tonic. It is not because you are tired, but because you are not getting enough of the tonic.

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Christian Advocate.

Marriages.

EAST-DELANEY.—In Natchez, Miss., Rejoice, Rev. J. V. Penn, Mr. W. A. East to Miss DeLaney, all of Natchez.

ANDERSON-McGILVERICK.—At the bride's residence, Natchez, Miss., September 29, 1886, by Rev. J. V. Penn, Mr. James I. Anderson in Miss McGilverick, all of Natchez.

CLAYTON-BRIOT.—At the residence of the bride's father, Capt. J. C. Anst, Vidalia, La., October 1, 1886, by Rev. J. V. Penn, Mr. John Clayton, of Concordia parish, in Miss Lulu Anst, formerly of Louisville, Ky. (Natchez Advocate please copy.)

MARTIN-FREDRICK.—At the residence of the bride's father, November 3, 1886, by Rev. S. J. Clayton, Mr. James S. Martin to Miss M. A. Fredrick, of Concordia parish, Natchez.

HICKS-BRAFFORD.—In the Methodist Church, Natchez, Miss., November 4, 1886, by Rev. W. B. Lewis, Rev. Joseph Q. Hicks and Miss Lizzie Brafford.

Obituaries.

As a rule, obituaries are published in the order in which they are received. If those you send do not appear as soon as you think they ought, you may know others are in before you.

MOSS.—Died, in the parsonage, at Natchez, Miss., on Sunday, October 18, 1886, **MARY ELENA**, wife of Rev. W. H. Moss, of the North Texas Conference, Methodist Episcopal Church, South. The deceased, who was the daughter of Edward Vines Miller and his wife, was born near Lexington, Va., in 1817. She was educated in Madison College, under the presidency of Rev. Joseph Echols. Her mother, who was a devoted Christian, taught her from early childhood the elementary principles of revealed truth. God loved her; we are glad to express and in which, by the grace of God, she died for every man; men are justified by faith in him. As her mind expanded, these elementary principles were amplified and enforced at home and in her college life. Such teaching is never without God's special blessing. Her heart did not long resist the truth and grace of Christ. At thirteen years of age she made a credible profession of her faith and united with the Methodist Episcopal Church, South. On December 30, 1835, she became the wife of her now deceased husband, who was then a member of the Georgia Conference, and a recently ordained minister. Subsequently, in 1841, Rev. Moss removed to Calhoun parish, La., he being then a supernumerary. Rev. Moss afterwards removed to Bossier parish, and, having received a license, served North Bossier circuit as a supply; in 1845 he was re-ordained in the Louisiana Conference, and remained in Bossier parish until the close of the war; in 1871 he was transferred to the East Texas Conference and stationed in the city of Marshall, having spent the intervening years in North Louisiana. In 1874 he was transferred to North Texas Conference, which has ever since been the field of his itinerant work. From this brief sketch it appears that, with only a brief exception on account of ill health, Bro. Moss has, since his marriage, been engaged in the active service of the itinerant for over eight years, during which period he has grown familiar with circuits, stations and districts. In aught beneath the skies leveler than a young woman, the product of Christian culture? She needs not the adventures of charms, the wealth and dexterity of the developer of fashion, such as Miss Mary Elea, at the bridal altar. Harmonizing in thought, sentiment and taste, two lives, like confluent streams, blended into one. We contemplate his devoted course from Georgia to Louisiana; still westward into Eastern Texas, out on the boundless prairie. There our father and his beloved wife united the love of their way till reaching the western life, the line of itinerant duty was leading, then easier again. In 1875, when Sister Moss was a mother—father, daughter, of a good, obedient to her own husband, for children at home and all his blessed. Sweet are the news of adversity only as we are led to look upon the "lives," which is truly the Omnipotent—the real. What a more real than the invisible power of attraction in the paternal world upon which depends the love of the soul? If anything is more real, it surely must be the constraining love of Christ which set the itinerant and his family round and found in the orbit of duty till finally the prevalent centripetal force draws each member to the throne of God.

—T. J. HAWKINS.

—Texas Christian Advocate.

JOHNSON.—We have been made to feel the heavy loss of the old, dear, and dearly loved one, in rapid succession. On October 3 the angel of death entered the door of our dear Bro. and Sister Johnson, and folded under his dark wings their precious little three-year-old boy, Buck Owen.

He had been well taught by his mother, the Nashville Christian Advocate being his first study, for it was from it his mother taught him his letters. He knew and talked much of the goodness of God. "O, how we loved him!" The little boy sobbed and cried, and the tears rolled down the cheeks of the old folks who wept the little angel away. This left the sorrowing father and mother but one other, a little boy, too, about ten months; and yesterday evening, October 8, we laid little Sala beside his brother, beneath the tall oak trees, in the cemetery at Fulton, Miss. These little boys had in the opinion that kind Christian physicians and friends could give, but the Lord wanted these tender buds planted where they would not be marred by the withering winds and biting frosts. My dear brother and sister, your words and sympathy are so sufficient to quiet your troubled heart, but unbounded confidence in him that does all things well is.

W. S. SHIPMAN, P. C.

CASSITY.—Miss GEORGIA VIRGINIA CASSITY, wife of Rev. J. B. Cassity, of Louisiana Conference, Methodist Episcopal Church, South, and daughter of Mr. and Mrs. Williamson, of DeSoto parish, died, at the parsonage, in Natchez, La., October 3, 1886. Sister Cassity was born in Calhoun parish, La., February 2, 1847; was married April 6, 1871; joined the Methodist Episcopal Church, South, same year; professed her faith in Christ, in 1872.

The early training and happy position which she occupied in the home of the parsonage in which she was providentially called to rest as the wife of an itinerant minister of the gospel. She subordinated all her temporal affairs to the calling of her husband, and endeavored to live up to the means of conservation

which her relations demanded. The greatest test of her Christian life and character was her calm resignation in a dying hour. A short while before her death she spoke to her husband of death with perfect resignation; spoke of special preparation; conversion of her eldest son; his taking up family prayer in the absence of his father. Her prayers had been answered, and it seemed that the joys of heaven had settled around the family altar for such a way as to fit and prepare her for the hour of death. "Now," said she, "I pray that I may depart without a struggle." This was granted. In the stillness of the night, just as the holy Sabbath set in, her soul gently withdrew, and the body fell asleep without a struggle. On Monday we preached her funeral at our Friendship Church to a large number of friends and relatives. She leaves six children—three boys, three girls, the youngest an infant. May Heaven protect and safely guide to the promise land these precious ones!

G. M. LIVERMAN.

PARKER IDA LORENA PARKER was born February 11, 1888, and fell asleep in "the arms of Jesus" at the home of her parents, in Hattiesburg, Miss., July 2, 1886.

The precious little darling lingered long enough to inscribe on the hearts of the sorrowing members of the family an image of beauty and loveliness which time can never efface. Little Ida has not only come to live with the angels, but also to be one of them. Why is it that thousands of the dear little ones, after only a few days of suffering, and those few days mingled with pleasure, transplanted in the paradise of the celestial realm, to forever bloom in increased beauty and happiness, while so many of us suffer out our threescore years and ten, and if, by reason of strength, they live four score years, yet is there strength, labor and sorrow? Blessed children; what a glorious inheritance is theirs through the merits of him who bought them, and for whom they live! Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. May God bless the parents, and all of the loved ones, in so live that they may be to the child which can not come to them!

—T. J. HAWKINS.

—Texas Christian Advocate.

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There are few statements which can be made within the truth without qualification but this is one of them. Every form of Malaria poisoning, from the mildest intermittent fever to the most obstinate and fatal "Sickles," can be cured immediately and safely by **STADIGER'S AURANTIUM**. A healthy tone and vigor is imparted to the system at the same time. Sold by Druggists.

—T. J. HAWKINS.

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Keeps among the best Practical Schools in the United States. It has the best Faculty and Equipment in the South. The new method of teaching Bookkeeping by actual practice at the beginning is adopted. Located in one of the most beautiful cities in the "Sunny South." Eleven students from England and five from Mississippi. Send for illustrated catalogue and specimen of penmanship.

H. H. HILL, Pres.,

Waco, Texas.

Collegiate Institute

—AT—

HATON HOUSE, LA.

3224 SEBASTIAN, BEGINNING OCTOBER 6, 1886.

This is a select Family Boarding school for BOYS limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of his pupils. The health record of the school is unrivaled.

P. F. particulars and circular apply to W. H. N. Mansfield, Principal, or J. B. Mansfield, A. M., Assistant.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition within reason. One hundred and seventy-five dollars; with music two hundred and thirty-five dollars. Tuition—half in advance, balance at the end of session; or in similar proportion. If the entire term for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

P. F. particulars and circular apply to the year with the allowed discount of fifteen per cent.

Member of the Louisiana Pantheon Association. In making application for the year, a club of four young ladies who wish to pay all in advance will receive twenty dollars each, or twenty dollars for \$75.00 a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same to \$50.00.

M. M. GRACE, Pres.,

E. J. Davis, Vice-Pres.

MISCELLANEOUS.

Alabama Coal and Coke Company,

54 Carondelet Street,

Representing in New Orleans the largest mining company in Alabama and offering the best grades of coal such as the famous **MONROE VALLEY**, the best general use coal of the State, the **MOBILE**, a bright lump coal good for grates or for steam; the celebrated **Pratts** and **Warrior** coals, best steam coals now used in the United States.

All of the above Coals fit to make heavy machinery, and are more heating than Pittsburgh coal. No odor arises from burning them.

We have unusual facilities for furnishing coal in Car. Load lots in points reached by any of the railroads existing in New Orleans, and can promptly load vessels at low rates here or at the points of Mobile and Pensacola.

A. C. DANNER, President. **H. E. ANDERSON, Secretary and Treasurer.**

W. C. SHEPARD, 49 Camp Street,

Crockery, China, Glassware and General House Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 Pieces \$10.00 American Porcelain Dinner Sets, 125 pieces \$12.00

Decorative Dinner Sets, from \$12.00 to \$25.00 Stone China Chamber Sets, square shape 2.00

Weekly Market Review.

(For Week Ending November 16, 1886.)

COTTON.

Low ordinary	64	—
Ordinary	64	—
Good ordinary	72	—
Low middling	84	—
Middling	84	—
Good middling	84	—
Fair	84	—
Medium	104	—
Galveston middling	8 9-16	—
Mobile middling	84	—
St. Louis middling	8 9-16	—

SUGAR.

Inferior	24	24
Common	24	24
Good common	34	34
Fair	34	34
Good fair	34	34
Fully fair	4	4
Prime	4 5-16	4
Strictly Prime	—	—
Choice	—	—
Seconds	84	44
Choice yellow	—	4 15-16
White	—	44
Choice whites	44	—
Stran. 3rd	5 11-16	—

MOLASSES.

Syrup—Open Kettle	25	30
Strictly Prime	38	40
Choice	42	43
Fancy	—	—

RICE.

Fancy	—	—
Choice	—	—
Prime	44	34
Good	34	34
Fair	34	34
Ordinary	34	34
Common	24	24
No. 2	24	24
Rough	2 25	3 10

FLOUR.

Minnesota bakers	4 50	5 00
Minnesota patents	4 35	4 50
Extra fancy	5 00	5 15
Winter wheat patents	5 00	5 15
Choice	—	3 60
Fancy	—	3 85
Extra fancy	4 10	4 15

CORN PRODUCTS.

Cream meal	—	2 25
Scorn meal	—	2 10
Grits	2 75	2 80
Hominy	3 25	—

GRAIN, ETC.

White	—	50
Yellow	40	—
Mixed	48	—
Oats	—	36
Western	—	50
Texas rust-proof	—	50
Hay	—	774
Choice	14 00	15 10
Prime	12 50	13 00

PROVISIONS.

Pork	—	104
Meats	—	10 00
Prime meat	9 50	10 00
Rumps	8 50	9 00
Bacon	—	94
Fancy breakfast	9	94
Shoulders	—	94
Sides, long clear	—	72
Sides, short rib	—	72
Hams	—	12
Sugar-cured	—	12

DRY SALT MEAT.

Shoulders	5 60	—
Sides, long clear	64	—
Sides, short rib	64	—

FISH.

Macaroni	—	11 50
Extra No. 1, in bbls.	6 25	—
Half bbl.	—	—
No. 1, in bbls.	—	—
Half bbl.	—	—
No. 2, in bbls.	—	—
Half bbl.	—	—

GROCERIES.

Coffee	—	134
Prime	—	13
Fair	—	13
Common	—	114
Butter	—	31
Western Creamery	30	31
Western Dairy	18	19
Country	10	12

LARD.

Choice	—	6
Tran	—	80
Choice	80	1 00
Fair	21	35

OILS.

Coal, cases	12	—
Coal, bbls	10	—
Cotton seed	10	36
Lard	55	60

VEGETABLES.

Cabbages	—	—
Western, per crate	—	—
Chicago, per 100	8 00	10 00
Louisiana, per crate	—	—

POTATOES.

Louisiana	—	—
Western	1 90	2 00

KROUT.

5 bbl.	5 00	5 50
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ONIONS.

Louisiana	—	—
Western	—	3 00

BAILING STUFFS.

Baggings	—	—
1 lb.	8	—
2 lb.	9	—
Baling twine	—	—
1 lb.	124	—

TIES.

Bundle	1 00	—
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SUNDRIES.

Poultry	—	—
Chickens, Western	3 25	3 50
Young	1 00	2 00
Chickens, South'n	2 50	3 00
Young	1 25	1 50
Turkeys, Southern	9 00	12 00
Eggs	—	—
Western	17	18
Southern	17	19
Wool	—	—
Lake	—	25
Louisiana	—	23
Burry	9	15
Hides	—	—
Green salted	—	73
Dry salted	—	102
Leaves	—	—
Oak, logs	—	—
Oak, barrels, 33 in.	75 00	—
Oak, clares, 41 in.	100 00	—
Oak, bogh's, 48 in.	120 00	—
Hoop poles	—	—
Hoghead, per 1000	88 60	—
Barrels	18 00	—
Half barrels	14 00	75
Fertilizers	—	—
Cotton seed, per ton	0 00	—
Meal	10 50	17 00
Pure ground bone	83 00	—
Muriatic acid	—	—
Sulphuric acid	—	—
Bone black	—	—

News Summary.

NOVEMBER 9.

Lord Mayor's day in London was celebrated with usual ceremonies. There was no disturbance from the riotous element as was anticipated. Lord Salisbury's speech on the occasion was such, the News says, as Gladstone might have made, and in regard to Bulgaria was plain enough to be understood at St. Petersburg. The Russian press characterizes the Emperor's address as eminently pacific, as it corresponds with Russian moderation. There is a report of an Anglo-Austrian agreement to regard Russian occupation of Bulgaria as a *casus belli*. Fotheringham, the Express messenger, from whom the large sum was obtained in the robbery lately committed, has been indicted with two others. The strike in Chicago still holds out, with little prospect of settlement. Gen. Gordon was inaugurated to-day. Prof. Foster predicts great storms and severe cold weather between December 5 and 17, and advises the people everywhere to prepare for them.

NOVEMBER 10.

Prince Waldemar, third son of Christian IX., King of Denmark, has been elected by the Sobor to the Bulgarian throne. The choice seems to be acceptable to all the Powers except Russia. Lord Salisbury's speech is spoken of as most significant, and points to the fact that there will be opposition to Russia's aggressions. The strike in Chicago is enlarging in the way of the boycott of Armour and Co. are to be boycotted first. The fair in Shreveport opened successfully.

NOVEMBER 11.

Prince Waldemar expressed to the Sobor his thanks for the honor conferred, but says he must obtain the King of Denmark's consent to accept the Bulgarian throne. The Powers have called upon Russia to name her candidate. If she refuses, it will be considered evidence of her designs against Bulgarian independence, and England, Germany, Austria and Italy will come to an understanding similar to that existing at the time of the Berlin Congress. The Danish papers advise Prince Waldemar to decline the election. Cordial negotiations are proceeding between England and France respecting the settlement of Egyptian affairs. Some reports say the strike in Chicago is off; others deny it. But the packers are at work, their houses being filled with imported labor. The evidence in the Express robbery case shows that Fotheringham, the messenger, was at least an accessory or a willing victim in the affair. The Colored People's Fair at Vicksburg opened with appropriate ceremonies. The American Shipping and Industrial League is in convention at Pensacola. Dr. Chamberlain investigating yellow fever matters in Bloxi, with a view of having the quarantine raised.

NOVEMBER 12.

The King of Denmark declines the Bulgarian throne for his son Waldemar. Since Salisbury's speech, the Russian press thinks Austria is responsible for the peace of Europe. The Prince of Mingrelia is the only candidate for the throne of Bulgaria that will satisfy Russia. Kaulbars protests against the election of Waldemar. Russians have taken possession of the government offices at Kaulbars. Prince Mingrelia is looked upon with disfavor throughout Austro-Hungary. Pauperism in London has decreased fifty per cent since 1884. The Secretary of Foreign Affairs for England and the Russian ambassador have had high words, and the Russian announces his intention to depart on a long leave of absence. British Foreign Secretary proposes reforms in the financial administration of Egypt, and the Porte agrees thereto, and a Bismarck is favorable also. Great storms on the Mediterranean coast of France are reported, and much damage to persons and property resulted. The republicans in Spain are becoming alarming to the government. Snow-storms in Louisiana. The fair at Vicksburg and Shreveport are successful. Chicago strike is expected to be settled by Monday.

NOVEMBER 13.

The regents of Bulgaria resigned when they learned that Waldemar would not accept the throne. The Sobor has adjourned, and a deputation will visit European courts to ask the Powers to nominate a candidate for the Bulgarian throne. The French program in Egypt is not supported by Bismarck. St. Peter's Cathedral in Pittsburgh has been burned. Snow-storm in New York and New England. The Labor Party, disappointed by the vote in the last election, have issued an address to the country. Some election contests in various sections are spoken of.

NOVEMBER 14.

Count Kaluoky's speech before the Austrian delegation is commented on favorably by the European press. The standard says it means that Russia shall not occupy Bulgaria. Sir Michael Hicks-Beach, speaking at Bristol, said that much had been accomplished in Ireland, and that the government would continue quietly to administer the existing laws. The Chicago strike is at an end. Mr. Powderly, for reasons given, having commanded the strikers to return to work.

NOVEMBER 15.

The Russian press is not pleased with the speeches of the English and Austrian officials. It is rumored that Russia is mobilizing her troops. The Socialists of England have demanded the Prime Minister to receive a deputation from their body. A socialist meeting was raided by the Berlin police. Prince Reuss-Glovine, Bonaparte committed suicide in Rome. Gladstone's strike has ended, and the strikers are returning to their work. The French gnomes are at Chicago seeking the lights. The First National Bank at Pine Bluff, Ark., closed its doors to-day. Gov. McEnery is pleasuring in North Louisiana. The air of the Southwest is full of whisperings about cutting and a new republic and a filibustering expedition against Mexico.

How's Life.

A new periodical, illustrated, very handsome and attractive, \$1 per year. Enclose ten cents for sample copies. House Life Publishing Co., 130 Charlton street, New York.

MISCELLANEOUS.

CISTERS—A. HUGHES & BRO., 247 De la Salle street, near Dryades. Send for price list.

Books and Periodicals.

NOVEMBER MONTHLIES.

—Popular Science has its usual table of interesting matter, ranging all the way from "Phobias" to the "Stars." D. Appleton & Co., 5 Bond street, New York.

—St. Nicholas begins the fourteenth volume with charming songs, fascinating stories and beautiful pictures, all of which will gladden the hearts of the young people during the sober days of November. Century Company, Union Square, New York.

—Casell's Family Magazine is one among the best, and this number is inferior to none of its predecessors. Cassell & Co., 739 Broadway, New York.

—The Forum has papers from Dudley Field, Leonard Bacon, Timothy Dwight and others. It is pushing its way successfully before the people. Forum Publishing Company, 87 Fifth avenue, New York.

—The Pulpit Treasury opens with a fine engraving of Bishop McTear. It contains also engravings of our four new Bishops and of Vanderbilt University and of Wesley Monumental Church, Savannah, Ga., with sketches of all these. Bishop McTear's ordination sermon, preached at Richmond, is given in full. In sermons, expositions, framework, etc., this is a very rich number. E. B. Treat, 771 Broadway, New York.

—The Eclectic Magazine has eighteen articles on various interesting subjects. This monthly gives the best of the foreign magazines and quarterlies. Price, \$1. E. R. Pelton, 25 Bond street, New York.

—Wide Awake closes its twentieth volume. It is not the best of the monthlies, but it is far up among the first. D. Lothrop & Co., Boston.

—The Century begins "Austrian Lincoln: a History," and Frank Stockton's "Hundredth Man." The War Paper continues. Other interesting articles make up one of the finest numbers that we have seen of this popular monthly. Century Company, Union Square, New York.

—The Brooklyn Magazine has entertained and instructed all kinds of people. Brooklyn Magazine Company, 7 Murray street, New York.

—Mind in Nature has a good table this month for the benefit of its readers. Cosmo Publishing Company, 171 West Washington street Chicago.

—The Book-Buyer has a fine summary of American and Foreign Literature. Charles Scribner's Sons, New York.

—The Sideral Messenger tells about comets and observatories principally, and must be an interesting number to persons engaged in the study of astronomy. Northfield, Minn.

—The New Princeton Review closes the second volume with a splendid feast of good things. There are features of permanent value added to this number: first, the "Record," giving a review of movements going on in the world; second, a full "Index," which is just what an index ought to be. A. C. Armstrong & Son, New York.

—The Gospel in All Lands is the finest number we have yet seen of this great missionary periodical. It is devoted to the United States and the varied missionary work being prosecuted therein. We commend this number most heartily to our readers. Phillips & Hunt, 805 Broadway, New York.

—We have received the first number of a new periodical called "The Musical Reform," devoted to the regeneration of sacred and secular music in America. Edited by Theodore F. Seward. Published by Bigelow and Main, 70 West Ninth street, New York.

—The Old Testament Student is worthy of the patronage of all who study the Bible. Published at Morgan Park, Ill.

—Vick's Monthly is devoted to fall and winter flowers and gardens. James Vick, Rochester, N. Y.

—Dorcas Magazine has all sorts of work by which our women may pass the long evenings pleasantly and profitably. 10 West 14th street, New York.

—The International Record is as full as usual of matters pertaining to charities and corrections. G. P. Putnam's Sons, New York.

—Ninth Annual Report of the American Humane Association. This is a most interesting pamphlet; and this association is doing a work which we hope will extend its blessed influence throughout the whole land. Thomas E. Hall, 105 State street, Chicago, Ill.

—LITTLE'S LIVING AGE. The number of the Living Age for the week ending October 30 and November 6 contains, Poetry Compared with the other Fine Arts, National Review; Statesmen of Eastern Europe, Temple Bar; John Bunyan, Contemporary Review; Prince Rupert, Pictorial Review; My Success in Literature, Macmillan; Mr. Tupper's Autobiography, Spectator; The Religion of Southern Italy, Saturday Review; A Negro Revival, Spectator; Priscilla's, Western Review; Contemporary Review; 1. of Bulgaria, Contemporary Review; St. George's Temple Bar; The Scotland of Mary Stuart, part II, Blackwood; A Week in the Pine Region, American Cities; Times; Installments of "This Man's Wife," and poetry and miscellany.

—For fifty-two numbers of sixty-four large pages each (or more than 3,200 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American monthly or weeklies with The Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

—The Token of the Covenant; or, The Right to Baptism, by R. H. Mahon, D. D., of the Memphis Conference, is gotten out in good style by the Southern Methodist Publishing House, at Nashville, for the low price of seventy-five cents. Dr. Mahon is a clear thinker and puts his thoughts in a way to be readily understood. We expect to like that part of the book which treats of the "subjects of baptism," and particularly the third chapter of that part. We regard this little book as a valuable addition to the subject of baptismal literature on this subject.

—Fruits and Flowers of our Eden Home is a collection of declarations and exhortations on the subject of "Christianization." The first part contains the teachings of Wesley, Clarke and Watson on the subject, and part second contains the testimony and experiences of modern living witnesses. Rev.

J. H. Collins, of Bardwell, Ky., is the author, and Southern Methodist Publishing House, the publisher. Price, fifty cents.

—Senior Lesson Book, Berean Question Book and Berean Beginner's Book, on the International Lessons for 1887, are published by Phillips & Hunt, New York, at fifteen cents a piece, and will be valuable aids in the study of those lessons.

—The Lesson Commentary, on the same lessons, by Vincent and Burdett, is a most excellent helper for both teachers and pupils. Phillips & Hunt, 805 Broadway, New York.

Los Angeles Conference.

APPOINTMENTS.

LOS ANGELES DISTRICT.—Thos. E. Carter, P. E. Los Nietos, C. W. Harris—P. O. Clayton, superannuated; Los Angeles, W. B. Stradley; New River circuit, A. Adams; Newport circuit, A. S. Scott; Santa Anna, R. H. Parker; Azusa and Duarte, L. P. Smithley; San Bernardino, J. B. Johnson; Bear Valley, E. Dunbar; San Diego, R. Prati; Mera Grande, R. I. Allen.

SAN LUIS OBISPO DISTRICT.—J. W. Allen, P. E. San Luis Obispo, J. S. Chapman; Santa Maria circuit, R. W. Bailey; Lompoc, John Wood; Carpinteria, J. L. Langston; Cambria, to be supplied; Santa Ynez, R. H. Amos.

ACICENA DISTRICT.—C. C. Wright, P. E. Prescott station, W. T. Burk; Phoenix circuit, C. C. Wright; Phoenix circuit, W. L. Albright; Gila River circuit, J. F. G. Finley; Williamson Valley circuit, to be supplied; Wilcox circuit, to be supplied (by A. Grove); Tucson station, to be supplied; Florence circuit, to be supplied.

TRANSFERRED.—W. W. Welsh, to Denver Conference; E. G. Knott and J. E. McCann, to North Alabama Conference; George T. Nichols, to North Texas Conference.

Episcopal Visitations, 1886-87.

Episcopal Visitation, 1896-97.			
Name.	Place.	Key.	Date.
German M'n's.	Houston, Tex.	Key.	Nov. 19.
N. W. Texas.	Lampasas.	Keener.	Nov. 19.
N. Georgia.	Augusta.	McTear.	Nov. 24.
Arkansas.	Ozark.	Galloway.	Nov. 24.
N. Carolina.	Raleigh.	Granbery.	Dec. 1.
N. Alabama.	Florence.	Hargrove.	Dec. 1.
South Georgia.	Carthbert.	Hendrix.	Dec. 1.
N. Mississippi.	West Point.	Duncan.	Dec. 1.
Texas.	San Antonio.	Key.	Dec. 1.
St. Louis.	St. Louis.	Key.	Dec. 1.
St. Charles.	St. Charles.	Key.	Dec. 1.
St. Paul.	St. Paul.	Key.	Dec. 1.
St. Peter.	St. Peter.	Key.	Dec. 1.
St. John.	St. John.	Key.	Dec. 1.
St. James.	St. James.	Key.	Dec. 1.
St. George.	St. George.	Key.	Dec. 1.
St. Andrew.	St. Andrew.	Key.	Dec. 1.
St. Nicholas.	St. Nicholas.	Key.	Dec. 1.
St. Basil.	St. Basil.	Key.	Dec. 1.
St. Constantine.	St. Constantine.	Key.	Dec. 1.
St. Helena.	St. Helena.	Key.	Dec. 1.
St. Agatha.	St. Agatha.	Key.	Dec. 1.
St. Barbara.	St. Barbara.	Key.	Dec. 1.
St. Elizabeth.	St. Elizabeth.	Key.	Dec. 1.
St. Ann.	St. Ann.	Key.	Dec. 1.
St. Ursula.	St. Ursula.	Key.	Dec. 1.
St. Catharine.	St. Catharine.	Key.	Dec. 1.
St. Margaret.	St. Margaret.	Key.	Dec. 1.
St. Mary.	St. Mary.	Key.	Dec. 1.
St. John the Baptist.	St. John the Baptist.	Key.	Dec. 1.
St. John the Evangelist.	St. John the Evangelist.	Key.	Dec. 1.
St. Matthew.	St. Matthew.	Key.	Dec. 1.
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THE SOUL OF LIFE.

BY RICHARD RIGOLF.

For are the flowers and the children, but their subtle suggestion is false; For are the roses of dawn, but the secret that chaps it is rare; Sweet the exultation of song, but the strain that precedes it is sadder; And never was poem yet writ, but the meaning out-mastered the meter.

Never a daisy that grows, but a mystery guideth the growing; Never a river that flows, but a majesty accepts the flowing; Never a Shakespeare that soared, but a stronger than he did end him; Nor ever a promise foretold, but a mightier seer hath foretold him.

Back of the canvass that throbs, the painter is hinted and hidden; Into the statue that breathes, the soul of the sculptor is hidden; Under the joy that is felt, the infinite issues of being are hidden; Gowing the glory revealed, is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater; Van to create and behold, but vaster the inward creator; Back of the sound that breathes, the back of the gift stands the giving; Back of the hand that receives, the thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the dead is outdone by the doing; The heart of the wooer is warm, but warmer the heart of the wooing; And as from the pits where these shiver, and up from the heights where these shine, Ten voices and shadows with stard, and the essence of life is divine.

—Woman's Magazine.

Miscellaneous.

BY JOSEPH H. COTTELL, D. D.

When is F. M. Grace going to resume the history of the old Alabama Conference he began a year or more ago? It is due that he should continue and complete what he so aptly and elegantly began. A special scrap-book for his articles lies at my right—No. 5 of the articles being the last thus far committed to its pages, with Bro. James W. Shore's parenthetical amendment to one of the series. No written history of those old times will ever be as full and accurate as is in the memory of J. W. Shore. His whole intellectual, moral and social manhood interwoven itself with Conference tellings. The admission of men, their ordinations, appointments, superannuations, locations and deaths—to say nothing of just estimates of their weight and worth—in all this, no blunder ever kept better posted. From out of a heart, warm with memories of old-time communion with my friend and brother, it is delightful for me to be able to say, with no mental reservation whatever, that whilst he was thus engrossed in his work with the personal, phenomenal Methodist organism, his manhood was rooted in Christ as fully as any I've ever known. I was his presiding elder, and then he was mine, and hence I'm able to write confidently.

I am not sure, but I've allowed the sentimental to master me to too great an extent, and to allow too frequently an engrossment of mind with memories of men who were congenial companions in the days of "yore"; for there can be indulgences after this order no more conducive to mental vigor than are physical indulgences to bodily health and strength. To lie at night and count over those with whom I was once associated, who now are asleep in the cemetery of the South, has grown

into a habit. One hundred and thirty-five whom I can keenly and definitely picture, that were of the old Alabama Conference, are thus passed in review. Not all of them held up steadily to the last; but all the more tenderly on that account does, at least, one brother think of them. I've been somewhat impressed with the fact that this wives of not a few of the more stalwart, who were mere shadows in effeminate weakness, have lived on through decades after their husbands had surprised the church by dying. To these dear, self-sacrificing ones I beg to say, Blessings on you as ye live and when ye die! And, then, the sons and daughters of my brethren!

Nearly opposite the parsonage, on the same street, here in Cadiz, live a couple I married in 1860, whilst pastor at Tuscaloosa, Ala., and, though the good lady has chosen to join with her husband the Christian Church, I find her heart just as warm as of old toward the old Jerusalem Church. A sister of her's, from Dallas county, Ala., has been on a visit here recently, and for hours, off and on, we three had communion in memory of the olden time.

Speaking of the Christian Church (vulgarily called Campbellites), in many places in Kentucky they are numerous. It has been my good fortune to be in favor with them, and at our Conference sessions I'm usually read out for the Christian Church, if there be one in the town. This is a little singular, considering the fact that I come nearer the Quakers on the question of baptism than, perhaps, any other preacher in the Conference. No man can prove that Christ meant water baptism in the commission. He does not say baptize with water. Then is it a matter of inference that he meant water baptism? But John the Baptist differentiated Christian baptism from his just in that his was with water and Christ's would be with else. Paul declares that we are "baptized into Christ." How is that done, Brother Sam? Why, "by one Spirit we are baptized into one body, even into Christ." That's how! "We are buried with Christ by baptism into death," not into water—"The washing of regeneration, by the word." Baptismal regeneration was the most natural conclusion to come to in the minds of those who came to baptism when they were young. The texts were deemed to refer to water baptism. Were they sponges, not a drop of water could be squeezed out of one of them. Paul tells the Ephesians that "the law of commandments contained in ordinances is abolished" in Christ. The abolition of a law is quite other than an amendment of it. If a simple, brief ritual be substituted for a more cumbersome, onerous one, certainly there is not an abolition of the law. Legal bondage still remains, and the everlasting squalor continues us to who is to do me in the name of the Lord, and with what and how much and when and how. Do we make void the law of baptism by such interpretation? Nay! The rather do we establish it; for as a gracious rite rather than a legal ordinance, it will come into place and hold it according to the analogy of all that is conventional. There is no law in Kentucky ordaining that people should wear clothing, and no one goes naked because there is not. And when I say that my clothes are no part of my person, I'm certainly not arguing that if we leave them off we will hair over or feather out in independence of fashion. "Jerusalem which from above is free!—the mother of us all." The churches may "bind and loose," according to the commission of them as agencies, and "whatsoever they bind on earth is bound in heaven"—provided! As they have the knowledge of "Christ, the Son of the living God," as Simon had it, whatever is modal, ordinal, ritualistic or sacramental, may be, as they deem expedient; observed or omitted. Of course, there are rites which have gathered about them a sacredness from immemorial usage, which causes them to hold more effectively than others of more recent origin.

We are comfortable in the parsonage here at Cadiz. Just one month since we came in. Congregations are said to be larger than for years, and all seems auspicious. Last Sunday nearly every man and woman in

the large congregation came forward, coolly and deliberately, and gave the preacher the hand in covenant to abandon all that they know to be wrong and to yield wholly to God and his law. Members of other churches and these not members of any were among them. It was beautiful to behold it. After nearly an hour they had listened with deep seriousness to the sermon. This is to be a year signified by a definite advance all along the line.

Just as I was about to close this article, a call at the front door sounded. A gentleman, from out the heavy rain, says: "Doctor, Judge Dabney left us this morning. He is to be buried to-morrow a fortnight at two o'clock, and the family desire you to serve, if you please." So the leading man of Cadiz is suddenly stricken down with pneumonia, and cut off from the walks of men. He was sixty-four years of age—scholarly, studious, refined and influential. He was a zealous member of the Christian Church.

A Penitcost.

BY W. C. BLACK, D. D.

Mr. Editor: I stated in your columns some weeks since that the several Protestant pastors of the city had unitedly invited Rev. R. G. Pierson to visit Meridian. The invitation having been accepted, it was resolved to have everything in readiness for his coming. For several weeks prior to his arrival our Woman's Christian Temperance Union women kept up a weekly prayer meeting, in which the burden of every prayer was that this evangelistic effort might be crowned with glorious success. These female prayer meetings were "seasons of refreshing from the presence of the Lord." These godly women of all the churches received a baptism from above, and their influence went out upon the community and did much to prepare the way for the mighty movement which we have since witnessed.

The week preceding the arrival of our evangelist was observed as a week of prayer. Services were held in succession in the different churches. On Monday night the prayer meeting was held in the Protestant Episcopal Church, and was led by the Presbyterian pastor, Rev. Z. B. Graves. Tuesday night the meeting was led by the Episcopal rector, Rev. C. S. Starkweather, in the Presbyterian Church. Thus we rotated during the entire week, closing up on Saturday night at the Methodist Church. This rotary union prayer meeting was itself an evidence that a work of grace had already begun. But a few months since the prediction of such scenes as were witnessed during that week of prayer would have been "laughed to scorn," so evident was the lack of ecclesiastical fraternity among us. The good results of this co-operative movement Godward were on a scale of colossal magnitude. While we were tarrying at Jerusalem, "with one accord and in one place," power from above came upon us. Pharisaism was driven away by the breath of the Almight. Ecclesiastical bigotry was consumed in the flame of heaven-born love. The saying of New Testament times was repeated—"See how these Christians love one another." Sinners were plucked to the heart and became supplicants at a throne of heavenly grace. Thus we were already in the midst of an incipient revival of more than ordinary extent and power when our evangelist arrived.

From his first service the Methodist Church, the most spacious auditorium in the city, was filled to overflowing. At the very outset it was apparent that we had not misjudged our man. He was all we had bargained for, and more—a man mighty in the Scriptures, and whose preaching was with demonstration of the Spirit and with power. At the very first night service (Sunday night, November 14) there were not less than a hundred and fifty penitents and between forty and fifty conversions. By the close of the third day more than a hundred had found the priceless pearl of conscious salvation, and a multitude of backsliders had been reclaimed. The next night

twenty-three others were happy in their first love. Friday night sixty made a public confession of Christ as their Savior, making a total of two hundred and sixteen. This closed the labors of the first week, no service being held on Saturday.

These are the results so far that come within the purview of statistical tabulation. There are other results which human arithmetic is powerless to compute. In a multitude of hearts there has been a mighty increase of faith, of zeal, of love, of New-Testament, Holy-Ghost piety, the extent of which mathematical processes are powerless to determine. The church of God has experienced an increment of evangelistic power which is immeasurable.

The scenes of this season of penitcostal power are indelibly photographed upon the tablets of my memory. The sermon being ended, the entire middle tier of seats is vacated for the occupancy of penitents. And quickly the penitents are there. As the voice of holy song rises from the lips of the multitude "like the noise of many waters," suddenly this vast space is thronged with sinners of all ages, of all ranks and of all grades of wickedness. The grey-haired profligate and the child of tender years, the fair devotee of fashion and the close-fisted worshiper of mammon, the degraded victim of intemperance and the paragon of respectability—all are there, inquiring, "What must I do to be saved?" And that cry meets a warm response in many Christian hearts. Baptist and Methodist, Presbyterian and Episcopalian, ministers and laymen, men and women, work harmoniously and lovingly together in dispensing the bread of life to this famishing multitude. Counsel, admonition, precept, promise, exhortation and prayer are given as occasion requires. Here the looker-on may behold a heaving bosom and tremulous frame which indicate the agony of a sin-burdened conscience. There a tear-soiled face all wreathed in smiles betokens the sacred, heaven-born joy of a soul newly emancipated from the thrall of sin. And the joy of Christian hearts and these scenes of power who can describe? Wives received an answer to prayer in the conversion of their husbands, and husbands in the conversion of their wives. Parents witnessed the return of long-absent prodigal sons and daughters, and children heard their parents profess faith in Christ. Old church members of different denominations rejoiced for the first time in the consciousness of regeneration. Personal animosities were forgotten and feuds of long standing were buried. Was it all wonderful that there was rejoicing in Israel? Was it strange that the godless looked on awestruck? Oh! it was glorious. Amid such scenes there is no room to doubt "whether there be a Holy Ghost."

The meeting will continue at least one week longer, viz: until November 28. At its close I will write you again, giving the total numerical results, and, with your permission, will have something to say about him who has been the instrument of this marvelous work of grace. He is certainly owned of God as a dispenser of "the word of life."

Spiritual Culture and Modern Methods.

"The former times" and the present times differ only in methods, not in ends. The same results that were formerly accomplished by the simplest machinery, or without machinery, are now accomplished by the most ingenious contrivances. Inventions are the order of the day. No task is set before us, but minds are busy at once with the problem of the easiest way to accomplish it. This spirit has penetrated every department of life, and no less the spiritual than the secular. We are living faster than formerly, and the tendency all the while is to quicken the speed.

It might be well to call a halt, and ask if our methods in the spiritual life especially are not faulty. In other words, are we not of "means" making too much an "idol" and a "beast?" The church, following the example of the world, is busy with inventions. We are so eager to make progress that there is no end to the multiplication of facilities. The

style of the average local church nowadays is to fill up all the available time with meetings. Not meetings for the means of grace, but "society" meetings, club meetings, meetings for the women, meetings for the men, meetings for the young people, and so many meetings that we are kept almost out of breath in keeping up with them.

Such meetings, to a limited extent, have their uses. They meet the social wants of our nature, and are without the temptations to immorality that might be found elsewhere; and at the same time they unify the social life of the church, and they may also furnish the stimulus to enterprise and liberality. But the radical defect is that they stand in the way of the development of the individual in spiritual life. A sort of culture is in them, I grant, but an exceedingly superficial culture. They have a dissipating effect upon the mind. They are incompatible with serious private reading, continued application of thought, or the maturing of plans in personal salvation. There is no time left for the seasons of retirement and quiet meditation that enter so necessarily into personal religious culture. Modern life everywhere is too much a parable, and not enough of acquisition. Fairs are advertised before the exhibits are produced. Our Chautauques are a tremendous airing of a very little learning. The world is flooded with the literature of undigested ideas. We need to be less in a hurry. Life is short, it is true; but art is long. In secret God's purposes are wrought out, and so must man's best thoughts be found.

These reflections have been suggested in part by the reading of a very earnest and able little book on "The Work of the Holy Spirit in Man," by G. Laphel, pastor of the Evangelical Church, Geneva, from which I make the following extract:

Then, again, lectures, conferences, meetings, gatherings of every description, social duties, and the thousand respectable ways of losing time, so completely occupy life, that, even on Sundays, the necessary time for searching the Scriptures, in the silence of retirement, can not be found. Hence, in general, a superficial Christianity, devoid of convictions really personal in their character; hence enfeebled characters, and lives wanting the savor, the sap, the life of the Spirit.

North Texas Conference.

APPOINTMENTS.

DALLAS DISTRICT.—R. M. Powers, P. E. Dallas, First Church; E. R. Hodge, Floyd Street; O. P. Thomas, City mission; S. A. Ashburn, Graham and Garth; J. B. Adair, Plano circuit; D. J. Martin, McKinney station; W. H. Montague, Hargis Creek circuit; J. W. Lively, Bethel circuit; W. H. Moss, Lebanon circuit, to be supplied (by L. L. Sangle); Grapevine circuit, R. H. Bonnus; Keller circuit, J. B. Munroe; Merritt circuit, to be supplied (by A. C. Benson); Lewisville circuit, W. H. Stephenson; J. H. McLean, vice-regent Southwestern University.

LENNEL DISTRICT.—H. H. Hughes, P. E. Lennel station; M. H. Neely; Willis Point, J. W. Chalk; Kaufman circuit, C. B. Badger; C. L. P. Lively, superintendency; Farmersville circuit, T. J. Milan; Forney circuit, C. I. McWhiter; Foster circuit, James McDougald; Allen circuit, H. E. Smith; Muskegon circuit, George T. Nichols; Dick Creek station, W. P. Clark; Roberts mission, J. L. Ayers; Kent mission, to be supplied (by E. B. Thompson); Rockwall circuit, J. F. Alderson; Elm circuit, Julian Woodson; Grand circuit, to be supplied (by U. M. Jones).

SULPHUR SPRINGS DISTRICT.—H. L. Clifton, P. E. Sulphur Springs station; P. C. Archer, W. A. Shock, superintendency; Sulphur Springs circuit, A. P. Hendrick; Sulphur Bluff circuit, A. H. Brewer; Cooper circuit, J. T. Blodgett; Greenville station, J. W. Hill; W. R. Duff, superintendency; Kingston circuit, R. S. Gorsline; Leonard circuit, A. W. Gibson; Lone Oak circuit, L. E. Palmer; Campbell circuit, William H. H. Black; Jack Grove circuit, J. H. Reynolds; Pittsburg station, C. E. Dolmer; Leesburg circuit, S. W. Jones; Quinlan circuit, W. H. Weatherly; Winsboro circuit, Z. Parker; Riley Springs mission, W. T. Ayers; J. W. Adkins, president Central College; W. P. Wilson, agent Central College.

GALESVILLE DISTRICT.—H. C. Blackburn, P. E. Galesville station; A. J. Worley; Galesville circuit, S. Crutchfield; Mountain Springs circuit, supplied (by J. W. Murphy); Dexter circuit, L. M. White; Marysville circuit, F. M. Sherwood; Reson circuit, H. C. Rodgers; Denton station, E. N. Evans; Denton circuit, H. K. Agee; Bellair circuit, M. M. Dunn; Denton station, S. C. Riddle; Denton circuit, A. C. McDougald; Aubrey circuit, W. A. Coppedge; Aurora circuit, E. V. Evans; Denton Creek mission, to be supplied (by E. A. Goodwin).

JEFFERSON DISTRICT.—S. J. Hawkins, P. E. Jefferson station; C. E. Laphel, Redville circuit; J. E. Walker, Fingerhold circuit; J. W. Harris, Celloville circuit; C. M. Coppedge, Gilmer circuit; C. J. Sherwood, Mount Pleasant; E. S. Williams; Belden circuit, to be supplied; Texarkana station, F. A. Rosser; Eynan circuit, to be supplied (by L. S. Smith); Atchafalaya circuit, P. L. Smith; Atlanta station, J. M. McKee; Linton circuit, W. W. Robbins; Bivens mission, J. D. Whithead.

PARIS DISTRICT.—J. C. Weaver, P. E. Paris station; E. W. Alderson; Emberton circuit, L. W. Carter; Blossom Prairie circuit, H. F. Folger; Blossom Prairie circuit, C. L. Ballard; Woodland circuit, P. R. Engleberger; Roselle circuit, L. M. Woodward; Clarksville station, L. S. Ashburn; Anson circuit, W. H. Manning; Dalby Springs circuit, to be supplied (by J. B. Gable); Raxton circuit, S. L. Ball; Bonnet circuit, to be supplied (by C. B. Parsons); Glory mission, to be supplied.

BONHAM DISTRICT.—J. R. Allen, P. E. Bonham station; J. A. Sigmond; Bonham circuit, R. E. Nelson; Fannin circuit, L. N. Critchfield; Golden circuit, B. T. Hays; Dodd City circuit, J. A. Wyatt; Honey Grove station, J. R. Wages; Honey Grove circuit, W. M. Crowson; Ladonia and Mount Carmel, J. F. Sherwood; Commerce circuit, E. C. Roberts; Bon Franklin circuit, W. R. Davis; Brookston circuit, W. W. Homer; T. C. Pearson, superintendency; Maxey mission, C. G. Davis.

SHERMAN DISTRICT.—H. M. Shelton, P. E. Sherman station; J. M. Binkley; Sherman circuit, R. N. Brown; Balfa and Savoy, T. L. Miller; Vasa station, J. E. Vinson; Benbow station, T. E. Sherwood; Benbow circuit, T. B. Lane; Pottsville circuit, W. S. May; Gardnerville circuit, W. J. Blodgett; Whitesboro station, T. W. Martin; Callisville circuit, W. A. Edwards; Pilot Point station, W. M. Leatherwood; Pilot Grove circuit, S. W. Miller; White-wright circuit, C. N. Rigdon.

MONTAGUE DISTRICT.—H. F. Easterday, P. E. Montague station; J. L. Pierce; W. J. Jackson, superintendency; Leonida and Wurble Falls, L. P. Smith; Bowin and Alford, J. W. Blackburn; Red River mission, to be supplied (by J. L. Zeltou); Post Oak circuit, F. O. Miller; Crafton circuit, C. C. Williams; Chiles circuit, M. W. Shover; Sunset circuit, to be supplied (by Eli Ray); St. Joe circuit, H. P. Strater; Burlington circuit, T. A. C. Durr.

Rev. J. L. Forsythe's Semi-Centennial.

The year 1886 completes the fiftieth year's labor in the ministry of the Rev. James L. Forsythe, of the Mississippi Conference. He began his ministerial career in Missouri; but the larger part of it has been in Mississippi. If this had been known at the last Conference, his brethren would, by vote of the Conference, have invited him to deliver a semi-centennial sermon. But as it was not known then, his presiding elder, Rev. John A. Ellis, has communicated with many of the members of the Conference, and it has been agreed upon that Bro. Forsythe will deliver his semi-centennial on the first night of the Conference at Port Gibson, Wednesday, December 15, 1886. I have been requested to have it published in the ADVOCATE.

C. O. ANDREWS.

JACKSON, MISS., Nov. 19, 1886.

North Mississippi Conference.

The committee to examine applicants for admission on trial into the North Mississippi Conference will meet the applicants for this year at West Point, on Monday evening, November 29, at seven o'clock. Let all concerned be present promptly. Bro. Kilgore, the pastor at West Point, will designate the place of meeting. English branches will consist of spelling, reading, English grammar, arithmetic and geography.

W. T. J. SULLIVAN, Sec'y.

Members Mississippi Conference.

The statistical secretary will use the blank form of statistics prepared by order of the late General Conference. All the preachers in charge ought, therefore, to provide themselves with these forms. They are to be had at the Nashville Publishing House.

C. O. ANDREWS.

JACKSON, MISS., Nov. 19, 1886.

Mississippi Conference Notice.

The class of the first year will please meet the committee in the Methodist Church in Port Gibson, Monday night, December 13.

W. H. LEWIS, Chair'n.

Christian Advocate.

THURSDAY, NOVEMBER 25, 1886.

NOVEMBER.

BY SCOTT L. SPENCER.

The year is waning: solemn sounds are heard
Among the branches of each wind-nodded tree;
Brown leaves the grass, no trace of life we see;
Forsaken nests by woodland glades are strewn,
And only wing of bird.

The skies look cold, and dreary clouds descend by
While the birds, who were so busy in the spring,
Pale on the leafless boughs, as if in pain, they stand;
The sun, though bright, is low and faint in the sky,
Then drop and fade and die.

Yet, while winds chill and summer's joy departs,
A host of other pleasures now are ours;
We have the sun, the moon, the stars, the dew,
The fragrance of the flowers, the birds, the bees,
The rustle of the leaves, the hum of bees,
The chirp of birds, the hum of bees,
The rustle of the leaves, the hum of bees,
The chirp of birds, the hum of bees.

Then, our minds down, around the fire we press,
To sing and jest to pass the time away;
But while the fun goes round, each heart can say,
"November brings this evening, Lord, we bless
Thine for our happiness."

— Brooklyn Magazine.

Divisions, Such as Can Not Be Taken
in the Name of Jesus—No 2.

BY REV. W. SPILLMAN.

In the previous article on this subject, the Scriptures rule of determining what divisions and amendments should be avoided by those professing the name of Christ, and how even apparent harmless ones may when indulged in result in a great injury to the church, and cause those who indulge in them to sin against Christ. Let us then apply these principles to some of the divisions which many conscientiously believe can not be practiced with impunity, or in the name of Christ.

We take as a first example, card playing, which is an amusement that many members of the church indulge in, and which they claim as an innocent pastime, and as much so as a game of chess, draughts, or even marbles. As in the game of cards the present writer can not speak from any personal experience, not having ever learned what one card counts above another. Long observation, however, together with confessions of card players, have convinced him that there is no one in the list of games indulged in by church members that is fraught with more baneful results upon the young than card playing, even when begun simply for amusement, and to make a social party agreeable. It is not an uncommon thing to find a pack of cards on the centre-table, and the Bible minus; and at evenings father, mother, and even little children sit down around that table and play cards to a late hour in the night, insinuating in the heart of the young a fascination for card playing, and, as a general rule, the children grow up strangers to family worship.

In accounts given by old card players we are informed that no game is so fascinating, or that so fully absorbs the mind and diverts it from all other thoughts, as that of card playing. Many who have been engulfed in its ruin by the practice of gambling have confessed that their ruin commenced in playing for amusement, till the game became fascinating, and with the fascination came one step after another till heart and soul became engaged, and one excess led to another till they became confirmed gamblers. This evil of card playing by members of the church is more common in towns and cities than it is in the country; but it matters not whether in the city or country, the member of the church that persists in card playing gives offense to other members, wounds their feelings, and thereby sins against Christ.

Another fashionable amusement which finds many advocates in the church, and that some denominations of Christians not only tolerate, but even encourage its practice, is the practice of dancing at parties, balls and other assemblies. Now, the very mention of this practice in terms of censure is enough sometimes to cause the noses of some of its votaries to assume an upward turn, and a sneer to curl the lip, and to awaken all their of a weak mind against one that would teach them to profit and lead them to serious thoughts. We use plain language, but with the kindest feelings to all who, under the name of Jesus, that profess to be Christians, that one of the most serious steps to the banishment of the spirit and salute of true religion from the heart is the dancing step. We appeal to the experience of everyone that has experienced the saving grace of God in the heart, and felt the love of God shed abroad in the soul, and the Holy Spirit bearing witness with his spirit that he is a child of God; if he or she has so far yielded to the ungodly influence surrounding him or her as to become one of a dancing party, if the heart did not condemn him or her, and leave a sense of the absence of peace in the soul, that made an aching void within? Why is it, then? Plainly, because ye can not be the servants of Christ and Belial at the same time. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." We make the appeal to the experience of those professing the sense of forgiveness; but we appeal also to the candor of those who have experienced conviction of sin and convictions of the Holy Spirit, and have been almost persuaded to be Christians, and then have yielded to the temptations of the dance, if their serious thoughts have not been dissipated, or if conscience, perchance, gave a passing sting, if they have not gone

on till hardness of heart and reprobation of mind have succeeded their serious reflections; and a delinquent spirit has prompted them to say in their heart that they care nothing for a religion that condemns the pleasure of dancing.

These things being so, we appeal to the candid judgment of the church and the world if the members of the church who engage in this practice do not thereby reproach the cause of Christ, and justly offend those who condemn dancing, and, according to the Scripture rule, sin against Christ. Dancing, then, as a diversion, can not be taken in the name of Christ. Many advocate the practice of dancing as tending to give grace and elegance to the carriage and to refine the manners. All this can be acquired by calisthenics as generally taught in our female schools. Webster defines calisthenics, "To promote strength and graceful movements." There are many other practices, which, according to the Scripture rule, Christians should avoid; such as dram drinking, going to theatres and circuses. Those practices are too common with many members of the church.

— Columbus, Mississippi.

Sunday Violation.

Mr. Editor: Much has been written of late about "Sunday laws," and the violation of them by whisky and beer sellers.

Meanwhile some of our ministers of the gospel will travel on railroad trains on the Sabbath. Not a great while ago, nor many miles away, a very prominent minister of the Methodist Episcopal Church, South, (principal of a Methodist Female College, for which he gets a good salary for six days work in each week) concludes he can stand a little extra work and boards the railroad train one Sabbath morning in each month and travels over thirty miles to a certain village and preaches one sermon; then returns home in the evening. For which extra work he expects to get somewhere between fifty and one hundred dollars, I suppose. The preaching and the pay would be well enough if he did not travel on the Sabbath.

If to do ordinary work violates the law of the Sabbath, the railroad company violates it, of course. The man or minister who pays his fare or part thereof pays the company to run the train; therefore, is he not *particeps criminis*? Perhaps he thinks "the end justifies the means"—a spurious doctrine advocated by some. Suppose a case. Suppose I live on a road to market and have a bale of cotton, and my neighbor comes along on Sunday with his wagon on his way to market, and I got him to take my bale also. Do I not violate the Sabbath as much as he? The fact that he is already violating the Sabbath is no excuse for me.

It is well known here that some of our members of the different churches are working almost every Sabbath for railroad companies. Some of them are prominent members, too. How they can reconcile it to their conscience I know not. I have thought about it a great deal, but can not see for the life of me how it is that a railroad agent, conductor, or any other employee can attend to the ordinary business of the road or company, and not violate the law which says, "Thou shalt remember the Sabbath day to keep it holy; in it thou shalt do no work," etc. Every farmer in the country has just as much right, in the sight of God, to run his plows on the Sabbath, and more, because some of them are very poor. However, I may be called an old fogey, having been a member of the Methodist Episcopal Church, South, something over fifty years.

I heard a railroad agent say it was no harm or sin to him because the law of his country did not forbid it, and Jesus Christ directed that we should be subject to the laws of our country. How demoralizing! If our ministers, judges and teachers of the schools wink at this matter, "what will the harvest be?" I think this wholesale violation by the railroads and other corporations will soon be next in importance to the whisky traffic. "Whatsoever a man soweth that shall he reap."

Mr. Editor, I suppose you are a "watchman unto the house of Israel." If so, you know your duty. If you think me in error, set me right.

A Mother's Tribute of Gratitude.

How can my poor, weak, unworthy heart ever return sufficient gratitude to these dear students of Centenary College and the kind and sympathetic people of Jackson, La.? My dear son went there when the present season commenced, a stranger among strangers. As soon as disease took hold of his body, then it seemed the good Lord's Spirit moved upon the hearts of those people to show every needful kindness and attention. Day and night those young Christian gentlemen, Messrs. Van Hook, Ragan, Drake and Roberts, and others, watched by the bedside of my darling boy, just as kindly and attentively as if he had been a brother. All were very kind to him. My heart is now overflowing with love and gratitude towards the dear ladies and doctors and those noble boys.

My trip to Jackson was one of the saddest experiences of my life, and yet God made it the occasion of two sweet revelations unto my broken heart. He

revealed unto me the pure, disinterested love and real sympathy that dwell in the hearts of his people. But the other and more important revelation was that his grace is sufficient for the sorest test of faith. Those noble young men would be an honor to any community. May the good Lord bless those Christian people of Jackson, and may this saddest bereavement which has befallen us cause all to stop and consider the uncertainty of life. The young men are happy in hope and are filled with visionary dreams of long life and prosperity. But grant, Father, that they may early in life not the part of wisdom by seeking first the kingdom of Heaven, and they have their promise all things else shall be added to them.

My heart is grateful to the kindness shown by the conductors down and back on the train; also towards all who were there waiting to meet me and my dear son at Pickett's, Miss. My friends in Camden all seemed greatly moved and filled with sympathy for our bereaved hearts. Weeping friends were standing at our gate to extend to us their kindly greeting in our sorrow. Our own dear boys wished to know if I would like for them to play a funeral march, as my darling boy belonged to the band. I gratefully consented, and the sweet music seemed to charm my grief to rest. He was consigned to his narrow bed of earth on the evening of the quiet Sabbath, November 7, there to await the great resurrection morn.

JANE E. HENNETT.
CAMDEN, MISS., Nov. 10, 1886.

Temperance Victory in West Carroll Parish, La.

Mr. Editor: Hurray! For another twelve months West Carroll is secure against the accursed liquor traffic. The issue was formally decided by ballot on Tuesday last, resulting in a sixty-two majority against license. A small majority, perhaps some of your readers will say; but, notwithstanding, the friends of prohibition are jubilant. For it signifies victory! A triumph of right and intelligence over vice, ignorance and selfish interest, as also a growing public sentiment in favor of the great movement that is sweeping our fair country from the Atlantic to the Pacific, and from the Gulf to the great Lakes, "for God and home and native land."

The whiskey men offered determined resistance by every foul means that the unregenerate heart of man can devise to defeat such a measure. To publish in detail the proceedings of a meeting they held among the colored people the night before the election would bring into everlasting shame and disgrace some who count themselves "honorable men." All day Tuesday, in direct violation of all law and order, the fiery liquid flowed freely from unknown sources, of course thus rendering irresponsible many of the voters. Can not a law be enacted, Mr. Editor, to render unqualified to vote all so stimulated on election day? The fourth and fifth wards of the parish were thought to be almost unanimous against license. During the night, as these returns were being brought down to town, they were forcibly taken from the deputies who had them in charge and destroyed. But despite these extreme efforts, prohibition is the victor, and it will be ere long in the State and throughout the nation. God hasten the "crowning day!"

MRS. H. F. WHITE.
FLYNN, LA., Nov. 12, 1886.

A November Gale at Greensburg, La.

Mr. Editor: On the tenth the clouds began to gather and gave promise of the much-needed rain. Our gardens were almost famished. The evening brought us rain. As storms generally precede or accompany the rain, we were easy and secure from all our fears. But the wind blew a steady gale all the night and next day from the east, and toward evening veered around to southeast, whence suddenly about dark it set in from the north, not a blizzard as might have been expected, but a quiet and gentle breeze, which was the first warning of the impending storm of love and friendship sweet, that, notwithstanding its sudden burst upon us, made us quite at ease, indeed happy. Even in the severest part of the storm, which came after the clouds held up their waters, quite a number of cheerful faces and warm Christian hearts appeared and poured forth kind and appreciative smiles and tender regards for their pastor and his family in many nice things to eat and to wear—all of which we gratefully recognize and receive, as their very unworthy servants, praying that our Father in heaven will more abundantly bless them spiritually and temporally, and when life is over give them all a place in mansions above.

J. W. ELLISON, Pastor.
NOVEMBER 12, 1886.

On the Wing.

Mr. Editor: Will you say to the brethren of the Louisiana Conference I am in the book business, and will continue to look Conference? If any of the brethren desire any book or books, if they will notify me on postal card at Koechl, by the fifth of December, I will order it for them at same as the House at Nashville will give them. Will they give me their patronage?

Yours truly, etc.,
G. M. LIVERMAN.
ROCKY MOUNT, LA., Nov. 8, 1886.

Prohibition in Atlanta.

How is this for prohibition in Atlanta? On Saturday night, November 6, at supper-time there was not a prisoner in the station-house, or lock-up, as some call it. I think this speaks volumes. There is one thing I notice, and it is that news of the good working out of prohibition does not travel as far nor as fast as lies against it. We have only had actual prohibition, so far as the sale of spirituous liquors is concerned, for a month.

For last Sunday's report I append the report of the Capitol, an evening paper, from the station-house keeper: "Yesterday was the quietest Sunday spent at police headquarters for many years," remarked Station-house keeper Ryan to a Capitol reporter this morning.

"How was that?" asked the reporter. "Why, there was not an arrest made after 7 o'clock Sunday, and none Monday morning, making a record of twenty-four hours without a single case being docketed. I tell you the city is as orderly as a Sunday-school. I recollect not very long ago, before the prohibition law went into effect, it was a common thing for us to have eight or ten drunken men on hand on Sundays, just brought in to sober up, and no case made against them. The people don't know what a great difference now exists; they can not understand what it means to us to now sit reading a paper all day Sunday and not have a single prisoner brought in to be locked up. If I had been told twelve months ago that such a thing should ever happen, I would not believe it. A year ago it would have seemed simply impossible."

A year ago it was a difficult thing to squeeze your way into the police court-room on Monday mornings. This morning a Capitol reporter visited the court and found only a few spectators present, and everything had a quiet, droll appearance.

You can form some idea of what prohibition is doing for our city. It must be remembered that before prohibition went into effect, intoxicated persons were not arrested unless creating a disturbance, while they are now taken up for being under the influence of liquor. We are proud of our city, and proud of our great reform. Many who strongly opposed prohibition are now opening their eyes to its benefits.

H. H. CATCHING.

A Vote of Thanks.

Mr. Editor: The Grand Canal Quarterly Conference of the fourteenth ultimo by resolution tendered you a vote of thanks for your pastoral article in the last issue of the Advocate, in which you make the saloon a parasite which consumes the life blood of all legitimate business. Also it called the attention of the public to said article, believing it would awaken a greater interest upon the subject of temperance. To me it is a profound mystery how a commonwealth can permit such a destructive nuisance as the saloon to paralyze all the best interests of the people when they are permitted to go to the ballot-box and vote in favor of its existence.

Rev. B. F. Alexander preached us a searching sermon, which showed a thorough Biblical research of a great subject.

MANSFIELD, LA., Nov. 15, 1886.

From the Work.

MINSTER CITY, MISS.

Mr. Editor: The old familiar cry, "Off for Conference," will soon be heard among us again. And the no less familiar one, but not so old, will follow it, viz: "Whoever whom we will get for our preacher." If our people would most during our absence and take that question to the Lord, and would take it to him in their daily prayers, and would tell him, "Send us whomever thou wilt send," would it not be far better for Zion?

I am glad to say Minster City church will send the most effective, material petition for good preachers, viz: Good salaries, overpaid. The presiding elder has received about twenty-five per cent. over assessment. The pastor in charge will get ten or fifteen per cent. over, which means \$1,000 or \$1,200. First of July I got Rev. J. M. Healy, from Centenary College, to come to help me balance of the year. We promised him \$200; but it will be nearer \$300. Nearly all our members have only been in the church one year, and our Conference collections are new to them. Many of the most able and strenuously opposed the missionary collections. Still our collections will all be paid, and I think some a little over. With the large ingathering of last year, it was expected much discipling would be needed the year; but there has been very little. We have had more than forty additions this year. We have had quite an amount of child baptism; but this end apell will relieve us. I had my first since my boyhood days. Mrs. Furell has had it twice. An ulcerated sore throat has troubled me this fall.

J. L. FURELL.

MINABION, MISS.

Mr. Editor: The Lord has blessed us this year with another good revival of religion. We have had twenty-six to join the church this year, and thirty-seven last year. This makes sixty-three for our little station since my appointment to the work, for all of which we are thankful to the good Lord. The Brandon district is in the condition; revivals nearly all over it. Bro. A. D. Miller will have completed by Conference three new houses of worship on the Trenton circuit. He is a workman indeed. Rev. P. M. Williams, our presiding elder, winds up his fourth year with fine success. He is a well-rounded man, a good preacher, and always at his post of duty.

F. M. FEATHERSTUN.

MEADVILLE CIRCUIT.

Mr. Editor: I have been thinking that I would give you an account of what good things the Lord has done for us on this work; but I have been sick for a month and did not feel like writing. We have held five protracted meetings during the year. The Lord was with us in convicting, converting and reviving power. Many shouted his praises aloud. The sectarian spirit commonly manifested by other denominations in such meetings was unknown among us. All praised the Lord and rejoiced together in hope of his glory. We have had about sixty accessions to the church. A goodly number of these were heads of families. We have seven prayer meetings—three of which are conducted by ladies or girls. At Meadville, where for a number of years there has been only two persons who would pray in public (and they were Baptists), we have three prayer meetings per week—one for old members, and one for young men, and one for ladies. We have a goodly number of Sunday-schools which last only during spring and summer. However, we have two that never hibernates. One of these has about one hundred scholars; the other is not near so large. We have secured lots at three points on the L. N. O. and T. railroad, viz: Hamburg, Rexte and Knoxville. We are building at Rexte, and hope to have the church completed by Conference. Thanks to Bros. G. D. Anders and N. J. Roberts for valuable services. But to God be all the glory. Pray for us while we sing, "Salvation's rolling on."

V. D. SKIFFER.

MEADVILLE CIRCUIT, MISS.

Mr. Editor: I have been thinking for some time I would write a short letter to your valuable paper; so I will endeavor to tell you of a meeting I closed the first day of the present month. When our beloved pastor, V. D. Skiffer, came on the work this year he told me to take charge of Cool Spring Church, as it was impossible for him to reach that unless they would accept a week-day appointment. I went twice and failed to meet even one member of the church; so I consulted the pastor in charge. We decided to let it go, and at the third quarterly Conference there was a move made to sell the property, and an Investigating Committee appointed to decide what should be done. Then the members of the church solicited Bro. Stroud, an exhorter on the work, to have an appointment there. So he did. They decided to have a meeting of days, commencing Saturday before the fifth Sunday in October. I went on Saturday expecting other ministerial help; but met with disappointment. On Sunday Bro. Willis was with us; preached at eleven o'clock A. M. The meeting continued three days with nine accessions, four bright conversions, the church wonderfully built up. The Lord was with us from the beginning of the meeting till its close. It closed Monday evening with quite a number shouting the praises of God. Thanks to Bros. Willis and Stroud for services rendered. Yours truly,

W. M. SULLIVAN.

ETHEL CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: The following is the result of my two years' work in this charge, viz: 374 conversions, 257 accessions, 142 adult baptisms, three new Sunday-schools organized, permanent prayer meetings established at most of the churches, two class meetings in operation, many new family altars erected, two new church organizations established (each one five miles from any Methodist Church and where there were very much needed), one house of worship erected, exceeding any in the charge, a good parsonage bought and paid for, and that situated favorably at Ethel station, on the C. A. and N. railroad. Many church members; both male and female, have become active workers in the church, thus showing their faith by their works. Of course, the churches are greatly revived, and the good people have shown the proper appreciation of the work done in the charge by coming up with all the assessments in full last year, and so far, the prospect is good for a full financial report this year. Truly, the Lord is good, and hath greatly blessed the work of our hands, whereof we are glad. With an humble expression of gratitude to God, I would now offer unto him at his life, to be spent in the all-important work of soul saving, helping and praying that the remaining part of his may be an improvement on the past.

H. C. PARROTT.

BASTROP, LA.

Mr. Editor: The meeting at Bastrop is still going on (or was on the eighth), with the following results: Additions to the church, 24; baptisms, 9 adults, 7 infants—15; collection for missions, cash and subscriptions, \$302; added to Sunday-school, nearly 50 per cent. There have been a number of conversions; but the exact number has not been definitely ascertained. Such a visitation of grace has not been enjoyed in Bastrop for a number of years.

J. A. PARKER, P. C.

MONROSE, MISS.

Mr. Editor: We have held our fourth quarterly Conference on the Raleigh charge. The elder, P. M. Williams, was present, preaching and counseling with the preachers and members with power and demonstration of the Spirit of love. Finance for

behind; times, hard; crops almost nothing, and great distress among the people. The writer is in a strait box-tight two. One hundred and ninety-eight dollars is all that we have received up to the fourth quarter for me and the elder. How can we live and preach? We ask the prayers of the church for the over-ruling of this trouble that now exists in our land and country.

Yours in Christ,

J. H. EVANS.

OAK RIDGE, LA.

Mr. Editor: I am glad to report a glorious meeting at Oak Ridge. Twenty joined the Methodist Episcopal Church, South; about as many conversions, and the entire membership greatly blessed. Bro. T. S. Randle was with us in the Spirit of the Master, preaching day and night for nearly two weeks. His faithful wife assisted greatly in the meeting. A few of us have been praying for such a revival for nearly four years. Thank God it came at last, and was better than we had expected. My own family graciously benefited.

J. F. WYNN.

Resolutions of Respect.

IN MEMORY OF MISS ALICE ROACH.
Unanimously adopted by a rising vote of the Methodist Sabbath-school at Jackson, Miss., November 7, 1886.

Whereas, It hath pleased Almighty God, in his merritting wisdom, to call from our midst our beloved sister and co-worker, Miss Alice Roach, who died in the glorious triumph of the blessed religion of Jesus Christ, on the evening of October 30, 1886.

Resolved, The relations which she sustained to this Sabbath-school, having been a faithful member of this same for quite a number of years, most heartily suggest that we give, in this public manner, some slight expression of our esteem, in resolutions appropriate to her worth; therefore, be it

Resolved, That in the death of Miss Alice Roach this Sabbath-school has lost a devoted member, an earnest worker and a Christian scholar; that the living members of this school of acceptance with her Savior was of such a character as to make us all feel that while we weep because another soul is made vacant and draped in mourning on account of the absence one, and while this school has sustained a sad loss, heaven has been made the richer thereby, and she has gained

"A home, a happy home, a home from care and sorrow and strife,
A home in the kingdom of glory, forever with Jesus in life."

Resolved, That we tender to the bereaved family our sincere condolences and invoke upon them the sustaining grace of Heaven in this sad affliction.

Resolved, That a copy of these resolutions be furnished the family and also for publication in the city papers, and the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. J. P. STEVENS,
MISS MARY ANDREWS,
H. H. BINKS, Committee.

The Framers of the Constitution.

BY JOHN FISKE.

In its composition this group of men left nothing to be desired. In its strength and in its weakness it was an ideally perfect assembly. There were fifty-five members of it, men representative for family and for personal qualifications who had been well educated and had done something widely to earn recognition in these troubled times. Twenty-nine were university men, graduates of Harvard, Yale, Columbia, Princeton, Oxford, and Glasgow. Twenty-six were not university men, and among these were Washington and Franklin. Of the illustrious citizens who for their public services would naturally have been here, John Adams and Thomas Jefferson were in Europe; Samuel Adams, Patrick Henry, and Richard Henry Lee, were in the army, and the greatest man of Rhode Island, Nathaniel Greene, who might have succeeded in bringing his State into the convention, had lately died of a sunstroke at the early age of forty-four.

Of the two most famous men present little need be said. The names of Washington and Franklin stood for supreme intelligence and consummate tact. Franklin had returned to this country two years before, and was now President of Pennsylvania. He was eighty-one years of age, the oldest man in the Convention, as Charles Pickney, of South Carolina, aged twenty-nine, was the youngest. The two most profound and original thinkers in the company were but little older than Pickney. Alexander Hamilton was thirty, James Madison thirty-six. Among political writers these two men must be ranked in the same order with Aristotle, Montesquieu, and Locke; and the Federalist, their joint production, is the greatest treatise on government that has ever been written. John Jay, who contributed a few pages to this immortal volume, had not been long converted to the cause, New York did not wish to be its success.

Along with Hamilton, New York sent two conspicuous men, Yates and Lansing, who were extreme and obstinate anti-Federalists; and the arch Hamilton, who was thus prevented from carrying the vote of his own State for any measure which he might propose, was in this way indirectly entrained. For another reason, Hamilton failed to exert as much influence in the Convention as one would have expected from his profound thought and his brilliant eloquence. Scarcely in the political world was there a more powerful character than of Jefferson. But Hamilton went to the other extreme, and expressed his distrust of popular government too plainly. His views were so impracticable and his preference for aristocracy was too pronounced, that the leading part in the Convention fell, therefore, to James Madison, a young man somewhat less brilliant than Hamilton, but superior to him in sobriety and balance of powers.

Madison used to be called the "Father of the Constitution," and it is true that the government under which we live is more his work than that of any other one man. From early youth his life had been devoted to the study of history and the practice of statesmanship. He was a graduate of Princeton College, an earnest student, familiar with all

the best literature of political science, from Aristotle down to his own time, and he had given especial attention to the history of federal government in ancient Greece and in Switzerland and Holland. At the age of twenty-five he had taken part in the Virginia Convention which instructed the delegates from that State in Congress to bring forward the Declaration of Independence. During the last part of the war he was an active and influential member of Congress, where no one equalled or approached him for knowledge of English history and constitutional law.

In 1781 he had returned to the Virginia legislature, and been foremost in securing the passage of the great act which gave complete religious freedom to the people of that State. No one understood better than he the freedom of the alarming weakness of the Federal Government and of the commercial disturbances and popular discontent of the time, nor had any one more zealously or more ably in bringing about the meeting of this convention. As he stood here now, a leader in the debate, there was nothing grand or imposing in his appearance. He was small of stature and slight in frame, like Hamilton, but he had none of Hamilton's personal magnetism. His manner was shy and plain, and blushed often to his cheeks. At the same time, he looked at politics judicially, and was so little of a party man that on several occasions he was accused (quite wrongfully, as I hope hereafter to prove) of gross inconsistency. The position of leadership, which he won so early and kept so long, he held by sheer force of giant intelligence, sleepless industry, and an integrity which no man ever doubted. But he was above all things a man of peace. When in later years, as President of the United States, he was called upon to manage a great war, he was out of place, and his reputation for supreme ability was temporarily obscured in the Federal Convention we are introduced to him at the noblest and most useful moment of his life, - November Atlantic.

From the "Christian Voice."

We believe we are doing the public good service in calling special attention to the advertisement of Dr. M. W. Case's Carbamate of Tar Inhalant for the cure of Catarrh and Consumption. As the result of many years' practice in Florida, and the careful study of chronic lung difficulties and the various forms of Catarrh, Dr. Case has compounded his Carbamate of Tar, which in our judgment, is the best specific known to the medical profession. The Inhalant is nicely made, and is very pleasantly used, the medicines are put up in good style. In chronic cases the effect is wonderful, a single day's use convincing any one of the benefit of using it. We would advise any one afflicted with any form of these dangerous and terrible diseases to send for Dr. Case's Carbamate of Tar Inhalant.

We speak from a personal acquaintance with Dr. Case, as well as our experience of benefit from the use of his treatment, and as all reliance can be placed on what he promises to do, we repeat it, that we believe we are doing the public good service in calling attention to his advertisement.

Francis Arago.

The centenary of the birth of the eminent French scientist Arago was recently celebrated at Perpignan, where a statue erected to his memory was unveiled with appropriate ceremonies. Arago was born at Perpignan, France, in the Pyrenees, February 26, 1786. Arago early evinced a genius for mathematics, and very soon outstripped his teachers. Before he was twenty years old he had mastered the most advanced works on mechanics, and in 1806 was appointed to the Observatory at Paris, where he became acquainted with the astronomer Laplace, through whose influence he was appointed to complete the measurements to determine the exact length of the ten-millimetre part of the quadrant of the Paris meridian, which was now in use as a measure of length, and known as the meter. This plan adopted was to measure the actual length of an arc of the meridian from Dunkirk to Barcelona; and Arago and his associates were obliged to commence work among the mountains of Spain, where they suffered great privations, and a long and fatiguing journey. Owing to the disturbed political state of the country, their movements were looked upon with great suspicion by the inhabitants, and Arago was obliged to allow himself to be imprisoned, to escape their violence. After many privations and dangers, he succeeded in reaching France, by way of Algiers and Marseilles, with the records and measurements of his survey intact.

As a reward for his enterprise, he was elected a member of the Academy of Sciences at the early age of twenty-three, and a few months later was appointed one of the astronomers of the Royal Observatory, where he resided until his death. In 1813 he became chief director of the Observatory, and the same year received the highest honor that could be bestowed upon a scientist, the election to the perpetual secretaryship of the Academy of Sciences - a vote of thirty-nine to five; which post he filled till his death, which occurred in 1853, from a complication of diseases.

Scientists have held a higher rank in the estimation of the French people, and this was due not only to his remarkable knowledge and attainments, but to his capacity for imparting his knowledge to others, and popularizing science among those not familiar with it. He has been called the Paracelsus of France, and many legends of the kind have been told of him. His success as a popular lecturer was almost unparalleled, and from 1812 to 1851 people of all ranks crowded his lecture-rooms, fascinated by his graceful eloquence and his crystalline clearness of explanation. He was wont to remark that "eloquence is politeness in public speakers" - a maxim which would do well to remember.

Arago would not have been a true Frenchman if he had not taken a lively interest in politics and military affairs. He was elected a member of the Chamber of Deputies in 1813, where he employed his gifts of eloquence and scientific knowledge in the encouragement of education, and the advancement of science and the mechanical arts. When the Revolution of 1848 swept over France, he was elected to the National Assembly in forming a provisional govern-

ment, in which he was intrusted with the combined duties of Minister of War and of Marine, which he discharged with his customary ability. The scientific researches and discoveries of Arago are almost numberless, but it was in the departments of astronomy and physics that his best work was accomplished. He made photometric measurements of the light of the stars and planets, and established the existence of magnetism in all substances, although it was left to Faraday to extend these researches, and discover the principle of diamagnetism. He showed the connection between the aurora and the variations of the force in magnets, and first employed the galvanic current for the magnetization of steel. But the crowning glory of his career were his investigations in optics, especially his researches in the polarization of light. He invented the polariscope, explained the phenomena of double refraction, and established the undulatory theory of light as opposed to the emission theory, which considered the phenomena of light as due to a material substance, and was accepted by many prominent scientists as the true theory. He had arranged a series of experiments to measure the velocity of light in different media; but as he was about to undertake them, his eyesight failed him, and he was obliged to wait until his wishes were realized in the beautiful experiments of Foucault and Fizeau, which so completely confirmed his theories.

In his personal traits Arago possessed all the virtues and faults of the French race. The trace of Spanish blood in his veins endowed him with a proud, imperious disposition; but he was free from all pettiness or jealousy, performed the important duties to which he was called with unswerving rectitude and fidelity, and not only shed great glory upon his country by his wonderful scientific ability, but sacrificed both health and fortune in her service. No one has been more worthy of the honors bestowed upon him, and none will remain longer in the memory of all who have a love for science and a respect for genius. - The Popular Science News.

The Influence of the Epic.

There is nothing more remarkable in the intellectual history of the world than the influence of the great poets on the theological and philosophical opinion of the people. Homer and Hesiod formed the faith of the Greeks; and notwithstanding the persistent endeavors of Christian teachers in all ages of the church to draw men to the original fountains of Divine truth, and to hold them to the word as the form and standard of faith, it is an open question whether Dante, in his age, and Milton in his, did not have a more potent and lasting influence on the common mind of Christendom. The truths to which they gave, at least for the time, a final form, were in the air, slowly crystallizing in the consciousness of the church. Under the poet's touch they sprang into a germinal and enduring life, which however long it may be, will remain as a part of our best inheritance. From the past, a potent element in renewing and holding together the social organism of the modern world.

The dramatic and the epic poets, keeping to the limitations of their separate art, have looked different directions. Shakespeare, for example, gave to the world no philosophy to live by. In his own most accurate phrase he held up before man a mirror which was the most dramatic representation of his inner truth, but made no attempt to mark out the path for faith or duty. The human mind through the dark and perplexing problems of human existence.

Dante did this, Milton did it, and Faust is an attempt in the same direction. It was more conscious effort to mold the faith of men upon the other side of the subject. The deeper, more universal of a more special view of life, as an intellectual puzzle rather than a wide and universal experience. Dante, on the contrary, took up his theme in all the infinite breadth and glorious freedom which it has in the realm of revelation. Bismarck was a romantic because he was not a pessimist, and believed in a good and gracious God. He did not credit his facts nor discover for the first of men his ideas. They were already dimly but faintly at work in men's minds, and had been since Christianity began to mold human society anew. - What he did was to formulate and utter. He was "the voice of ten silent Christian centuries." The opinions and beliefs of men and, as far as it could be, society itself, were affected by his poem, because, in the words of his inspired epic, the world became gloriously conscious of the principles which controlled the crystallization both of human society and of individual character. Independent.

MR. GLADSTONE AS HE LOOKS. - I was much interested in the appearance of Mr. Gladstone as he rose to speak. A rather small, worn man he seemed from the visitors' gallery, whose thin gray hair betokened age, but whose active movement as he rose to his feet indicated abundant vigor. With a perfectly quiet manner, but with a quietness of gesture, his words came out in smoothly flowing sentences directly to the point. At times with a touch of irony, and often with a quiet humor which never failed of its mark, he showed himself the master of parliamentary fence, which all men know him to be. When he sat down it was evident there was nothing left of the motion. Later on in the spring, as the light waxed harder and heavier against him, he displayed with all the fire of youth those wonderful qualities which have made him, even to his contemporaries, a marvel. May I say I never fight better than when the battle is desperate. With a courage born of the most complete conviction that stopped at no risk and no labor, with an alertness that took in the whole field, with an eloquence which dazzled, and a logic which was like a very sword, he fought almost single-handed the unequal fight. At a distance looking at him it would seem wholly beyond his physical powers. Close at hand his face is marked, indeed, with the lines and wrinkles of many centuries, and you see before you still an old man, but you see also what at distance you only see: that the lines are the lines of endurance and hardy strength, more than of weakness and old age. - Hon. Seth Low, in Brooklyn Magazine.

In every community there are a number of men whose whole time is not occupied, such as teachers, ministers, farmers' sons and others. These classes especially we would say if you wish to make several hundred dollars during the next few months, take a cue to B. F. Johnson & Co., of Richmond, Va., and they will show you how to do it.

THE LAW OF REVOLUTIONS. - Dr. Lambrea, a French writer, published an essay to show that revolutionary outbreaks are "ordinarily scientific rather than political phenomena. They are greatly affected, he argues, by seasons and climates. Out of 112 European revolutions, the greater number have taken place in the month of June and July, thirty-two and thirty respectively; and the minimum, twelve, in November, with fifteen in January. The Southern counties, Italy, Spain and Greece, present the maximum of revolutions, while Russia, Norway and Sweden show the minimum. Moreover, aberration of mind is not only an effect, but a cause of revolutions. In the greater number of cases the political criminal is either himself, or is aided and instigated by a moral criminal or a person of unusual mind. The whole of this species of lunacy, the writer argues, given by the leader, propagates itself in a genuine epidemic among popular masses who are susceptible to emotion, leading them to acts sometimes heroic, sometimes perverse, but always out of the bounds of reason. In support of this theory it is noted that during eight months after the events of 1871 in Paris, there were 1700 fresh cases of lunacy. Among the leaders of the Commune there were four who inherited lunacy, and four who had actually been in confinement for mental aberration. The doctor also cites, as evidence of credit for a vast influence in revolutionary outbreaks. It is well known that the terrors of the Commune in Paris were preceded by great abuses in the use of alcohol, favored by the lack of suitable food in the city. If the matter were not so obvious, the prevalence in its most ardent form, discounts and lotings of all sorts abroad in the ratio of the thirst for stimulants. The growing British workmen were long ago assured in figures that, if they would cut off their beer for twenty years, they would be in possession of sufficient capital to purchase all the manufacturing plant of the kingdom. Probably the same thing is true in this country. Yet it seems to be an almost universal tendency of men to lubricate themselves by alcohol at the very moment when hard times call upon them for the exercise of self-control and manly reason. With each succeeding generation, the operation of heredity makes matters worse. Political philosophers may theorize as they will, but the true remedy for the rampant revolutionary spirit must be found in the exercise of self-control and the other Christian virtues. - Christian at Work.

MR. WILSON'S NEURALGIA AND HEADACHE. - Mr. Edward L. Wilson, of No. 1125 Chestnut St., Philadelphia, Pa., was photographer to the Centennial Exhibition at Philadelphia, and also to the recent International Cotton Exhibition at New Orleans. He is also widely known as a lecturer on Egypt, Sinai, and Palestine, which countries he illustrates to his audiences by photographic views taken by himself in 1882. He writes as follows: "I was several years ago so run down in physical condition that the insurance company would not take a risk on my life. I became so prostrated that I could not sleep more than an hour or two in the course of a night. I suffered with acute neuralgia, and with headache, which when they came on suddenly, would render me powerless to think or act. I consulted Dr. J. H. Sturges, of New York, and he advised me to take 'Lieber's Cough Cure.' I took it for a month, and it cured me. I feel as good as new. I have since engaged in my old duties, and my work seldom tires me."

A monograph on neuralgia, published by Dr. STARKY & PALES, (whose Compound Tonic Treatment has been so successful that they have received hundreds of letters from patients who, after long suffering from neuralgia and headache, will be turned from all who ask it by mail or personally at their new offices, No. 1529 Arch Street, Philadelphia.

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Every duty we omit obscures some duty we should have known. - Rinskin.

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PROFESSOR VON SHERING, Physician in chief to the staff of the Russian Imperial Body Guard, &c. &c. &c.

CLYDE BEY, Physician in chief to the Armies of the Viceroy of Egypt, &c. &c. &c.

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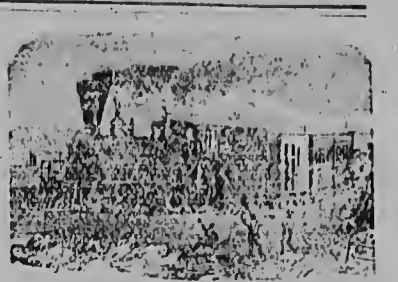
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

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T. A. S. ADAMS, D. D., REV. J. T. SAWYER,
REV. W. L. C. HUNNICUTT.

THURSDAY, NOVEMBER 25, 1886.

Briefs.

Bishop Kerner left the city a few days ago, and is by this time in the chair, residing over the best piece of the Northwest Texas Conference, at Lampasas.

The Horticultural Society of New York City had a "Chrysanthemum Show" the other day. There were exhibited 2,000 varieties of that plant; some nearly nine feet high, and some as wee as a daisy. The Japanese and Chinese varieties attracted great attention. There was an attendance of from 2,000 to 3,000 visitors daily, and the sight will long be remembered as one of surpassing beauty.

It is said that Brooklyn can no longer claim to be the "City of Churches." During the last ten years the population has nearly doubled, and during that time only ten new places of evangelical public worship have been opened. The Christian at Work says that is one place of worship for every 27,000 of the increase, and that the religious devotion of that city is greater than that of any other leading city in the United States.

The attention of teachers is hereby called to the following extract from President Daiglt's article in the November Forum, on "How I was Educated."

But I can not help feeling, in view of my own college course, and of all that I have seen since then, that the great defect of the past and the present education lies in the want of personal and individual intercourse between the teacher and his pupil—immediate contact of the mind of the former with the mind of the latter—in such a degree as is to be desired for the pupil's highest inspiration.

What is the matter with the ministry? The last Southern Review had a strong article deprecating the looseness with which we allow men to enter the ministry of the Methodist Church. In our last number our correspondent, "Gillero," sounded a note of warning on "Guard the Conference Door," and we have just read in one of our exchanges that a large association out West has taken definite action, looking to a more careful scrutiny of men presenting themselves for the ministry. Paul said a long time ago to Timothy: "Lay hands suddenly on no man." This is a matter that ought not to be hurried. We have often thought that our present method affords very few men the time necessary to show their "gifts, grace and usefulness."

There must be in human nature an innate tendency to imitation. We unconsciously do this thing. We do not see it in ourselves; but others see it in us. No matter how ridiculous, or how absurd a thing may be, there will always be found those who will think it the very thing for the times. This propensity to imitation is the basis of all fashions, and upon it the fashion-setters can calculate with a certainty that is unerring. The Scriptures everywhere recognize this tendency in the human mind, and their exhortations are very clear at this very point. Christ knew human nature would follow somebody, and his exhortations were, "Follow me." Paul saw the same thing, and his exhortation is, "Follow me, as I follow Christ." The deeper meaning of the exhortation is to train and develop this tendency in the right direction.

"Their rock is not our Rock, even our enemies themselves being judges." Such was the opinion of Moses more than three thousand years ago in regard to religion. Mr. Lecky, whom you can accuse of being biased toward Christianity, says of its operations in the world: "The minute and scrupulous care for human life and human virtue in the humblest forms, in the slave, the gladiator, the savage or the infant was wholly foreign to the genius of paganism. It was produced by the Christian doctrine of the inestimable value of each immortal soul. It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed." This is simply to say, that Christianity is the fountain whence have issued all the streams that gladden the weary wastes and refresh the withered wildernesses of life. It is the same as to say that all the good that is in our civilization came directly from Christianity, and that all the bad is the remains of paganism that have not yet been eliminated.

Address of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in the editor's room, at 112 Camp street, at 11 A. M., November 17, inst. All the members were present except Rev. W. P. Barton, whom death has removed from our number. The committee lamented the permanent absence of Bro. Barton, who had been a staunch friend of the ADVOCATE from its beginning, and for many years a member of the Publishing Committee and a regular attendant upon its meetings. The death of so wise and faithful a counsellor is a great loss to the committee and to this whole church. A committee was appointed to prepare suitable mention of him for our records.

The Rev. C. W. Carter, D. D., was unanimously elected editor of this ADVOCATE. The committee feels that he needs no words of commendation from them to the readers of the ADVOCATE; his recent editorial management of the same having sufficiently demonstrated his eminent fitness for the place.

The report of this publishers showed the ADVOCATE to be on a safe financial basis, yet unimpaired by the general monetary depression prevailing in this cotton-growing region.

The committee think it due to all interested in the ADVOCATE to say that in the quality of the paper upon which it is printed, in the typographical clearness and beauty of its columns, as well as in the general purity and excellence of its selections, contributions and editorials, the NEW ORLEANS CHRISTIAN ADVOCATE will compare favorably with any paper issued from the press of the day. Prudent and miscellaneous advertisements have been studiously excluded from the ADVOCATE, even at great pecuniary sacrifice. The ADVOCATE aims to be a promoter of that godliness which is profitable unto all things, having promise of the life that now is and of that which is to come. It is, therefore, a mighty helper of every preacher of the gospel within whose charge it circulates. It is, then, appealing only to self-interest to ask that the pastors in the patronizing Conferences shall give that diligent attention to procuring subscribers and renewals which the merits of the paper demand. Brethren, help the ADVOCATE, and it will help you. No other paper can take its place in its proper territory. It is not extravagant to say that the preacher who puts the ADVOCATE into a family in his charge doubles the power of his ministry in that family. The ADVOCATE is the special friend of all the preachers. Let them prove themselves the faithful friends of the ADVOCATE.

W. L. C. HUNNICUTT,
For Committee.

To the Readers of the Advocate.

By reference to this report of the Publishing Committee of this paper, which appears in another column, it will be seen that the undersigned has been formally and by full vote put in charge of the editorial work of the paper. I have done the best I could do, under the circumstances, during the past five and a half months. I have had many notes of cheer and encouragement from brethren and sisters and little folks. The contributors to the paper have manifested a most courteous bearing toward me, and their contributions have kept the paper up to the high plane which it had attained under the directorship of my distinguished predecessors. The pastors have been prompt in sending in items of church news and progress. And I have also had some letters of advice in regard to the kind of paper I should send forth to my readers. I return thanks for all this, and pray God's blessing upon all these helpers.

It is the desire of the committee, so expressed in the meeting, that I shall devote my whole time to the interests of the paper, and that is my earnest wish also. The accomplishment of this desire expressed by the committee, will depend entirely upon the brethren in the patronizing Conferences. One thousand new subscribers, with the cash, will settle that matter for one year at least. There are in the three Conferences patronizing the paper, according to the last published minutes, 75,754 members, and it ought not to be a difficult matter to secure that number of new subscribers among so many Methodists. If every preacher, itinerant and local, will devote one week to this work, and do it wisely and prayerfully, I believe it will be accomplished in a couple of months, and then the editor can give himself wholly to this work without fear. We have our "weeks for prayer," Conference week, District Conference week, etc.; why not devote one

week to an earnest pushing of the interests of this ADVOCATE?

I seriously believe that our paper is good enough to go into any family, and that it ought to be in every Methodist family in our territory. A preacher can not do a better day's work than when he gives for it an entrance into the household. It is the richest means of grace that the church affords to this individual Christian.

I enter upon the duties of this office with a faith relying solely upon God and the church. "Brethren, pray for us, that the word of the Lord may have free course and be glorified even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith."

C. W. CARTER.

ADVOCATE OFFICE, NOV. 24, 1886.

The Promises.

The promises of help are the richest legacy God has left to his people. Nothing is more inspiring than a promise that is believed. In this world of strife and toil, of disappointed desire and baffled energy, a promise of present help and future good is the best thing a man can have. And when he knows that the promise is made by an all-wise and all-loving Father, "one jot or tittle" of whose word can not fail, he feels, that of all his possessions, there is nothing equal to it in value. The humble Christian has no comfort like that which comes from a consideration and appropriation of even the smallest promise of a good heavenly Father. The promise attached to the giving of a cup of cold water for the sakes of the Lord has cheered millions of souls. If the Lord had left only that one promise, his people would have entered upon an inheritance of wealth unspeakable. How potent God makes his people, then, for we see his promises sparkle in beauty upon every page of his word! And these promises enrich the life that now is and invest that which is to come with a glory that can not be told. The pathway through probation glows under the quiet flow of the light of Divine love, which fills them and radiates from them. To the humble, they are ever present, and God is ever present in them, making them his "power unto salvation."

In some form, these promises inlure with every duty. In some way, they are connected with every pleasure and pain, with every joy and sorrow that are experienced in this life. How they give freshness to the wearied energies! How they add new impulses to lagging zeal! How they impart zest to oft-repeated duties! They throw over all religious obligation a sacredness with which no right-thinking man will dare to trifle. They develop all duty with a beauty which no sane man will desire to mar. To the ear attuned by grace to catch the harmonies of Divine love, these promises send their sweet cadences of hope, and through that channel they pervade the spirit and "make melody in the heart." The discordant notes of this world's strife are not heard while this music calls to mind the consoling fact, that there is One who sits above the billows and holds the storms in his hand. To the eye, opened by faith to the sight of the invisible, these promises flash their radiance down the vistas of life and attract the soul to gaze with earnest hope upon the beauties and glories within the veil. In the darkest sorrow that ever comes they beth the horizon with a line of light, which speaks to the heart of the Sun shining in glory beyond the clouds. To the man, whose soul is stayed on God, these promises make weakness, strong, bring "sweetness out of woe," create bows of enduring encouragement out of tears of anguish, apply the balm of healing to wounded hearts and produce a peace which the winds of earth can not rattle.

The variety of these promises is very striking. Every state of mind, every condition of heart, every circumstance of life, has its corresponding promise. If we feel the need of strength, the promise comes, "I will be thy help." If friends forsake us, the Lord says, "I will never leave thee." And so on through the whole catalogue of life's circumstances, we can find a promise for each. Here, then, among these promises we should live. This should be our home. We should take deep inspirations of the air which they have saturated with their fragrance. Hope is born among the promises. Joy has its existence only in their encouragements. When we open our souls to such vitalizing and inspiring influences, as they only can originate, then, by those influences, we shall be made "partakers of the Divine nature," and come surely to the Apostle Peter's judgment, that they are "exceeding great and precious promises."

Transfers.

There seems to be a growing prejudice against ministerial transfers from one Conference to another. There is no objection if a brother comes to take any appointment, and especially one obscure and undesirable; but if he is understood to have come as the appointee to some large city church, a clamor is raised against him. He is considered to be an intruder. He is called "a wandering star," or "a bird of passage," or "a giraffe," by one of the malicious editors of a contemporary Advocate, and many of the brethren say, "Amen!" We would like to inquire who is a transfer, and has he any rights? Who sends him from one prominent pulpit to another; from city to city? Why is he sent at all? Is he any less a lover of his church than his brethren? Is it the object of the appointing power to especially honor one class of ministers to the neglect of all others? Is it for the benefit of the transfer or the church that any given work is assigned him? Has it come to this, that nice, easy, well-paying pulpits are, with partiality, provided with a few special favorites, and the great mass of the ministerial army allowed to get what they can? If this is the case, then the time has surely come for the injustice to be denounced. The genius of this democratic age will not tolerate such favoritism, and the Methodist Church has surely forgotten the spirit of its fathers. But is this the case? Is it not a fact that among preachers, as among professional men, some are more gifted and successful? And is it not true that the Bishops, the chief pastors and superintendents of the church, are most profoundly solicitous for the prosperity of each church whose ministerial incumbent they are to supply. And is it not of supreme importance that for successful work, there be suitable selection of the preacher who is to minister to any given congregation? Who is the judge of this suitability? Manifestly, the Bishops, whose duty it is "to preside in the General and Annual Conferences, and to fix the appointments of the preachers in the Annual Conferences." This is the power delegated to him, and in its performance it is left optional with him to appoint the man who, in his judgment, is best fitted for any specific charge, and he is not limited to any given Conference out of which to make his selection.

The General Conference of 1850 declared that "while it has been the general usage to station the preachers within the bounds of the Conference of which they are members, still it is the genius of our system, and the law of our church, that the Bishops, as general superintendents of the church, make such disposition of the itinerant preachers as, in their judgment, will best serve the whole church."

In the light of the above facts how un-Methodistic is the language of this excerpt from the Alabama Advocate:

A writer in the Nashville, speaking of Dr. Steel's removal to Louisville, says: "It is understood that the First Church will not ask for a transfer to succeed Dr. Steel. This is stated out of pure love for 'wandering stars,' 'birds of passage,' and 'giraffes.' Somebody that loves 'wandering stars,' 'birds of passage' and 'giraffes' ought to take them to one side and whisper into their ears the fact that no true-hearted Methodist preacher or layman is ever glad to see them coming. It would be well enough also, for somebody to tell the Bishops that they not only discount themselves but the itinerant system whenever one of these fellows is forced into an unwilling Conference."

We grant it may not be very flattering to the resident ministers of any given Conference to be gently admonished to make room for a brother supposed more competent for some important city appointment; but who shall say that when the inherent qualifications for such an appointment is recognized in any member of any Conference by Bishop and laity, that a transfer is promoted above him? It strikes us that the prejudice felt by many against a transfer is uncharitable. If this transfer is endowed by God to do better and more satisfactory work in some particular locality than any member of the Annual Conference to which he comes is supposed to be, then loyalty to Christ should prompt a most generous welcome to the transfer and gratitude to God for raising up choice workmen capable of doing the best work.

It strikes us that our polity is not calculated to deprive a minister of a given amount of personal dignity and self-esteem. Surely no preacher should desire an appointment for which both Bishop and laity consider him disqualified. Every member of an Annual Conference has the opportunity to show what he is capable of doing. The people have eyes and

ears and intelligence, and if they want him, they will not be long in communicating that fact to the presiding Bishop. If they prefer some other brother, then prejudice and envy against the more favored brother is ungracious, even though he be a transfer.

A fact which every Methodist minister must learn, sooner or later, is that some of his ministerial brethren are more acceptable than others. They are men sought for by the churches. They do not seek the church; the church seeks them. Church-seekers, unless they are recognized as capable of the work to which they aspire, would seek in vain. This Bishop represents the church, and you may be sure it is well represented. We venture the assertion, that in all appointments the chief consideration with the cabinet is to secure the best man for the best place.

So let it be, every member of the itinerant ministry of our church should say, even if by that rule some other light shines more brightly and is more admired than his own. The writer has learned to respect the man the king delights to honor.

FAIR PLAY.

"Unto Me."

Paul felt himself specially favored of God in two particulars: 1. His insignificance was ignored. 2. His field was one of peculiar difficulty, and yet of peculiar fruitfulness.

"The least of all saints" may refer to his inferiority on account of his having once persecuted the church. It may have alluded to the fact that he was not really admitted into the regular college of apostles. It may have been because he was *minimus natus* in the college. But whatever meaning be given to the words—even if they be a form of politeness—the fact of the grace given remains. Paul felt that he had a specially fine appointment. Why should he expect a due appointment? Nobody knows. He certainly does not feel that he is undervalued. Some of those who so often take a text from Paul ought to consider this point. But why expect a due appointment? The idea of an establishment is a modern one. Paul looked upon the world as lost—the gentle world especially, as godless and hopeless in the midst of all the host of deities. He was going to carry salvation to them. The idea of self-gratulation on a fine appointment was too much of the spirit of the time-server and place-hunter. It ought to be so considered yet. Not that rich people do not need good, strong preachers; but they too often get latterers and those who "prophesy smooth things." Not that city preachers are to be envied; for his who works among the poor, the degraded and suffering of our cities has a hard work. The ministry of the city is one of peculiar trials and difficulties. But we need to change our habits of feeling in regard to appointments, for the sin of an appointment is in the man, and not in the work. So, too, the merit of the appointment is in the man. There never was a bad appointment to the truly good man. The place-hunter may have gotten the appointment that I thought should have been mine; but if I waited for God's appointment, I got it. Whoever repudiates this conclusion says in effect that he left God to choose, and He let a set of wire-pullers trick him out of his plans. The trickster and his plying may get their appointments; but poor simpletons are they to think themselves objects of the Divine care! They do not know the exaltation of the man who not only don't, but won't learn to pull wires. Paul's "thorn in the flesh," "the messenger of Satan to buffet," might have come just here, and said, "Ho, my self-debilitated apostle! thought you were going to Jerusalem station, eh? Were sure you would get Antioch, or Smyrna, or Damascus. But I see you're put down on the mission to the Gentiles! Paul! where is that? Who was there last four years? How much did he get? Is the parsonage leaky? Have they parlors, kitchens and lunch-rooms in the church?"

I don't know that Paul's friends twitted him after this style. He says nothing about it, except that he got the appointment and he meant to make it a grand one. We know that he did so. I think it would be well for us to put our estimation of self a little lower. Selfhood excludes self-valuation upon our own good points. Paul had all these; but he counted them loss for the excellency of Christ. Good points seem to be the reciprocal spiritual quantities of sainthood, and, as Paul had "more than they all," he fell in the foot, millions of Gentiles, who were groping after the light, and he knew where it was to be found. A grand accident is that which throws a man right among the people that need

him—no less grand to him than to them. For who would care to bear the name of Christ even were it not that it is of all names that which recalls God to mercy toward man, and man back to love for God? The grandeur of the advent was raised to the highest in birth in the manger. For Jesus started foot in his class. The grandeur of his life culminated on the cross. For Jesus went *voluntarily* to lead captivity captive. He who complains, and has need of the fine appointment to hush his whinings, should measure his weakness or selfishness by the integrity of his disappointment when he fails to get it.

T. A. S. A.

Notes.

IMPORTANT MOVEMENT.—On Thursday evening of last week a meeting of citizens was held in Werlein Hall, in this city, for the purpose of adopting measures to encourage the enforcement of the Sunday Law, which goes into operation all over the State on January 1. There were representatives from various labor associations, besides lawyers, ministers and other classes of citizens present. Judge R. H. Marr occupied the chair. Speeches were made by Mr. H. V. Ogden, Rev. C. W. Carter, Rev. S. H. Werlein, Albert Leber, W. Harkins, and others. Rev. J. W. Flinn introduced resolutions endorsing the Sunday Law, which were unanimously adopted. A Law and Order League was then organized, the purpose of which is to aid in the enforcement of the Sunday Law. Judge Marr was elected chairman of the league, and H. M. Harkins, secretary. A vice-president from each labor organization will be appointed, who, together with the chairman, constitute the Executive Committee. A Finance Committee and a Publishing Committee were elected. About fifty of those present enrolled themselves as members of the new league.

We regard this as a most important movement. The opponents of the Sunday Law are organized and at work for the purpose of defeating its execution, and if its friends throughout the State do not work to counteract and defeat their efforts, the law will in a large measure become a mere dead statute. We call upon the friends of law and order throughout the State to stand up firmly and bravely for the enforcement of this law, that the people who are ground down by toil may have their rightful rest of one day in seven.

SUCCESS.—Every one who is engaged in a vocation that is honorable desires to achieve success, and the desire is itself a most laudable one. But how few attain it! How many fail! And it often appears that those who reach it, did so by mere accident, and that those who fail, failed in spite of the best effort. It may be that our defective conception of what success is, has more to do with this matter than we commonly suppose. We may really win success, and yet think ourselves defeated in our aims, because our ambition has stirred us to look and work for something beyond the real point. The poet Longfellow has somewhere given the real definition of success, and it would be well for us to keep it in our mind. He says, "The talent of success is nothing more than doing what you can do, well, and doing well whatever you do, without a thought of fame." This sentence should be engraven on the memory of every young man and woman, for it is the "open sesame" to success in every department of the world's work.

There is an article in the November number of the New Princeton Review, on "Sham Legislation," which ought to be read by every voter in the land. It seems to be an account of the method of procedure in the General Assembly of the State of New York, and we suppose it is a very good description of what goes on in a great many Legislatures. It contrasts the old method—when there was an honest and full discussion of bills; when two daily sessions were always held; when members remained over Sunday; when much more hard work was done, and the session did not last over the traditional hundred days—with the present custom, when members spend barely four days at the capital, with one session a day, commencing at twelve M., and no real and true discussion of the merits of a measure. The "first" and "second" and "third reading" of a bill are shown to be a mere sham, consisting of the reading by the clerk of a few lines at the beginning and, maybe, a few lines at the end. How ridiculous is the sham of members voting, when they know absolutely nothing of the measure and are not doing for its merits! And then the closing day, when the greater part of the "jobs" are to be rushed through, what a farcical performance! All

Weekly Market Review.

(For Week Ending November 23, 1886.)

COTTON.	
Low ordinary.....	6 1/2 @
Ordinary.....	6 1/2 @
Good ordinary.....	7 1/2 @
Low middling.....	8 1/2 @
Middling.....	8 1/2 @
Good middling.....	8 1/2 @
Fulling fair.....	8 1/2 @
Fair.....	8 1/2 @
Good fair.....	8 1/2 @
Mobile middling.....	8 1/2 @
St. Louis middling.....	8 1/2 @

SUGAR.	
Inferior.....	2 1/2 @
Common.....	2 1/2 @
Good common.....	3 1/2 @
Good fair.....	3 1/2 @
Fully fair.....	4 1/2 @
Prime.....	4 1/2 @
Strictly Prime.....	4 1/2 @
Choice.....	4 1/2 @
Seconds.....	4 1/2 @
White.....	4 1/2 @
Choice whites.....	5 1/2 @
Str. gran.....	5 1/2 @

MOLASSES.	
Syrup—Open Kettle.....	25 @
Choice.....	25 @
Choice.....	25 @
Fancy.....	25 @

RICE.	
Fancy.....	— @
Choice.....	— @
Prime.....	— @
Good.....	— @
Ordinary.....	— @
Common.....	— @
No. 2.....	— @
No. 3.....	— @

FLOUR.	
Minnesota bakers.....	4 50
Minnesota patents.....	4 50
Extra fancy.....	4 50
Winter wheat patents.....	5 00
Choice.....	3 80
Fancy.....	3 75
Extra Fancy.....	4 10

CORN PRODUCTS.	
Corn meal.....	2 50
Oris.....	2 75
Hominy.....	3 25

GRAIN, ETC.	
CORN:	
White.....	50
Yellow.....	51
Mixed.....	50
OATS:	
Western.....	36
Texas rust-proof.....	50
BRAN:	
Choice.....	77 1/2
Prime.....	12 50

PROVISIONS.	
MEAT:	
Prime morn.....	10 40
Rumps.....	10 00
BACON:	
Shaver breakfast.....	9 1/2
Shoulder.....	9 1/2
Sides, long clear.....	7 1/2
Sides, short clear.....	7 1/2
HAMS:	
Sugar-cured.....	11 1/2
DRY SALT MEAT:	
Shoulders.....	5 30
Sides, long clear.....	4 1/2
Sides, short clear.....	4 1/2

FISH.	
MAKRELS:	
Extra No. 1, in bls.....	11 50
Half bls.....	6 25
No. 1, in bls.....	—
Half bls.....	—
No. 2, in bls, large.....	11 00
Half bls.....	5 00

GROCERIES.	
COFFEES:	
Prime.....	14 1/2
Fair.....	13 1/2
Common.....	11 1/2
BUTTER:	
Western Creamery.....	30
Western Dairy.....	13
Country.....	10
LARD:	
Choice.....	6
TRASH:	
Choice.....	50
Fair.....	24
ONIONS:	
Coal, cases.....	12 1/2
Coal, bls.....	10
Cotton seed.....	13
Lard.....	65

VEGETABLES.	
CABBAGES:	
Western, per crate.....	—
Chicago, per 100.....	8 00
Louisiana, per crate.....	—
POTATOES:	
Louisiana.....	1 00
Western.....	1 00
KEKUT:	
Choice.....	5 03
Louisiana.....	—
Western.....	2 75

BALING STUFFS.	
BAGGING:	
1 lb.....	8
2 lb.....	9
BALING TWINE:	
8 lb.....	12 1/2
TIES:	
1 bundle.....	1 00

SUNDRIES.	
POULTRY:	
Chickens, Western.....	3 50
Young.....	1 00
Chickens, South'n.....	2 50
Young.....	1 25
Turkeys, Southern.....	9 00
Eggs:	
Western.....	20
Southern.....	22
Wool:	
Lake.....	25
Louisiana.....	23
Burry.....	9
Hides:	
Green salted.....	75
Dry salted.....	103

STAVES.	
Oak, kegs.....	—
Oak, barrels, 33 in.....	75 00
Oak, barrels, 49 in.....	100 00
Oak, bogs, 48 in.....	185 00
POPE POLLS:	
Hoghead, per 1000.....	35 00
Barrels.....	15 00
Half barrels.....	14 00
FERTILIZERS:	
Cotton seed, per ton.....	9 00
Meal.....	17 00
Pure ground bone.....	35 00
Muriatic acid.....	—
Sulphuric acid.....	—
Bone black.....	—

News Summary.

NOVEMBER 16.

Russia has designated Prince Nicholas of Mingrelia as her candidate for the Bulgarian throne, and the Powers have approved of the choice and invited Russia now to propose a satisfactory settlement of the conflict with the Bulgarian Regency. Count Andrássy, in the Austrian delegations, said that Russia had no special pretensions in Bulgaria. The archbishops of London will meet on the twenty-third, to denounce the judges and jury that condemned the anarchists in Chicago. Lord Salisbury will not stay in London on Sunday to receive a deputation of unemployed workmen, notwithstanding the fact that the House of Commons will be in session at the same time. The Fifth Annual Meeting of the Baptist Convention of this United States is in session at Baltimore. Mr. Goff, president of the American system of electric lighting, has made a proposition to light the Government Library free of charge to the Government. A \$500,000 fire occurred in Durham, N. C. The quarantine against Illinois is about to be raised.

NOVEMBER 17.

Gen. Kaulbars is to be recalled. The government has refused his demand in regard to the removal of the commandant at Philippopolis. An unusually severe cold spell prevailed in the north. The President has revoked the suspension of District Attorney Bonten. The American Humane Association is in convention in Cincinnati. The Harper Magazine party will arrive in this city this evening. The quarantine against Illinois has been moved by the Louisiana Board of Health.

NOVEMBER 18.

Lemoline says all Europe, except England, is unanimous in the opinion that a Prince protected by Russia must rule Bulgaria. The Regent has asked for time to consider Gen. Kaulbars' ultimatum. Kaulbars and all the Russian consuls will leave Bulgaria on Friday. The English Cabinet is preparing a land bill for Ireland. Salisbury has decided to remain in London over Sunday to receive the deputation of working men. The train on the Pittsburgh, Cincinnati and St. Louis railroad was struck by a landslide at Jones' Ferry, and several cars were demolished and a number of passengers injured. The record of marine disasters during the year of the seventeenth is appalling. On the lakes several vessels foundered and quite a number were driven ashore. Ex-President Arthur died at his residence in New York at 5 o'clock this morning. The Harper Magazine party are at Chattanooga. Lieut Col. John Moore has been appointed Surgeon General by the President to succeed Surgeon General Murray, retired.

NOVEMBER 19.

Gen. Kaulbars has left Bulgaria, and his retirement is spoken of as the retreat of Russia before the united force of Europe. The Powers propose that the union between Bulgaria and Eastern Rumania be consummated before a Prince is elected. The Powers are said to be anxious to see Prince Nicholas. Count Kalinsky's speech is so diplomatic as to show that Austria can move in any direction without appearing inconsistent with her public utterances. The strike in Chicago has subsided. One is imminent at Fall River, Mass. The American Humane Association finished its third day's work and adjourned. Mr. Bell, superintendent of foreign mails, recommends that the department be authorized to enter into arrangements with foreign governments for the introduction of the parcel post system. An enterprise, bringing \$30,000 more capital to Birmingham, is about to be inaugurated.

NOVEMBER 20.

Gen. Kaulbars and staff left Sofia today. The Russian papers say this does not mean a retreat, but a rupture of Russian relations with Bulgaria. A bill will be introduced into the Reichstag, amending every branch of the military service in the German Empire. The health of the Emperor will not permit him to open the Reichstag in person. The operations in the cotton manufactories at Jibout went on a strike today. The Mexicans know nothing of the cutting, but they are not to be deceived and do not fear anything of the kind. The charter of the New Orleans and Port Scott railroad was filed with the secretary of the State of Arkansas today. The road is to run from Natchez, Miss., through Hot Springs, Ark., to Fort Scott, Kansas.

NOVEMBER 21.

Russia will insist on the dissolution of the Subotany and the resignation of the Regent of Bulgaria before she will negotiate a settlement of existing difficulties. The socialists had a big demonstration and parade in London today. There were present 5,000 socialists, 2,000 unemployed workmen and 10,000 spectators. Germany is inquiring why France has asked for a credit of \$28,000,000 for military purposes. Hon. Chanucy F. Black is favorably spoken of in connection with the Turkish Mission. Charles Francis Adams died at his residence today.

NOVEMBER 22.

In withdrawing from Bulgaria, Russia placed her interests there under French protection. Count Kalinsky's statement concerning the close nature of the Austro-German alliance was suggested by Bismarck as a hint to Russia. Sir Robert Hamilton has been appointed to the governorship of Tasmania. Gen. Kaulbars is at Stamboul. The cotton strike in Georgia is assuming large proportions. The elite guard has been called out, and the regular troops have been largely reinforced. It is said the Czar will soon make an important announcement. He has ordered the formation of volunteer corps of infantry, cavalry and artillery. A bill is preparing plans to keep out the cholera which is prevalent in the Argentine Republic. Ex-President Arthur's funeral was largely attended by all classes of citizens. His remains were interred at Albany. Mr. Schenck, a Knight of Labor member of the Georgia Legislature, has introduced in that body a bill to fix the hours of labor, to prevent black-listing employees, and relating to notices to quit. A meeting of the citizens of Columbus, Miss., has asked the city council to grant the Illinois Central railroad the right of way through the streets of that city.

Books and Periodicals.

BOOKS.

A HISTORY OF THE UNITED STATES, in chronological order, from A. D. 43 to the present time. Published by "The World," 31-33 Park Row, New York.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

ANNIE BARTON'S JOURNAL: THE STORY OF A LIFE, by Mrs. C. E. Wilbur. Cranston & Stone, Cincinnati. Price, seventy-five cents. This is a sequel to "Threads of Gold," written by the same author last year. Journals have always been interesting reading to us. There is more that can be read between the lines than in any other reading. In this journal there are lessons of charity, devotion and perseverance; and the story is told in a style quite pleasing, and the general impression left is one of admiration for that which is good.

From Charles Scribner's Sons, New York, we have received, through Wharton & Bro. of this city, "The Huguonots and Henry of Navarre." In two volumes, by Henry M. Baird, professor in the University of New York. Prof. Baird has already published "The History of the Rise of the Huguenots in France," and the present volume is a continuation of that history. They begin with the accession of Henry of Valois, and close with the death of Henry IV., twelve years after the promulgation of the Edict of Nantes. The Huguenots have made one of the most thrillingly interesting histories that any people ever lived. The story is told in a masterly manner. The battle for liberty of religion, thought and the right to express that thought was fought on by these people; and the victory has insured to the benefit of the world. All students of history will find these volumes with delight and read them with a new zest. The work is enriched with a valuable and complete index. It is gotten up in the best style of the Scribners', and may be had of Wharton & Bro., 5 Carondelet street, New Orleans. Price, \$5.

From the same publisher we have received, through Wharton & Bro. of this city, "The Messianic Prophecy," by Charles Augustus Briggs, D. D., professor of Hebrew in Union Theological Seminary, New York. This is an interpretation of prophecy so much as a critical study of the Messianic passages of the Old Testament, in the order of their development. The subject is divided into Messianic prophecy of the Old Testament, the Messianic idea of the New Testament, and the Messianic idea in the history of Christian doctrine. The first is treated in this volume. The others will be treated in succeeding works. The world can never tire of Christ, and this book is an explanation of this first revelation in regard to him. As we can understand nothing of the character and work of Christ without some knowledge of his antecedents, and as we know the full meaning of the life and work of Christ without knowing his history from its very beginning, Old Testament study is an absolute necessity, if we would know Christ; and Dr. Briggs is a most intelligent and scholarly student. He closes this volume in these words: "In Jesus of Nazareth, the key of the Messianic prophecy has been found. All its phases and their realization in his unique personality, in his unique work, and in his unique kingdom. The Messianic idea of prophecy, the Messianic idea of history, the redemption predicted, as the completion of the redemption experienced, in greater and richer fullness in the successive stages of the old covenant, is at last completed in the Messiah of the cross and of the throne, in the man of men, but who ever liveth as the fountain of life and the owner of the keys of heaven." We commend this book to all our preachers. It may be had of Wharton & Bro., this city. Price, \$2.50.

Through Wharton & Bro., 5 Carondelet street, New Orleans, we have received Worthington's Annual, for 1887. This is one of the beauties which will charm all the boys and girls this coming Christmas. The Annual is a beautiful little book, and the illustrations, while the reading matter is sound and pure. Be sure to procure this beautiful book for the little folks, and you will make their hearts sing for joy. Price, \$1.50. Worthington Company, 747 Broadway.

From the same publisher we have received the story of "Vineyard" recast, by Mrs. Susan E. Wallace, into a charming Christmas story, with illustrations by Gen. Low Wallace, making a most beautiful book for a holiday gift. Both these books are gotten up in the very best style. The price of "Vineyard" is \$1.25.

PERIODICALS.

Babyhood, for November, completes the second volume of this magazine. We think if we could have had this periodical twenty years ago, it would have been a great blessing to our country. We can, therefore, recommend it to all families where there are children coming on. Babyhood Publishing Company, 5 Beekman street, New York. Price, \$1.00.

The Musical Herald has its usual complement of good things for people who have a "taste" for music. It contains also news of musical people. Franklin Square, Boston. Homiletic Magazine has something that is edifying to every order of mind. Theology, exposition, homiletics, miscellany and reviews make up this number. E. B. Treat, 771 Broadway, New York.

HOLIDAY PRESENTS.

The Empire Copying Company advertises in this issue of the ADVOCATE their line of "fine artistic portraits" and prices, with full directions for ordering. Their offer is a very desirable one for those desiring to make an appropriate Christmas or birthday present. They send that class recommendations. See advertisement.

Quarterly Conferences.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.	
North Bossier, at Collinsburg.....	Oct. 23, 24
South Bossier, at Dayline.....	Oct. 30, 31
Monroe, at Monroeville.....	Nov. 6, 7
N. W. Caddo, at Hickory Grove.....	Nov. 13, 14
Grand Cade, at Grand Cade.....	Nov. 20, 21
Plaquemine, at Plaquemine.....	Nov. 27, 28
Sabine, at Bayou de la Poudre.....	Dec. 4, 5
Natchitoches, at New Hope.....	Dec. 11, 12
Acadiana, at Holly Grove.....	Dec. 18, 19
Provence, at Bayou de la Poudre.....	Dec. 25, 26
Many, at Negre.....	Jan. 1, 2
Contra, at Contra.....	Jan. 8, 9
Red River, at Camp O'Brien.....	Jan. 15, 16
Caddo, at Natchitoches.....	Jan. 22, 23
Massena, at Massena.....	Jan. 29, 30
Shreveport.....	Jan. 31, 1

R. P. ALEXANDER, P. M.

ALEXANDRIA DIST.—FOURTH ROUND.

Trinity, at Wesley Chapel.....	Oct. 23, 24
Monroeville, at Monroeville.....	Oct. 30, 31
Evergreen and Big Camp, at Big Camp.....	Nov. 6, 7
Brice Creek, at Brice Creek.....	Nov. 13, 14
Port Mansfield, at Port Mansfield.....	Nov. 20, 21
Sugar Town, at Hopewell.....	Nov. 27, 28
Jena and Centerline, at Jena.....	Dec. 4, 5
Columbia, at Columbia.....	Dec. 11, 12
St. Charles, at St. Charles.....	Dec. 18, 19
Alexandria and Pineville, at Pineville.....	Dec. 25, 26
Rapides, at Rapides.....	Jan. 1, 2
St. Louis, at St. Louis.....	Jan. 8, 9
Winfield, at Winfield.....	Jan. 15, 16

J. N. HANCOCK, P. M.

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet, at Carondelet.....	Oct. 17, 18
St. Charles Avenue, at St. Charles Avenue.....	Oct. 24, 25
St. Louis, at St. Louis.....	Oct. 31, 1
St. Charles, at St. Charles.....	Nov. 7, 8
Plaquemine, at Plaquemine.....	Nov. 14, 15
Louisiana Avenue, at Louisiana Avenue.....	Nov. 21, 22
Alger, at Alger.....	Nov. 28, 29
Mercer, at Mercer.....	Dec. 5, 6
Carrollton, at Carrollton.....	Dec. 12, 13
Baton Rouge, at Baton Rouge.....	Dec. 19, 20

Pastors will please have reports as follows: J. W. BAKER, P. M.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville, at Abbeville.....	Oct. 23, 24
Franklin, at Franklin.....	Oct. 30, 31
New Iberia, at New Iberia.....	Nov. 6, 7
Port Mansfield, at Port Mansfield.....	Nov. 13, 14
Pattersonville, at Pattersonville.....	Nov. 20, 21
Sulphur Mine, at Sulphur Mine.....	Nov. 27, 28
Lake Charles, at Lake Charles.....	Dec. 4, 5
Grand Chenier, at Grand Chenier.....	Dec. 11, 12
Bayou de la Poudre, at Bayou de la Poudre.....	Dec. 18, 19
Rayne, at Rayne.....	Dec. 25, 26

S. S. KEEFER, P. M.

DELRIST.—FOURTH ROUND.

Lake Providence, at Lake Providence.....	Oct. 17, 18
Waterproof, at Waterproof.....	Oct. 24, 25
Harrisonburg, at Harrisonburg.....	Oct. 31, 1
Red Bank, at Red Bank.....	Nov. 7, 8
Lake Grove, at Lake Grove.....	Nov. 14, 15
Bayou de la Poudre, at Bayou de la Poudre.....	Nov. 21, 22
Trenton, at Trenton.....	Nov. 28, 29
Shannon, at Shannon.....	Dec. 5, 6
Galveston, at Galveston.....	Dec. 12, 13
Richland, at Richland.....	Dec. 19, 20
Monroe and Delat, at Delat.....	Dec. 26, 27

ROBERT HANDLEY, P. M.

HOMER DIST.—FOURTH ROUND.

Farmerville circuit, at Farmerville.....	Oct. 30, 31
Archie circuit, at Archie.....	Nov. 6, 7
Downsville circuit, at Downsville.....	Nov. 13, 14
Indiana Village circuit, at Indiana Village.....	Nov. 20, 21
Summersville circuit, at Summersville.....	Nov. 27, 28
St. Charles circuit, at St. Charles.....	Dec. 4, 5
Sparta circuit, at Sparta.....	Dec. 11, 12
Saline circuit, at Saline.....	Dec. 18, 19
Rocky Hill circuit, at Rocky Hill.....	Dec. 25, 26
Homer circuit, at Homer.....	Jan. 1, 2
Brumfield circuit, at Brumfield.....	Jan. 8, 9

The local preachers will please have ready their written reports of their year's labors.

JOHN T. SAWYER, P. M.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Wichita circuit, at Wichita.....	Oct. 30, 31
Wichita circuit, at Wichita.....	Nov. 6, 7
Wichita circuit, at Wichita.....	Nov. 13, 14
Wichita circuit, at Wichita.....	Nov. 20, 21
Wichita circuit, at Wichita.....	Nov. 27, 28
Wichita circuit, at Wichita.....	Dec. 4, 5
Wichita circuit, at Wichita.....	Dec. 11, 12
Wichita circuit, at Wichita.....	Dec. 18, 19
Wichita circuit, at Wichita.....	Dec. 25, 26
Wichita circuit, at Wichita.....	Jan. 1, 2

Pastors will please be prepared to furnish me with full statistics at the following quarterly meeting.

R. D. SONNENTHAL, P. M.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson and Beauregard, at Beauregard.....	Sept. 18, 19
Hazlehurst, at Hazlehurst.....	Sept. 25, 26
McComb City, at McComb City.....	Oct. 2, 3
Crystal Springs, at Crystal Springs.....	Oct. 9, 10
Terry, at Terry.....	Oct. 16, 17
Adams and Buck, at Adams and Buck.....	Oct. 23, 24
Scotland, at Scotland.....	Oct. 30, 31
Bayou Pierre, at Bayou Pierre.....	Nov. 6, 7
Holmesville, at Holmesville.....	Nov. 13, 14
Holmesville, at Holmesville.....	Nov. 20, 21
Spring Ridge, at Spring Ridge.....	Nov. 27, 28

J. M. WEEMS, P. M.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Gretna.....	Sept. 25, 26
St. Helena, at Gretna.....	Oct. 2, 3
Woodville, at Woodville.....	Oct. 9, 10
Woodville, at Woodville.....	Oct. 16, 17
Woodville, at Woodville.....	Oct. 23, 24
Woodville, at Woodville.....	Oct. 30, 31
Woodville, at Woodville.....	Nov. 6, 7
Woodville, at Woodville.....	Nov. 13, 14
Woodville, at Woodville.....	Nov. 20, 21
Woodville, at Woodville.....	Nov. 27, 28

W. L. C. JONES, P. M.

VIORSEBURG DIST.—FOURTH ROUND.

Vicksburg station,

Christian Advocate.

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For the New Orleans Christian Advocate.
THANKSGIVING.

BY MISS ELLEN F. MERRON.

I had thought to stay within doors,
For everything was dear,
And pray the God of widowed hearts
For future strengthening cheer;
But the sun came out so golden,
And the world looked all so bright,
I could not stay away from the house
Where we serve the God of Light.
And the preacher rose in the pulpit,
Fresh from a humble prayer,
With a look somewhat like Stephen's,
As he gave his message there;
And the organ pealed out grandly
From the touch of a maiden's hand—
Oh! was it sweet foreboding
Of "church" in the better land?
And (thought of my darling children
Away from their mother's heart,
(Was ever a mother's heart restrained
By all the space of earth!)
Who from a yawning loneliness
Were snatched by his command—
Oh! great is the God of nations,
The God of our native land!
Of the brother who watched beside them
With a woman's care,
And plead with his heavenly Father
To spare his loved ones there—
And my soul sprang up to heaven,
In an ecstasy of bliss,
To thank and adore the Father
For the good he does in this.
EDWARDS, Miss., Nov. 25, 1886.

An Unappreciated Church Official.

BY W. H. ANDERSON, D. D.

Who is he? Is the question rapidly at work at sight of our caption. To begin at the apex, it is not the Bishop, for he is largely appreciated by preacher and people—who may occupy several different standpoints. Perhaps the pastor is the man. He does a large amount of work for small and uncertain pay, and makes largest expenditure of brain force, natural and cultivated, for the minimum remuneration. Often "a receipt in full" is given for deficiency of support by mere change of pastoral charge. Not he! Is it the faithful steward, who finds increased conviction of human depravity every time he collects "quarterage," and takes a new dose of spiritual disgust at the selfish littleness in the church, especially seen at each visit of the presiding elder? Our pencil don't point at him. Do you mean the faithful Sunday-school teacher, who is as regular at his post as the return of the Sabbath, and, like Peter, shows his love to Jesus by his care of the lambs? No! Then maybe it is the leader of a church choir, who undergoes such perpetual tribulation in keeping organ and singers "in tune." He is always on "the ragged edge" of trouble, which may at any time become an active volcano. He has serious affliction in continued effort to soothe wounded pride or disappointed ambition among his nightingales—each of whom aspires to be conspicuous as queen of sacred song. Poor fellow! Not that one!

Who, then, can that unappreciated church official be? We reply, he is a most important assistant to the preacher, and largely decides the condition of pulpit and pew, and the character and effect of the sermon. The comfort of the congregation, the music and the success of the gospel itself are much influenced by him. We will ask David to tell us—"I had rather be a door-keeper in the house of the Lord," etc. "Here is our man—the church sexton. David indulges in pious imagination. He had never added practice to theory, at least in our time; if so, he might have asked

"a change of venue," as the lawyers say. It is a curious fact that he has often double duty: to attend both to the church and the graveyard. In each office he deals in dust and ashes and—foul air. The one office often harmonizes well with the other. See what a variety of duties he has to perform, and how large a variety of opposite tastes, conditions and dispositions he has to satisfy. He must keep "the house of the Lord" neat and clean for worship, when the same room is used during the week and on Sunday morning for many other religious purposes. It is true, amid other reasons, fine dressing has dispensed with kneeling in public worship very generally. Yet presence of dust or dirt in the pew, in the least degree, disturbs pious equanimity more than the memory of neglected duty or the indulgence of "improper tempers, words and actions." Let the sexton raise that window to furnish some fresh, pure air, and some subject of asthma or rheumatism will indignantly have the window shut down, regardless of the views of the majority. Perhaps those lamps are too dim for weak vision of some, while others complain—"the church is too light." In winter time the stove is a source of as much trouble generally as Job's sores were individually. If our official tries to make the temperature as "fervent" as the normal prayer of the pastor is expected to be, those in their vicinity (the stoves) are reminded of Nebuchadnezzar's Intemperate furnace, or of some more torrid region not usually considered a desirable locality for a residence. Those more remote shiver with cold feet, and their hearts sympathize with the feet, and the preacher in vain presents panoramas of heaven or hell. The gospel, with all its Divine excellence, rarely gets much notice from those who are in need of comfort—dimes. When the sexton shuts the door, to exclude the winter's cold, somebody enters the sanctuary, and, either from pious absorption or satisfaction with well-dressed self, forgets to close the door. Our official closes the stove door, and some "pillar" seated near opens it. Certainly the martyr's fires are not now needed. Smithfield has been turned into a cattle market. The pious occupant of a seat or pew looks for his or her hymn book, to join in the praise, and because it is not present, writes hard things against the sexton, forgetting that last Sabbath said book was taken home and left there.

It is a matter of pious speculation how far there is a secret, unknown partnership between the sexton and the arch-enemy of souls. The latter is "the prince of the power of the air." When no other method can be devised to defeat the gospel, the condition of the church atmosphere is sure to be employed. Shut out the pure air, breathe the same over and over again; until all the life-giving oxygen is consumed, and in that oppressive, stifling atmosphere Paul's logic would be futile, and the eloquence of Apollos fall of success. Even the pithy, pointed, personal style of plain Bro. James would not be appreciated, and Peter's thundering exhortations would not harm. The body has such influence over the mind that when the lungs labor, and impure blood gorges the brain, the intellect is clouded and the heart is indifferent. Many an excellent sermon has lost its effect by Satan's putting to sleep the individuals designed to be blessed. A church nap in a church pew has been the destination of many an able discourse in its effect.

Few estimate the necessary qualifications of the good sexton. He must know what to do, and when and where and how to do—and not to do. He needs a large supply of good practical sense, love of order and neatness—and much of the grace of God. He requires patience and cheerfulness, resignation and forgiveness. His self-sacrifice must be prominent. His office, like the preacher's, has usually nothing attractive in the pay, and he finds his chief remuneration in the idea of doing good as a gospel appendage. He should have our sympathy and co-operation and a large place in our prayers. Poor fellow! he must keep the church clock in harmony with

the entire individual clock-time of the fold, or be blamed "for not keeping the correct time." He must ring the bell just so long and at just such time, by all the pious watches, or he is blamed with the fact—the congregation does not assemble in harmony. Then he must have a good musical ear in ringing the bell, so as not to afflict the nerves of any pious pilgrim or any sick. The Discipline objects to "too long and loud." He must be in perpetual telephonic connection with everybody, or know by intuition when the church is to be opened and ready for burial or burial—rites quite similar to some cynical souls. All his blessings must certainly come from above. What he has of earth are few and small.

Who ever heard of a sexton's having a holiday to get the dust out of his throat or the ashes out of his bones? Who ever thought of giving him a Christmas present, or the donation of a new suit—much less of a gold-headed cane? Was it ever known that he even had "a donation party" of canned fruits, vegetables and other niceties—such as the preachers are said to receive? Answer—Nobody! Perquisites would be out of place, and humility, that excellent grace of sextons, as well as of preachers, is a twin sister of something called "dependence," but very closely resembling poverty. It may, however, be a beneficial office to keep him ever reminded of the folly of human pride, the vanity of wealth and the uncertainty of human life. Still it may be a knotty problem, metaphysical and theological, if David had even for a week exchanged royalty for a sextonship, how deeply he would have regretted the act, and how readily he would have given up the contract.

Nobody ever seems to think that the sexton is made of the ordinary human material of flesh and bones. Like the bell he rings, or the stove he kindles, he is beyond any effect of heat or cold. A member or a preacher may plead intense heat or Arctic cold as an excuse for non-attendance at church. There is no excuse for our official's absence, except that he has laid down in his own graveyard and gone to seek a more appreciative region. Let not our plea be in vain. Give him a button-hole bouquet, or a Christmas present or—at least a kind word or pleasant smile.

CARLETON, Kentucky.

Woman: Her Place and Privileges.

MR. EDITOR: It seems to me that very many of our writers, on woman and "woman's rights," have, in blind zeal for woman, intending to give her her true position among intelligences, lowered her in the scale of being to an extent that is really startling and, without doubt, subversive of her best interests, and calculated to thwart God's plans and designs in her creation. I take the ground that we have revealed to us no grander or more important being in God's universe. I do not except angels, archangels or cherubim or seraphim, or any intelligence revealed to us in nature or revelation. This may seem extravagant; but to my mind it is simply true. I ground my position upon the two combined facts: first, she is the mother of immortal souls, and second, it is her special province to mould immortal souls for eternity. The father approximates the mother; but is not so honored in God's plan as she is. Angels do not have the special personal moulding of immortal beings as do human parents; hence in the sense of beings, judged by their work, as far as revealed to us, they are inferior to man, but especially to mothers. I conceive that in this, parents approximate God, more nearly in essential being than any other creature.

To be the leading, most efficient agent in preparing immortal beings for the intimate companionship of God, is undoubtedly the highest privilege of finite intelligences possible. The grandeur of the woman, in comparison with the man, is especially found in the important fact, that it is her smile that first kindles the smile on the infant's face; it is her voice that first falls like song on the infant's ear; it is her gentle touch that first inspires

faith in the infant's life; it is her demonstrated love that first kindles affection's fires in the infant heart; it is from her lips the infant first learns the name of Jesus. The mother has the tremendous privilege of, first telling the story of man's moral need, of Jesus' wondrous love, and of the high behests of God, and the glorious estate of the pure, and the solemn doom of the unbelieving soul. I emphasize, the mother's first privilege and duty, and first the mother's privilege and duty to do these things. Angels and Christians feel honored to be second; they dare not aspire to be first. Now, here is the most important privilege and duty under God given to created intelligences; and who will dare deny to woman the first place of honor and responsibility, or deny her right to the highest development possible, physical, mental and religious?

I ground my whole argument for the highest education of woman upon the great fact that woman is the mother of souls, with all its tremendous responsibilities and privileges. I will take the ground that if you will give the world perfect mothers, that all the evils of sin, physical, social, civil and moral, will soon be extirpated. Mothers with perfect physical development would soon give to the world a race of the grandest physical development; so in the intellectual, social and religious phases of human life. What, then, is the great need of the hour, of the race, of the world? It is to throw off the systems, fashions and customs that thwart the development of physical womanhood. These evils begin in the nursery and end at the grave, giving to woman a shortened life of pain, trouble and shame, leading to the invention and use of the cosmetic for the face, the corset for the bust, the trampling and deforming fashions of dress seen in the present day. These evils are seen in the various dishes of unwholesome food, to the use of which the taste is educated, and which is a source of vast and almost unmitigated evil to every power and function of the human being.

The great need of the world is to elevate woman as the peer of man intellectually; by giving to her the highest possible mental culture. The great need of the world is to lift woman to that sphere of Christian experience that will qualify her, as God's first, best agent, in educating souls for his companionship. Prepare women to be mothers, and the most successful step has been taken in the restoration of the race to that high holiness from which through woman it has fallen. When this is done, it will not be said that woman should come down from her lofty height of privilege to do the drudgery of personal suffrage, for she will vote, and vote right, through her sons. She will not then be called to field or forum, to the shop or to the counting-house; for she will be better sown and reap, the better wield the orator's wand, drive the nail, and count the interest through her sons. Give the world woman as she should be and must be, and the pulpit's voice would only be the tenor to the first, that first sung by woman, in the great work of evangelizing the race.

O woman! thou fairest and most highly honored of God's creations, how you stoop in aim, ambition and in place, when you seek the walks of man. O woman! heed the call of truth and love, the call to the renown which for thee God intends; when that voice, tremulous with tears, calls to motherhood with its high aims and ends. Had she not unmothered the race, might we not now be rid of the unspeakable woe of sin? Is she not responsible for this woe? Can mothers (so called) lay their hands upon their hearts and dare to say, We are innocent of the woe of sin; not in its introduction, but as the chief actors in its perpetuation? O woman! woman! thou charmer of man, thou before whose acceptor he willingly bows, and, yielding to which, he has been led to this woe, wilt thou not, as thou mayest and shouldst, be his good angel to inspire his first and last thoughts to the pleasing charms of purity—purity in heart and purity in life? Continuing recreant to duty and blind to privilege—duty

and privilege above the rest of God's intelligences—what is thy doom according to the law, "Whatsoever thou sowest, shalt thou reap?"

ARCTUS.

Resolutions of the Publishing Committee on the Death of Rev. W. P. Barton.

Your committee, appointed to prepare a tribute to the memory of the Rev. W. P. Barton, a member of the Publishing Committee of the New Orleans Christian Advocate, from the North Mississippi Conference, beg leave to state that from the files of the ADVOCATE we find that Bro. Barton was a member of the Publishing Committee from the Mississippi Conference while a member of that body, and, perhaps, from the time the Mississippi Conference became one of the patronizing Conferences up to the time he became a member of the North Mississippi Conference, and that he was first on the list when the North Mississippi Conference adopted the ADVOCATE as its organ, and that in this relationship he was just what he was in every other relation of life, a true man and a wise counselor. We offer for adoption the following resolutions:

Resolved, That in the death of Bro. Barton the NEW ORLEANS CHRISTIAN ADVOCATE has lost one of its best friends and firmest supporters.

Resolved, That, as members of the Publishing Committee, we sincerely sympathize with his bereaved family in their irreparable loss.

Resolved, That we will cherish his memory as that of a brother beloved.

Resolved, That a copy of these resolutions be spread on our minutes and another copy be furnished for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

(Signed.) J. D. CAMERON, Ch'n Com.

Resolutions on the Sunday Law.

The following resolutions were passed by the citizens' meeting, held in this city, to organize a Law and Order League to aid in the enforcement of the Sunday law:

Resolved, We, as citizens of the State of Louisiana, in the city of New Orleans, do hereby endorse the Sunday law enacted by the last General Assembly of the State as clearly a constitutional police regulation, and as a move in the right direction for the maintenance of public peace and good order, and the promotion of the public welfare by securing one day in seven as a day of personal and public rest from toil.

Resolved, We regard this law not only as wise in its purpose and beneficent in its tendencies, but as accordant with a strong and widespread public sentiment, which denominated its passage, and which will call for its observance, as a measure calculated to remedy many public evils, and secure many public benefits.

Resolved, We endorse as applicable to this statute the following language from the decision of the Supreme Court of New York in 1861 (Lindenmuller vs. the People) in affirming the wisdom and constitutionality of the Sunday laws of that great State, viz.:

(a) The act is clearly constitutional, as dealing with and having respect to the Sabbath as a civil and political institution and not affecting to interfere with religious belief or worship, faith or practice.

(b) As a civil and political institution the establishment and regulation of a Sabbath (as a day of rest) is within the just powers of the civil government. With as the Sabbath as a civil institution is older than the government. The framers of the first constitution found it in existence; they recognized it in their acts and they did not abolish it or alter it.

(c) It is a law of our nature that on a day in seven must be observed a time for relaxation; and experience proves a day of weekly rest to be "of admirable service to a State, considered merely as a civil institution." (4 Blackstone Com., 63.) * * * The stability of government, the welfare of the subject, and the interests of society require that the day of rest observed by the people of a nation should be uniform, and that its observance should be to some extent compulsory, not by way of enforcing the conscience of those upon whom the law operates, but by way of protection to those who desire and are entitled to the day.

(d) Individual consciences may not be enforced. * * * The belief of no man can be constrained, and the proper expression of religious belief is guaranteed to all; but this right, like every other right, must be exercised with strict regard to the equal rights of others. * * * Compulsory worship of God in any form is prohibited by the organic law, and every man's opinion on matters of religion, as in other matters, is beyond the reach of law; but this liberty of conscience is entirely consistent

ent with the legal maintenance of Sunday as a day of rest, not as a duty to God, but as a duty to society and to the State.

(d) As a civil institution, the selection of the day (of public rest) is at the option of the Legislature. * * * The law compels no religious observance. Offenses against it are punishable, not as sins against God, but as injurious to society. It rests on the same foundation as a multitude of other statutes—such as those against gambling, lotteries, * * * selling intoxicating liquors on election days within a given distance of the polls, etc. (See p. 14.)

Resolved, We regard this law as specially designed and calculated to promote the welfare of the laboring man; therefore, as the friends of the workmen, we endorse the measure as a great boon to the laborer, releasing him from forced and unrequited toil and securing to him one day out of seven for rest, family life, recreation and the privilege of worship. We favor a law to protect the laboring man's right to Sunday because such is the tyranny of the greed of gain and power that the "Liberty of rest for one depends on a law of rest for all."

Several Reasons Why We Should Read Our Church Paper.

1. It is devoted to the upbuilding of our church, promotes love for her principles and creates a more active and intelligent interest in her welfare.

2. It gives all the news from our churches, as well as general religious and secular news, departments for the children, housewife, markets, etc.

3. It interests our children, carrying the influence of the Sunday-school into the home, and aids in keeping them in our church.

4. We can not be intelligent church members if we do not read the church paper, but depend on hearsay for our knowledge of the church.

5. The great need of the church today is that the membership become intelligent in our history, polity and practices. The church paper will help to this knowledge better than any other means. The church that has the most readers of its denominational literature will be prosperous in every way.

We clip the above from one of our exchanges, and trust that each pastor will take it as a text with four heads, and expand and enlarge upon it, in public and in private, till our paper goes into every Methodist family and into many families beyond the borders of our own Zion.

Mexican Border Mission Conference.

APPOINTMENTS.

SAN ANTONIO DISTRICT.—James Tapalla, P. E. San Antonio and Rioheta, T. S. Rivera—Elias Robertson, superintendent; San Marcos, J. P. Rodriguez; Medina, to be supplied (by Charles Quisenberry); Lodi, Pedro Nuncio; Corpus Christi, Eulahe Chavez; San Diego, Luis Gomez; Mir, Basilio Soto; Camargo, Manuel San Miguel; Rio Grande City, Josie Arosio; Reynosa, Jose M. Gaxman; Cerralvo, to be supplied (by Marcos Bonipap).

MONTEREY DISTRICT.—A. H. Sutherland, P. E. Monterey mission, Pablo G. Verdizco; Monterey Institute, P. C. Bryce; San Francisco, Ezequiel Rodriguez; Huajuco, Nicolas Rodriguez; Lompas, Domingo F. Acosta; Laredo, Maximo Villareal; Saltillo, Crescencio Rodriguez.

MONTECLAIR DISTRICT.—Alfonso de Leon, P. E. Montclair and San Buenaventura, Manuel Previno; Cuatro Ciénegas, Santos Lomae; Santa Rosa, Matilde Trevino; Zaragoza, Juan C. Hernandez; Piedras Negras, Roman V. Polomares; Del Rio, to be supplied (by Marcelino Pinedo); Guerrero, Manuel Flores.

EL PASO DISTRICT.—J. D. Scoggins, P. E. El Paso Am. mission, to be supplied; Paso del Norte, Andres San Miguel; Durango, R. W. MacDonell; H. C. Hernandez; Chihuahua, S. G. Kigore, Ignacio Escalante; Fort Davis Am. mission, W. T. Thornberry; Pecos, to be supplied; Seven Rivers, to be supplied; Pecos, to be supplied (by P. N. Adkins); White Oaks, to be supplied; Kineston, William Monk; Sonora, J. F. Corbin; Sacramento, Adolfo Cardenas.

TRANSFERRED.—W. P. McCorkle and J. F. H. Miller, to West Texas Conference; W. T. Bark, to Los Angeles Conference.

Notice.

The class of applicants for admission on trial in the Mississippi Conference will please meet the committee in the Methodist Episcopal Church, in Port Gibson, on Tuesday morning, December 14, at nine o'clock A. M.

H. JONES, Chair'n.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. B. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNUTT.

THURSDAY, DECEMBER 2, 1886.

Briefs.

It is said that Clay county, Missouri, has not a saloon, nor a prisoner in jail, nor a criminal bound over to appear before the court, nor a criminal case on the docket, but has good order, peace and prosperity within her borders. That is one bright spot on the dark earth.

Dr. Fitzgerald, of the Nashville Advocate, was on the train that was wrecked on the Chesapeake and Ohio railroad, November 17, near Tripoli, Ky. Many were seriously injured—some fatally. The doctor was bruised and battered to unconsciousness for a time, and has suffered much since, but is again "about the King's business" with his accustomed zeal. He says, "Spared by the mercy of God, I hope to do more and better work for my Master."

From what we see in the papers we judge the prohibition vote is growing very fast in this country. The astounding vote which was cast for Mr. George and others of like pretensions caused people to overlook for a time the immense gain in the prohibition vote. In Arkansas the gain was 20,000 in one year. In Indiana the vote was three times as large as two years ago. In New Jersey it was five times as large as it was three years ago.

It seems to us that the tide in municipal politics is turning in a right direction. The election of Mr. Hewitt to be mayor of New York City is an evidence of a change. The Philadelphians are now talking of nominating Gov. Pattison for their mayor, and the Chicago people are talking of Robert T. Lincoln for the same office. Municipal government is the most important question now in this land of great cities. We need great and honest men in city offices more than anywhere else.

The Church Extension Society of the Methodist Episcopal Church collected during the last fiscal year the sum of \$225,484.52 for church extension purposes. The Conference collections for this fund amounted to over \$99,000. The total increase over last year amounts to nearly \$12,000. The disbursements last year were \$230,510. Grants were made to 206 churches. The committee have resolved to raise an "Emergency Fund" for the relief of the churches suffering from unusual calamities, such as floods, cyclones, earthquakes, etc.

The Raleigh Christian Advocate, of November 17, devotes several columns to show how prohibition is working in that city. From it we learn that the business interest in all its branches has been much improved. A marked improvement is observed in "police circles," and the court dockets contain fewer criminal cases than ever before. "There were over five times as many arrests for drunkenness in the month preceding the election in 1884 as we had in the same month preceding the election this year." So it will ever be. Crush the life out of the liquor culture, and the prosperity of the country is assured.

The Illinois Wesleyan University, Bloomington, Ill., has had before the public for nearly fifteen years, a department of non-residents, matriculants in which follow prescribed courses of study, upon which examinations are set, and receive proper degrees on completion of their work. The department is modeled after the operations of the London University, and, like it, offers opportunity for doing systematic study to professional and other people who are debarred from residence at the seat of a university. Particulars regarding matriculation may be obtained by addressing Prof. Charles M. Moss, enclosing stamp.

The last number of the Musical Herald, of Boston, gives us news which we know will be of great interest to our classical readers, of whom the ADVOCATE can boast of quite a number. The news is, that the "Musical board at the New England Conservatory and other people who are debarred from residence at the seat of a university. Particulars regarding matriculation may be obtained by addressing Prof. Charles M. Moss, enclosing stamp.

Necessities and Desires.

Human nature is a bundle of inconsistencies! To see this a man has only to sit down and take a good look at the necessities of his nature, and then compare them with the desires of his soul. He will soon see that, in very many instances, what he desires is not what he needs. Indeed, it is very often the case that a man has the strongest desire for the possession of that which he least needs. Or he desires first that which he needs last. Somehow it seems to be a hard matter to bring our desires within the scope of our necessities. We think this one thing accounts for a good deal of the shallow religion, the prevalence of which is, just at this time, the subject of so much complaint. Our desires have run out so fast and so far that the real necessities of our nature have faded from sight, and our prayers generally take the direction of petitions to have those desires gratified, rather than the direction that seeks a supply for our necessities. In this we forget the restraints which the law of the Lord places upon these very desires. The design of that law is to educate the soul, so that it may curb those desires and actually lead them back within the sphere of the real needs of the nature.

And how often it is the case that we desire those things that are prohibited by the gospel. This antagonism between our desires and the prohibitions of God's word is a most fruitful source of spiritual declension. And there is displayed here sometimes a most absurd phase of a species of intellectual independence, that, in a sort of mock-heroic style, throws itself back upon itself rather than recognize the necessities of the soul. The wishes and necessities do not lie in the same plane, and the result is a dwarfed spiritual life, without "fruit unto holiness." When the necessities and desires are so far apart that they can not be linked together by the grace of God, Christian living amounts to a very poor illustration of Christian doctrine. We take it to be true that the soul must not only feel its necessities, but that all the desires must concentrate into one desire to have those necessities supplied before there is any hope of relief. We know that this is so in the case of everyone who comes to the point of conversion. The deep necessities of the soul have been clearly revealed and the desires have all come upon this one thing with such a tremendous power as to show that the whole nature is in an agony for relief. The two have come together and coalesced and become one passion, absorbing the soul. Then there is no hindrance to the entrance of religion, and the Spirit of God comes in to fill the immense void.

The way that a man comes to the state of conversion is the way for him to progress in the Christian life. We are hardly justified in the belief that the Spirit of God sustains and helps men to lead the religious life in a way different from that by which he brings them into that life. When the man was converted, it was because his faith grasped the atoning merit of the Savior, and he was able to put forth that faith because his desires and necessities were one. Now the Scriptures assure us that this very thing is the essential matter in a religious life. "The just shall live by faith." When our desires are suffered to run out after things not needed, we are really outside of the region of faith, and holy purposes begin to weaken and religious life withers and the fruit fails. There must be a union of the feeding of need and of the desire to have the need supplied before there can be progress, for this union is not only the condition upon which a man can exercise faith, but it is the only basis of true prayer. To say that a man can lead a religious life without faith and prayer is to contradict the word of God and the experience of all the holy. David has described this union of need and desire in language that can never be forgotten—language that voices the sentiment of every true Christian. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." No language can so vividly picture the necessities and desires of the soul, as they are united together in one heart, as those words. And they describe the condition upon which the religious life is lived.

The thing of primary importance in the Christian life, as well as in conversion, is to take hold of God. "So panteth my soul after thee," expresses the fact that the whole nature is in want and aroused at the alarming extent of its destitution. "So panteth my soul after thee," expresses the fact that the desires have coalesced with the necessities, and, as one, are knocking at the door of the treasure-house of grace. And the sequel shows how successful was the seeking. "Why art thou cast down,

oh, my soul? Hope thou in God, for I shall yet praise him for the help of his countenance." And so we conclude that when we bring our desires within the sphere of our necessities, when we really desire nothing but that which we really need, then shall we "grow in grace" and in the knowledge of our Lord and Savior Jesus Christ."

Pentecost Continues

BY W. O. BLACK, D. D.

MR. EDITOR: The great tidal wave of saving mercy has not yet receded. The interest so far from abating, steadily increases in intensity and in extent. The attendance is determined by the capacity of the building. By putting chairs in the aisles and on every vacant spot, and by a vigorous system of packing, an auditorium built for eight hundred persons is made to accommodate nearly a thousand. The seats all being filled, standing room is in demand. Door, vestibule and pastor's office are crowded with persons who stand during the entire services, while many are obliged to leave for want of room. The scenes described in my former letter are repeated night after night.

The number of daily conversions during the second week ranges from seventeen to sixty. The total number of conversions from the beginning of the meeting to the close of the second week (Friday, November 26) is four hundred and ninety-three. Many of the converts—perhaps, more than half—are members of the different churches. Hundreds, however, are from the ranks of Satan, and many of them are of the class usually spoken of as "hard cases"—men who have hitherto been notorious for profligacy.

And now, Mr. Editor, I have somewhat to say about our evangelist. No doubt some of your readers are inquiring, who is R. G. Pierson? Well, he is a Cumberland Presbyterian minister, a graduate of Cooper Institute, in this (Lauderdale) county. He was born and reared in Oktibbeha county, Miss., near Starkville. It was my privilege recently to meet his mother at that place. She is a Methodist of the genuine, old-fashioned sort. He is between thirty-five and forty years of age, but looks like a boy. Indeed, when you see him for the first time in the pulpit, you find it difficult to believe that he is not a youth still in his teens. He is slightly above medium height and very slender. His appearance is that of a valetudinarian. Your first sight of him is apt to raise the inquiry, "I wonder how long he has been out of bed?" But here, as well as elsewhere, "appearances are deceitful." That fragile-looking frame has marvelous powers of endurance. His voice is feminine and shrill, and apparently weak; yet he has no difficulty whatever in making himself heard distinctly by a large audience. He speaks with great fluency—never hesitating in making choice of words. His sermons are pre-eminently scriptural. He believes that the Bible is its own interpreter; and his homiletical productions are constructed on that theory. The whole book seems to be upon his tongue's end. I know of no other man who can quote Scripture with such facility and aptness, who can bring to light so much of the hidden riches of God's blessed word. He possesses an admirable power of illustration. Like the great Teacher, he takes the most common natural objects and the most ordinary occurrences of human life and makes them illustrate, confirm and enforce the truths of the Bible. His sermons are models of simplicity and perspicuity. Hence they are likely to be disparaged by a certain class of hearers, viz.: the class represented by the old lady who pronounced Dr. Adam Clarke a very poor preacher because she could understand all he said. Pierson not only makes it possible to understand; he makes it well nigh impossible to misunderstand his meaning. He denounces sin both in and out of the church with Elijah-like plainness and courage, and at the same time manifests a Pauline sympathy for the transgressor. My judgment is that he is one of the saintliest men I have known. He lives in communion with God. He relies for success not upon sensational clap-trap methods, but upon the truths of God's word applied by the Holy Spirit. His tactics are admirable. He is always cool and self-possessed, and always keeps the reins in his own hands. He possesses a rare faculty of arousing Christians to a sense of their responsibilities and of putting them to work for the Master, at the anxious seat, on the street and everywhere. He holds two services a day. The night service is mainly for the unconvered; the day service for believers. The day service is usually a Bible reading or a testimony meeting. He conducts these services in such a way as to

break down formalism and foster a spirit of liberty. Everybody feels at home; and hundreds, who have never done so before, bear testimony to the power of Christ to save. It is truly delightful to hear so many Christian women, whose ecclesiastical training has been in a different direction, speak freely and joyously of their religious experiences.

The meeting will continue at least one week longer, viz.: until December 5.

P. S.—Sunday's converts number forty, which makes a total of 533. The number of accessions to the Methodist Church since the commencement of the revival services is eighty. These added to the ninety-four, which had been previously received, makes an aggregate of (174) one hundred and seventy-four received during the year. Of these 134 were received on profession of faith. "And the end is not yet."

The Moon for a Bubble.

After dark one summer evening we sat on the front porch, Bessie and I, she in my lap into which she is always welcome to climb. In age just about a month beyond three years. She is a chubby, blue-eyed chunk of sweetness and loves dearly to talk wisely to her papa. Looking steadily, admiringly at the beautiful moon, she softly stroked our cheek with her dimpled hand, and said: "Oh, papa, I wish I had that moon for my bubble." Going back in our account, we must record that we had during the day been blowing bubbles with the children; for, though valuable in the extreme is every moment of our time at home, being most of our days off preaching on the district, we nevertheless make it a point to spare out of our every visit to the wife and chaps some time altogether given up to them, mingling with them in their plays. Such very delightful episodes serve to strengthen, invigorate and keep up the snap of our physical man amidst the wearying labors of a busy life. Bubbles of many sizes and varied colors had been blown by our merry little crowd that day, some bursting quickly and even in the blowing of them, while others, as they reflected in rainbow tints the surrounding objects, floated off as globes of charming beauty, lasting a minute or so to the delight of the little folks. In the blowing of those bubbles how rich the enjoyment, and, though so soon vanishing, we kept at it for quite a while, each last considered the largest or most beautiful. No wonder that Bessie, remembering in the evening-time the morning's play as she looked up from her perch on papa's knee to the "silvery moon," so round, so bright and shining in her quiet beauty, and not bursting—no wonder she wanted the queen of night for her bubble. All of which is very like children of a larger growth.

Much of every life is passed in blowing bubbles which sooner or later burst and fade from sight. Even the brightest, largest and most solid looking are after all only falling expectations, disappointing hopes—aye, bursting bubbles because earthly, and hence death-struck from the start. Happy the mortal that amidst the bursting into nothingness of his fondest earth-hopes looks up beyond the moon and stars, and, with the clear-cut vision of a lively faith, fastens his hopes upon the verities of the life to come and realizes in sure anticipation the fadeless crown awaiting him. May Bessie and all the dear children who blow their bubbles and have joy therein be led to wish and live for the better world where stands secure the "house not made with hands, eternal in the heavens!"

Just think of it! If water and soap bubbles are such things of beauty, and, though short-lived, can give us joy; if the moon, ordained of God to give us light by night, as in queenly majesty she walks the upper heights, charms all who look upon her, and yet her sweet light must at last go out; if all mere creature happiness must perish and the rock-ribbed earth itself must pass away, what then shall be the perfect satisfaction, solid comfort and ecstatic joy of entering upon a world and into a country where everything lasts and nothing bursts, nor fades nor dies. How blessed it must be after a life of bubble-blowing and bubble-bursting to quietly slip away from it all through the friendly gates of death and be with Jesus where he is and in the home he hath gone to prepare for us. What a home it will be, builded by the skillful, loving, master-hand of the Son of God! Blessed fact! the Creator of all worlds has expressly undertaken to fit up our eternal residence against our coming. Let the bubbles of time burst; our hope is in the Eternal God.

RUSTON, LOUISIANA.

J. T. S.

Notes.

ANOTHER IMPORTANT MOVEMENT.—Last week there was inaugurated in this city a movement among the Protestant ladies, which is calculated to do an immense amount of good. In all large cities there are numbers of women who are practically homeless, wanderers from place to place, seeking a livelihood; willing, anxious to work, but unable to obtain it and, therefore, homeless. The institution which has been organized is for the special benefit of this class. It will be a chartered institution, with all the privileges and responsibilities of an incorporated body. It is called, "The Home for Homeless Women." From its inception the interest in this beneficent has been growing rapidly, and at the meeting called for the purpose of organization at least one hundred and fifty ladies were in attendance. It is a non-sectarian institution, the Board of Managers being composed of twenty ladies, five of them being Episcopalians, five Presbyterians, five Baptists and five Methodists. The object of the "Home" is to provide a place of temporary shelter or a temporary home for white women and young white girls and for instruction in industries and household work and religious training and physical care during their stay. The institution has already received a handsome bequest for the furnishing of a memorial room in the new house. We congratulate our Protestant ladies upon the manifestation of this new evidence of the reality of the religion of our common Lord. Abstract piety is an absurdity. Practical benevolence is the true way to show the virtue of the Christian religion. Our Lord said, "Inasmuch as ye did it unto these, ye did it unto me."

We have been waiting in order to give our readers the best information in regard to the prohibition vote in the last election. The results have been slow in coming. We suppose that the general results of the election were so different to that which was expected, that the vote of the temperance people may have been overlooked. How far that vote was a factor in the general result we do not pretend to say. We simply give the results to show how the cause is growing. We must not overlook the fact that in many States the temperance question was not in the issue. This was the case in nearly all the Southern States, where the temperance sentiment has been gaining ground very fast. From the Independent we collate these facts. In Illinois the Prohibition vote has advanced from 12,000 to 20,000; in Michigan, from 18,000 to 35,000; in New York, from 30,000 to 35,000; in Pennsylvania, from 15,000 to 25,000; in Ohio, from 25,000 to 31,000; in Wisconsin, from 13,000 to 20,000; in New Jersey, from 6,000 to 10,000; in Texas, from 3,000 to 30,000; in Minnesota, from 4,000 to 12,000; in Delaware, from 55 to 7,000; in Colorado, from 700 to 3,000; in Indiana, from 3,000 to 9,000; in Kansas, from 5,000 to 7,000; in the New England States, from 15,000 to 25,000. We give the round numbers. To us this seems to be a very large progress in two years. The total Prohibition vote is now estimated as nearly, if not quite, 300,000. At the same rate of progress a decade will give the temperance people control of the Legislatures of the land, and then we will all attend the biggest funeral the earth ever had. The light is breaking. The day-star rises. The rim of the sun is peeping over the horizon. Push on the column! Flout the banners! Let the trumpets sound the charge! Pass the word along the line, "For God and home and native land."

We are loth to chronicle anything that tends to tarnish the fair fame of Louisiana. We were born here and educated in her schools and have traveled over many sections of her wonderful territory. We know that she can boast the richest land and largest cotton plantations in the South. She has minerals of all kinds awaiting future needs. She has the largest island of purest salt in the world. The largest river on the continent finds its way to the sea through her beautiful sugar-cane fields. The Gulf of Mexico roars hopelessly at her feet. Her sons have been, and are yet, the true noblemen of America, and her daughters are fairer than any troubadour's "lady-love." We love to boast of her products. This boasting has been our pride, and we have carried it into everything about her, even to the mosquitoes that swarm in pecks and bushes everywhere; but alas! alas! our boasting in this last line must cease. We feel now that there are some things which we ought never to have read. But as we have, perhaps, excited the readers' curiosity, we ought to satisfy it. We have just been reading a letter in the

Advance, by Prof. George F. Wright, about that land of wonders, which Mr. Seward was shrewd enough to purchase for us—the land called, "Alaska." He says: "Schwatzka relates how it is that bears are sometimes led to commit suicide to escape the swarms of mosquitoes that attack them. The bear in his desperation sits down on his haunches and attempts to fight them off by his superior strength; but in attempting to cuff them from his eyes, the bear succeeds in a short time in scratching out his own eyes and dies an inglorious death." While, in intense disgust at our ignoble defeat, we run up the white flag, the words of the immortal Shakespeare are sounding over lower Louisiana, "Hung be the heavens with black!"

Notice to the Louisiana Conference: Greeting.

The presiding elders will please send me lists of lay delegates, local preachers coming up for ordination, and preachers applying for admission on trial, that homes may be provided for them.

Our generous and noble people have hearts of enlarged hospitality, and will do all they can to entertain the members of this Conference and visitors so far as possible. House-room is not abundant in this new city, and in case of cold weather they might not be able to make all as comfortable as they desire.

We are doing our utmost to get "rates" on the various lines of railroad.

T. B. WHITE, Pastor.

RUSTON, LOUISIANA.

P. S.—Let us come to Conference praying for the baptism in our high that it may be a season of grace to preachers and people. We desire especially the revivals of God's work in the conversion of sinners here. Amen!

T. B. W.

Book Colportage in North Mississippi Conference.

In closing the work of the Conference year, I briefly report as follows: Pastoral charges visited, 41; miles traveled, 2,850; days from home and family, 296; days at home, 62; value of books sold, \$1,402; subscriptions taken and renewed for church papers, \$7; for other religious papers, principally for the Southern Evangelist, \$8.

I am just home from a two-months' trip and work, mostly in the Greenville district, where I had good success in circulating the Scriptures and religious literature, and I hope that some good results have and will come of my ministerial labors among that people. And now, with thanksgiving to God for his blessings upon me and the work during the year, I rest a few days with loved ones at home preparatory to Conference.

G. W. BACHMAN.

Bishop Galloway at the Northwest Texas Conference.

This was practically his first Conference. Expectation was on tiptoe, but soon settled down comfortably, convinced that the new Bishop knew what he was about. He has a pleasant countenance, a dignified, engaging presence, and a smile that wins you at once. As a presiding officer, he was quiet, collected, alert and ready, and, when needed, firm. He rose to put every motion. He never stormed at the Conference. He kept order as without effort, and yet avoided that excess of order which always retards instead of advancing business. At one stage of the proceedings a keen observer leaned over and whispered to the writer, "He has not yet found out that this is a Bishop, and it is to be hoped that nobody will ever tell him." His sermon Sunday morning on "The Living Christ" reached every heart and will bear fruit in time to come. His address to the class admitted into full connection was brief, but earnest, judicious and forceful. His admonitions touching personal consecration, personal work in soul saving, the value of money and the relation of pastors to their Conference and to their predecessors will not soon be forgotten. His use of the ritual in the ordinations was reverent and most impressive. His half-dozen sentences before reading the appointments filled many eyes with tears and rooted in every heart the conviction: "This man is providentially called to the office and work of a Bishop in the church of God." The prayers of this Conference will follow the simple, earnest, consecrated Methodist preacher who spent the past week with them and did his work so well and with such manifest unconsciousness of anything that could fence him away from his brethren, that he will always be remembered not only as one of their chief pastors, but as a brother beloved.—Texas Christian Advocate.

The trial of the Converse brothers, publishers of the Christian Observer, of Louisville, for violation of the Ninth Commandment, has ended. The charges against them were not sustained by the court. The vote stood nineteen against sustaining the charges, and eleven for sustaining. It is understood that the case will be appealed to the Synod.

Personals.

The attention of our readers is called to the note at the head of the obituary column. This action was authorized by resolution of the Publishing Committee, and will be adhered to without exception.

The officers of the Prussian Army are making preparations to celebrate in January next the eightieth anniversary of Emperor William's entry into the army. According to the custom of Prussian princes, he entered the army at ten years of age in January, 1807. We have often heard of the "old soldier," now we know who he is.

The publishing of the Charleston Christian Advocate has been given to C. A. Calvo, Jr., of Columbia, S. C., for four years, and will be issued from that city in January next instead of from Charleston. The paper will then enter upon its jubilee year in a new and handsome dress and in an enlarged form, giving one-third more reading matter than heretofore. We wish much success to the paper that a talented mother used to read to this writer when he was a little boy.

Dr. A. A. Hodge, professor of theology in Princeton Seminary, died on Thursday of last week, aged sixty-four years. He was a preacher of great power, an author of eminence and a teacher of success. He was, for a time, in conjunction with Professor Briggs, editor of the Presbyterian Review.

Mr. Moody has at last secured the \$250,000 as an endowment for the establishment of a training-school in Chicago for evangelists and city missionaries. So Chicago is to have an endowed evangelistic training-school.

This item of encouragement is published for the benefit of all preachers who carry "sugar sticks." At Montreal, the other day, Mr. Joseph Cook delivered his celebrated lecture on, "Does Death Eod All," the 32d time.

In Kansas the law allows the druggist to sell liquor, and the huyer is the sole judge of his need. Some illustrious fellow has compiled the reasons given for wanting liquor in a certain town, and in one month 315 different reasons were assigned.

On Thursday, November 18, Rev. Dr. R. S. Storms completed forty years of pastoral labor in the Church of the Pilgrims, Brooklyn.

Mayor Grace, of New York City, has appointed two ladies on the Board of Education of that city: Mrs. Cornelius B. Agnew and Mrs. Grace Dodge. The Tribune says, "The effect of their presence in office is extremely salutary."

Gen. James Appleton, of Maine, is believed to be the originator of the idea of prohibiting liquor legislation. The idea sprung from his brain in 1822. It is by no means old for an idea; but it is growing yet, and no one can tell how large and strong it may become before it reaches maturity.

Dr. W. H. Thomson, a professor in University Medical College, New York City, and son of the author of "The Land and the Book," teaches a Bible class in the hall of the Young Men's Christian Association every Sunday evening, and the class numbers between 600 and 800, and some of them have been attending for years.

There is now living in Hackensack, N. J., Mrs. Elizabeth Thornton, who united with the Methodist Church in Camden, S. C., by certificate on March 27, 1804. She will hold her membership there. Eighty-two and a half years a member in the same society is something remarkable.

Rev. Josephus Anderson, D. D., of the White River Conference, has been transferred back to his old field of work, the Florida Conference.

Brother, show your neighbor the Advocate, and ask him to subscribe for it, and "sketch" that request by a fair presentation of its qualifications to fill up the vacancies in his domestic and religious life.

At one of his "meetings for women only," in Toronto, Sam Jones took a collection for his Orphan Home in Georgia, and the baskets contained 3,000 pieces of money, which when counted made the sum of \$600. They must all have contributed something.

Rev. Randolph H. McKim, who for ten years has been the rector of Holy Trinity Church, in Fifth Avenue, New York, has accepted the rectorship of Trinity Episcopal Church, in this city, and has entered upon his parochial duties.

Jefferson Davis was present at the dedication of a church in Fairview, Ky., which had been erected on the site of the building in which he was born. After the dedication he presented the church with a service of solid silver.

The London Methodist Times, of November 11, pronounces "The Life of John Wesley" by John Tetford, B. A., "the best and most readable memoir of Wesley that has yet been produced," and expresses the hope "that this fine piece of literary workmanship may have a circulation equal to its merits."

Parents should not fail to read the announcement of President F. M. Grace, of Mansfield Female College, to be found in this issue of the Advocate.

The Harper Party arrived in this city last Sunday morning and met a hearty welcome from various organizations, clubs, press, officials of the city and private individuals. In its tour through the South thus far it has been heartily welcomed; but no heartier welcome has been given them than the one they received here. There is much of interest in the Crescent City to occupy the time and thought of the party. This movement of the great Publishing House will no doubt result in much good to South and North.

Mansfield Female College.

EXTRAORDINARY OFFER!

For the sum of one hundred dollars, paid in advance, I will furnish board, including washing and lights, tuition and music, from January 1, 1887, till commencement, in June next. The college is fully organized and in its highest state of efficiency since it came into my hands. Please make a note of the above and act accordingly.

F. M. GRACE, Pres't.

Books and Periodicals.

BOOKS.

SERMONS AND LECTURES. By Rev. R. T. Nabors, late chaplain of Vanderbilt University, with a biographical sketch of the author by A. S. Andrews. D. D., president of Southern University. Southern Methodist Publishing House, Nashville, Tenn. Price, \$1.

These sermons and lectures are full of suggestive thoughts and very rich in expressions, and carry with them the proof that they came out of a heart warm with experiences in the divine grace. They will be found "good to the use of edifying."

LIFE AND LABORS OF WILLIAM H. WATKINS, D. D., late a member of the Mississippi Conference, and at one time President of Centenary College. Edited by Rev. T. L. Moffet, Southern Methodist Publishing House, Nashville, Tenn. Price, \$1.

Bro. Melton has done a good piece of editing in this volume. The biographical sketches by four different writers give us a good view of the character and work of Dr. Watkins, and the sermons and discourses show us equally well the workings of his mind and the breadth and depth of his thought. This work can not fail to gain a favorable consideration from all Mississippi Methodists, to whom we most heartily commend it.

MONTHLIES.

Popular Science, for November, has an unusually full table of contents. Science in all its branches finds voice through this monthly, and here is no reason why it will do without its regular visitors. D. Appleton & Co., 5 Bond Street, New York. Price, \$1.

Cassell's Family Magazine, for December, is on hand with its bright stories and interesting readings for the home circle. One dollar and a half is a cheap price, and it may be had of Cassell & Co., 739 Broadway, New York. Price, \$1.50.

The second number of American Art is on our table. This monthly has made a good start in furnishing the leading public with short and readable articles on the various lines of art. American Art Magazine Company, 110 Fremont street, Boston. Price, \$2.50.

The Magazine of Art, for December, is a magnificent number, which to be fully appreciated must be seen and read. The illustrations, in tint and color, are very beautiful. Cassell & Co., 739 Broadway, New York.

We have received the November number of the Progressive Teacher, a journal that is doing much to advance the educational interests of the South. Unlike most educational journals, its columns are filled with crisp, practical articles upon school work rather than long-winded theories and dry essays. Every one interested in educational work should take this paper; it is published monthly. Subscription price, fifty cents a year. P. F. Hammett & Bro., New Orleans, La.

The December St. Nicholas is just radiant with Christmas beauties for young and old. Frank Stockton appears in "A Favorite Opening," and, of course, everybody will read that. Gentry Company, Union Square, New York.

A Grand Record.

We call your attention to the advertisement of a remedy which has stood the test of more than a half century with increasing popularity and is universally admitted to have no equal as a medicine for the cure of diseases originating in a disordered liver, such as Dyspepsia, Biliousness, Constipation, Colic, etc. Simmons' Liver Regulator is a simple and safe medicine, purely vegetable, and can be used with advantage by all persons in all circumstances. It acts mildly and effectively and is especially valuable as a Family Medicine, which position it holds in no small houses. We do not know any other preparation which can bring forward such testimonials from heads of families and those holding the highest official and social positions. Keep Simmons' Liver Regulator in your house; it will reduce your doctor's bill and insure for your families health and happiness.

It is not to be wondered at that so popular and meritorious a medicine should be counterfeited. The Medicine they can not imitate, but they copy its exterior, general appearance and use names so suggestive of Simmons' Liver Regulator as to catch the unwary. Do not let your health be imperiled by not exercising proper discrimination in buying. Be sure you are right. Look and see that you get the Genuine which has always the Trade-Mark Z in red on the front of Wrapper and the signature of J. H. Zöllin & Co. on its side.

"Prohibition," by Bishop C. B. Galloway.

A neat pamphlet of ninety pages, specially designed for circulation in Mississippi—a text-book for prohibitionists everywhere. Arguments strongly backed by facts and figures. Twenty-five cents per copy; \$2.50 per dozen, postage prepaid.

CARVER & JAMIESON, 112 Camp Street, N. O., La.

We are requested by Bro. Melton, the author of "Life of W. H. Watkins," which is noticed in our column of Books and Periodicals, to say that all amounts realized from the sale of this book above the cost of publication will go to the fund of superannuated preachers, widows and orphans of the Mississippi Conference. Here are two solid reasons for circulating this book: It is an interesting history of a great and good man, and its proceeds inure to the benefit of the needy.

The largely increased sales of the celebrated Nerve Food during the past six months is the best evidence that, as a nerve food and stimulant, without the usual reaction that usually follows alcohol, arsenic, etc., it is meeting with public favor. The weakest constitution need have no fear of using Moxie, and it is proven to be perfectly harmless. If you are in need of a tonic, try Moxie, and you will not regret it.

Do not fail to read of the excellent opportunity offered by Mrs. E. E. Hebron to farmers and fruit-growers, which will be found in another column headed, "To Farmers and Fruit-Growers." He also the splendid location for health, this site offers the very best facilities for railroad transit.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

CARVER & JAMIESON, Publishers.

SEASHORE CAMP GROUND.—Cottages No. 75 for sale. W. B. Thomas, 64 to 70 South Rampart St., New Orleans.

"Jenny, do you know what a miracle!" "Yes, Ma, says if you don't marry our new nurse it will be a miracle."

Prof. Huxley has written for The People's Gazette three papers, which he calls "A Study in the Evolution of Man," and in them he traces, in a manner which even a young reader can understand, the development of Architecture from the most primitive dwelling to the Roman Pantheon.

A greener advertisement "something new in color." We are glad that heads have had their day today.

The great Southern Music House, of London, has offered special inducements in the way of cheap music cards, fancy stationery, etc. See prices in advertisement in another column. These inducements are not just what they advertise, and purchasers will not be disappointed.

An editor is supposed to be in good circumstances when he can talk to his washer-woman in an independent way.

Pison's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

The correct thing—A revised proof.

Epps' Cocoa, the best; pure and unadulterated; recommended by physicians of every school.

Before you lay out your money for Christmas presents, go to Braselton's, and get the value of your money. See advertisement.

A good memory should always be cultivated when ordering stationery to remember to include some of Eberbach's Steel Pens.

P. WHELETON.—The great Southern music house, 135 Canal street, is to the front with new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The full stock of musical instruments is being received, and among anything ever offered to the people of the South. Pianos and organs of superior and beautiful finish, at prices lower than ever known in the United States. Write to W. B. Thomas before purchasing elsewhere. 135 Canal street.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Send the Advocate to your friend for the next year and you will not regret it.

Before renewing your subscription look over our clothing list for 1887.

Press the Advocate circulation now.

Ask your neighbors to subscribe for the Advocate.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The purest and most palatable form in which Cod Liver Oil can be used, and with more beneficial results than any other preparation. It is a simple and safe medicine, purely vegetable, and can be used with advantage by all persons in all circumstances. It acts mildly and effectively and is especially valuable as a Family Medicine, which position it holds in no small houses. We do not know any other preparation which can bring forward such testimonials from heads of families and those holding the highest official and social positions. Keep Queru's Cod Liver Oil Jelly in your house; it will reduce your doctor's bill and insure for your families health and happiness.

ADVICE TO MOTHERS. Mrs. W. B. Thomas' Nerve Food should always be used for children's teething. It soothes the child, keeps the gums always soft, and cures the child, and is the best remedy for diarrhoea. 25c a bottle. Send for it. Dr. Kline, 91 Arch St., Phila., Pa. P. M. GRACE, Pres't. S. J. DAVIS, Vice-Pres.

Episcopal Visitations, 1886-87.

Name.	Place.	Bishop.	Date.
Lillie Rock.	Not Springs.	Galloway.	Dec. 8
S. Carolina.	Orangeburg.	Granberry.	Dec. 15
Alabama.	Montgomery.	Hargrove.	Dec. 15
Florida.	Tallahassee.	Hargrove.	Dec. 15
Mississippi.	Port Clinton.	Duncan.	Dec. 15
Foot Texas.	Galveston.	Kay.	Dec. 15
White River.	Brownsville.	Galloway.	Dec. 15
Louisiana.	Baton Rouge.	Duncan.	Jan. 8
East Mexico.	Tolmieville.	Galloway.	Dec. 15
Baltimore.	Leesburg.	Kremer.	Mar. 9

NEW ADVERTISEMENTS.

WEBSTER'S Unabridged Dictionary. A Dictionary 118,000 Words, 300 Engravings, Gazetteer of the World of 25,000 Titles, and a Biographical Dictionary of nearly 10,000 Noted Persons. All in one Book. A CHOICE HOLIDAY GIFT. G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

MISSISSIPPI & TENNESSEE RAILROAD.

THE POPULAR AND PREFERRED ROUTE. Quicker in Time and 61 Miles Shorter than any other Through Car Line between

Memphis, Tenn., and New Orleans, La.

Splendid Equipment! Magnificent Coaches! Pullman Buffet Sleepers! Trains Always on Time!

See that your tickets read over the Mississippi & Tennessee R. R. Ask Agents for it.

For further information apply to

A. J. KNAPP, JAMES A. NORTON, Gen. Pass. and Ticket Agt., Gen. Trav. Pass. Agt., MEMPHIS, TENN.

Special Attractions!

THIS IS AN ERA OF LOW PRICES!

All our own importations have arrived, and as these are now placed before the great advance in raw materials, we propose to give our patrons the benefit of the reduction in the price of our goods. We are offering fine box robes, in black and colored, and fine box robes, in black and colored, for LESS THAN WE COULD PURCHASE THEM NOW FOR. Buy these robes in great quantities, and we will give you a special discount. Write us for a catalogue of our goods, and we will send it to you free of charge.

New Arrivals from New York Auctions, SILKS, SATINS, VELVETS!

Excellent quality Black Silk, fully worth \$1.00, heavy quality Black Silk, fully worth \$1.00, Black and Colored Ribbons, fully worth \$1.00, Pure Silk Brocades, fully worth \$1.00, Pure Silk Satins, fully worth \$1.00, Pure Silk Velvets, fully worth \$1.00, Double and Single Hosiery, fully worth \$1.00, and 10 and 12 CENT COUNTERTEES.

Our Prices are Reduced Everywhere! All our goods are reduced in price, and we are offering them at the lowest possible price. Write us for a catalogue of our goods, and we will send it to you free of charge.

TRUNKS, BAGGAGES, AND CASES. Large size, fully worth \$1.00, and 10 and 12 CENT COUNTERTEES.

Our Prices are Reduced Everywhere! All our goods are reduced in price, and we are offering them at the lowest possible price. Write us for a catalogue of our goods, and we will send it to you free of charge.

J. A. BRASLTON, 328 MAGAZINE ST., N. O.

H. D. McCOWN, DEALER IN

Men's, Youths' and Boys' Clothing, HATS, SHIRTS, AND

FURNISHING GOODS, 408 COMMON ST., CHARLES STS., NEW ORLEANS, LA.

MILLINERY.

F. R. HARDON, 218 CHARTERS ST., Bet. Canal and Claiborne Sts., NEW ORLEANS.

Has now a complete stock of Ladies' and Children's Bonnets and Hats of the latest styles and most reasonable prices.

Cleaning, Dyeing and Curling of Feathers a specialty. Crops repaired to look like new. Country orders solicited and filled with the greatest care.

TO CONSUMPTIVES.

THE WINDHAM'S HYPOPHOSPHITES OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and all the troubles of the Lungs. It is a most valuable and reliable remedy. Price, 50c and 82c per bottle. Prepared only by WINDHAM & CO., Chemists, 112 William Street, New York. Sold by druggists.

EDUCATIONAL.

Collegiate Institute

AT HATON ROUGE, LA.

32nd SESSION, BEGINNING OCTOBER 6, 1886.

This is a select Family Boarding-school for BOYS, situated in a beautiful place, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of his pupils. The health record of the school is unrivaled.


For particulars and circular apply to W. H. N. MAINTON, Principal, or J. B. MAINTON, A. M., Assistant.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The fall term will begin on Wednesday, September 15, 1886, and will continue for six months. Rates of board and tuition without music one hundred and seventy-five dollars; with music two hundred and thirty-five dollars. Tuition one hundred dollars in advance, and the balance at the end of the term. For the year the full advance fee will be deducted. Two or more pupils from one family will receive a discount of ten per cent. Four pupils will receive a room together by the year will be allowed a discount of fifteen per cent. Members of the Louisiana Conference shall receive all the privileges of students, and tuition in both literary and musical departments free of charge. Special verbal reports are not included in the regular fees for music, but will be charged as an additional course in music. In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for \$250. A discount of twenty-five per cent. from the catalogue price, or by paying one-half in advance, they will be entitled to the same for \$300. F. M. GRACE, Pres't. S. J. DAVIS, Vice-Pres.

MISCELLANEOUS.

JAMES PYLE'S PEARLINE



The Great Invention, FOR EASY WASHING, IN HARD OR SOFT, HOT OR COLD WATER. Without HURTS TO FABRIC OR HANDS, and particularly adapted to Warm Climates. No family, rich or poor should be without it. Sold by all Grocers, but beware of vile imitations. PEARLINE is manufactured only by JAMES PYLE, NEW YORK.

CHRISTMAS OFFERINGS.

Note our offers, which are bona fide and will be found exactly as represented. EVERYONE given the benefit of wholesale prices.

XMAS CARDS.

By mail, postage prepaid. Send an additional 10c. If you desire to register. All goods packed in boxes not to get injured by transmission through (N. Y. free county), on V. & A. M. r. line. Four churches in reach. Special tourist and rail pass, with families, or to young men intending to become until late or to widows with children to raise.

For further particulars address, immediately (or come and see), MISS ELLIEN E. HILL, N. O., La.

YALE & BOWLING, WHOLESALE DRY GOODS AND NOTIONS

17, 19 & 21 Magazine and 55 Common Streets, NEW ORLEANS

For THANKSGIVING, for the MERRY DAYS OF DECEMBER, or for ANY FESTIVAL OCCASION.

THE ROYAL SINGER (for Singing Classes) contains many bright choruses, secular and sacred, 60 cents per dozen.

ANTHEM OF PRINCE, a new collection, is filled with brilliant Anthems and Choruses. \$1.00 per dozen.

SONG GREETING (for High Schools) has many attractive parts, every effective for public singing. 50c. \$1.00 per dozen.

SONGS OF PROMISE (for Sunday Schools) provide liberally for festive occasions in Sunday School or social life. 30c. \$1.00 per dozen.

KING WINTER (30c. \$1.00 per dozen) by L. O. Emerson and

CAUGHT NAPPING (30c. \$1.00 per dozen) by L. O. Emerson and

BIRTHDAY OF OUR LORD (30c. \$1.00 per dozen) by L. O. Emerson and

Buy these books in time for the season's practice.

Among Boston's DRY-GOODS (about 300 different pieces, costing less than 10c. per copy) there are very many beautiful fabrics, and the general selection embraces a great deal of the most popular and useful of the season. Send for latest price list of any book, and receive it by mail.

Oliver Ditson & Co., Boston, C. H. DITSON & CO., 87 Broadway, New York.

CHRISTMAS GREETING CARDS. CARDS FOR THE NEW YEAR. CARDS FOR THE NEW YEAR. CARDS FOR THE NEW YEAR.

FIRE INSURANCE.

MECHANIC'S TRADER'S Insurance Company.

14 CARONDELET STREET, New Orleans, La.

Solicits Fire, River and Marine Risks, AT LOWEST RATES.

GEORGE H. PROST, President, LLOYD R. COLEMAN, Secretary, P. C. GREGORY, J. M. CRAWFORD, Asst. Sec. and Vice Pres., Marine and River Risks, R. C. SHORTBRIDGE, Collector, F. ATZOLL, Inspector.

Our Clubbing Arrangement

1887

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

Publication's price. Our price.

Southern Cultivator \$3.00 \$2.75

American Agriculturist 3.00 2.75

Daily Picayune—12 mos. 14.00 13.00

Weekly " 6 7.00 6.50

Weekly " 3.50 3.50

Times-Democrat 3.50 2.75

Harper's Magazine 6.00 4.75

Weekly " 6.00 4.75

Barar 1.00 4.75

Young People 4.00 3.00

Democrat's Magazine 4.00 3.25

Send cash in full with all orders.

No attention paid to orders without cash.

Carver & Jamieson.

MISCELLANEOUS.

Premiums Awarded SINGER MANUFACTURING COMPANY



TO THE N. O. and S. A. EXPOSITION. FIRST MEDAL. For the Best Sewing Machine for Family and Manufacturing Purposes.

SEE IT! TRY IT! BUY IT!

Singer Sewing Machines are the best in the world. All styles from \$10 to \$100. 50c a month. Singer Machines, each. Postage Extra. Sent for Illustrated Catalogue and Price List.

The Singer Manufacturing Co., 185 CANAL STREET, NEW ORLEANS.

N. E. RUNDLE, Agent.

To Farmers and Fruit Growers.

I offer to rent for one year, to lease for four years, or to sell, a half-interest in one of the best cotton, fruit, stock, dairy, or poultry farms in Mississippi, located in Warren county. Health, second only to Georgia's Well. Three hundred and twenty acres—5000 cleared, balance in fine timber for building

Weekly Market Review.

(For Week Ending November 30, 1886.)

COTTON.

Low ordinary	64 1/2	—
Ordinary	67 1/2	—
Good ordinary	70 1/2	—
Low middling	8 1/2	11-16
Middling	9 1/2	—
Good middling	10 1/2	—
Middling fair	11 1/2	—
Fair	12 1/2	—
Galveston middling	8 1/2	—
Mobile middling	8 1/2	—
St. Louis middling	8 1/2	—

SUGAR.

Inferior	3	34
Common	3	34
Good common	3	34
Fair	3	34
Good fair	3	34
Fully fair	3	34
Prime	3	34
Strictly Prime	3	34
Choice	3	34
Seconds	3	34
Choice yellow	3	34
White	3	34
Choice whites	3	34
Stan. Iran	3	34

MOLASSES.

Syrup—Open Kettle	25	30
Fair	23	24
Strictly Prime	23	24
Choice	23	24
Fancy	23	24

RICE.

Choice	44	—
Prime	44	—
Good	44	—
Fair	44	—
Ordinary	44	—
Common	44	—
No. 2	44	—
Rough	44	—

FLOUR.

Minnesota bakers	4 50	5 00
Minnesota patents	4 50	5 00
Extra fancy	4 50	5 00
Winter wheat patents	4 50	5 00
Choice	4 50	5 00
Red y	4 50	5 00
Extra fancy	4 50	5 00

CORN PRODUCTS.

Cream meal	2 50	—
Corn meal	2 50	—
Grits	2 50	—
Hominy	2 50	—

GRAIN, ETC.

Corn:	—	—
White	49	50
Yellow	49	50
Mixed	49	50

OATS.

Western	—	—
Extra No. 1	77 1/2	80
Choice	15 00	15 50
Prime	12 50	14 50

PROVISIONS.

Pork:	—	—
Mess.	10 50	—
Prime mess.	10 00	10 50
Ramps	9 50	9 75

BACON.

Fancy breakfast	91	10
Shoulders	—	—
Sides, long clear	74	78
Sides, short rib	74	78

HAMS.

Sugar-cured	10 1/2	11
Shoulders	4 85	—
Sides, long clear	—	—
Sides, short rib	—	—

DRY SALT MEAT.

Shoulders	4 85	—
Sides, long clear	—	—
Sides, short rib	—	—

FISH.

MacKerrel:	—	—
Extra No. 1, in bbls.	11 50	—
Half bbls.	6 25	—
No. 1, in bbls.	—	—
Half bbls.	—	—
No. 2, in bbls., large	11 00	—
Half bbls.	—	—

GROCERIES.

Coffee:	—	—
Prime	144	—
Fair	138	—
Common	118	—

BUTTER.

Western Creamery	30	31
Western Dairy	19	20
Country	10	12

LARD.

Choice	—	—
Choice	40	80
Fair	24	35

OLDS.

Coal cases	124	—
Coal bbls.	19	—
Cotton seed	75	—
Lard	—	60

VEGETABLES.

Cabbages:	—	—
Western, per crate	—	10 00
Chicago, per 100	—	—
Louisiana, per crate	—	—

POTATOES.

Louisiana	1 00	2 00
Western	—	—

KROUT.

Western	5 03	5 50
Louisiana	—	—
Western	—	—

BALING STUFFS.

BAGGING:	—	—
12 lb. per yd.	73	—
2 lb. per yd.	84	—

BALING TWINE.

12 lb. per yd.	10	—
2 lb. per yd.	—	—

TIES.

12 lb. per yd.	73	—
2 lb. per yd.	84	—

SUNDRIES.

POLYESTER:	—	—
Chickens, Western	3 25	3 75
Chickens, Southern	1 50	2 00
Young	2 50	3 00
Young, Southern	1 25	1 50
Turkeys, Southern	9 00	10 00

EGGS.

Western	22	23
Southern	—	—

WOOL.

Lake, per lb.	25	—
Louisiana	—	—
Burly	9	15

STAVES.

Oak, kegs	—	—
Oak, barrels	75 00	—
Oak, casks	100 00	—
Oak, boxes	125 00	—

News Summary.

NOVEMBER 23.

Italy has issued a circular letter to each of the Powers assuring them of her desire of European consent to maintain peace on the basis of the Berlin treaty and the independence of the Balkan States. Count Herbert Bismarck and Count Schouvaloff, Russian ambassador at Berlin, have had some warm words, in which the German said that "the Kaulbars proceedings in Bulgaria were unworthy the agent of a great power." Rev. Joseph Parker opposes the inclusion in the Liberal party platform of a plank favoring disestablishment. Queen Victoria rejoices in the advent of a new grandson, born to Princess Victoria of Saxe-Coburg. The French Ministry is in trouble because the Chamber of Deputies have voted large reductions in the expenditures of the administration. The nations of southeast Africa are in open revolt against the Portuguese authorities. The Belgian Legislature is considering a bill making it compulsory for a citizen to enter the military service at the age of twenty. The Baltimore and Ohio road is negotiating to purchase the Erie and Pennsylvania roads. The anarchists have applied to Justice Scott, of the Illinois Supreme Court, for a writ of superadeas. The Mexican papers attribute Mr. Cuttling's filibustering projects to Secretary Bayard's policy in dealing with his case. General Manager H. M. Hoxie, of the Gould Southwestern System, died today at the Broadway House, New York City. The President is hard at work upon his message to the incoming Congress.

NOVEMBER 24.

Italy insists that Russia shall propose such a candidate for the Bulgarian throne as would meet the approval of all the Powers, and that he should be proclaimed by the present Sobranje. The Turkish government is sending war material to Adrianople and to strengthen the fortifications of the Dardanelles. The Roumanian government has agreed to surrender the Bulgarian fugitives. On the reduction of appropriations the French Ministry have been sustained by the Chamber of Deputies by a vote of 411 to 99. Salisbury's reply to the anarchists that their demand would be considered by Parliament if laid before it. He is unable to support their demands because, if granted, far more distress and suffering would ensue than what prevails at present. The Harper Magazine Party left Birmingham for Montgomery to-night. The request of W. A. Stone, the suspended district attorney, for a reinstatement to office has been refused by the President. The Kansas City Railroad and Bridge Company are about to begin the survey for a bridge across the Mississippi river at Memphis. The evangelist, R. G. Pearson, is holding a very successful revival meeting at Meridian. About 400 converts are reported. Mayor Hewitt has been sworn into office by Mayor Grace.

NOVEMBER 25.

M. Lemolne says France chooses to protect the Russians in Bulgaria because she is the most neutral of the Powers. All the European Powers, except England, have notified Russia that they are willing to accept the Prince of Mingrelia as a candidate for the Bulgarian throne. The Regent says that it is impossible to recommend him to the Sobranje for election. The Bulgarian government, replying to the Turkish note, refuses to accept him as a candidate. Emperor William's speech to the Reichstag recommends a large increase to every branch of the military service in order to maintain peace. The increase is called the "peace effectives." The speech has had a good effect in financial circles. The London companies are selling their lands in Ireland on easy terms to tenants. Count Andrássy says that the interests of Austria-Hungary demand that their territory be not surrounded on the South by Russia. The cold is unusually severe in the North and West. Hugo Scott has granted the application for writ of superadeas in the anarchist case. A big business in real estate was done today in Birmingham. Cutting is lecturing in Fort Worth, Texas. He disclaims being a filibuster. Minister Manning is running the gauntlet of the police in ships. A strike is threatened on the Southern Pacific railroad.

NOVEMBER 26.

The Sobranje will send deputations to all the Powers to explain Bulgarian affairs and ask them to make their choice of a candidate for the throne. Prime Minister Vokobratov, nephew of Aleko Pashas, has been proposed for the Bulgarian throne. The officers of the last Reichstag have been re-elected. The Irish Times says the government has resolved to suppress all anti-anti combinations, and to curtail the license of the press and to severely suppress intimidation. In fact, is committed to a vigorous repression policy. John Dillon has been summoned to answer for advising tenants to submit to eviction rather than pay rents. The government has proclaimed the National League meeting called to assemble at Sligo, and it has caused intense excitement throughout Ireland. The health authorities of Texas are exercised over the rumors of cholera in South America. The court-house in Wm. parish is destroyed by the work of an incendiary. An explosion in a coal mine near Wilkesbarre, Penn., killed some and wounded others. Pennsylvania is getting on a big business boom. The Mississippi River Commission met at St. Louis today, and are preparing to do the work committed to them. Congressman Kelly is "doing" Birmingham.

NOVEMBER 27.

The Hungarian delegation today voted a credit for repeating rifles for the army. In the Roumanian Chambers, the King expressed himself as hopeful of peace. The North German organ in Brussels, says, in effect, that Germany is the ally of Russia. In France, the Premier has declared that the government will prevent the dismemberment of the Ottoman Empire and most not admit that any Power may take possession of Egypt. In Germany, the public mind is disturbed by the demand for urgency for the army bills, and that appropriations for an increase of the army to be in the next budget. English troops in Ireland are to be increased by 4,000 men. Cholera is spreading in South America. The New Jersey Legislature is Democratic, and will elect a Democratic Senator. The Harper Party were entertained today by the Cotton Exchange

of Mobile. The laundry department of the Insane Asylum at Jackson, La., has been consumed by fire. The Mississippi River Commission at St. Louis examining and devising plans for the various points. It is said most of the money appropriated will be expended at Plum Point, mouth of Red river and New Orleans harbor.

NOVEMBER 28.

Italy will adhere to the Berlin Treaty. There was a small anarchist riot in Paris today. The Nationalist chiefs are in council at Sligo, and the excitement is very great. A slight earthquake was felt today at Columbia, S. C. The Harper Party arrived in this city today and took rooms at the St. Charles Hotel. Two elevators in Duluth were burned, and three lives lost in \$500,000 worth of property destroyed. Some Mexicans are trying to change the channel of the Rio Grande near El Paso. An attempt has been made to assassinate one of the witnesses in the anarchist trial. Madame Gossip is again busy with Secretary Lamar's marriage.

NOVEMBER 29.

The Russians at Bucharest are planning another revolt against Bulgaria. The Foreign Office of Austria has no knowledge that Russia has proposed Prince Nicholas for the Bulgarian throne. The Sultan has requested Gen. Kaulbars to convey to the Czar the warmest assurance of his regard and loyalty. No protest has been made by the English Ministry towards settling the fishery dispute. Mr. Gladstone approves of an immediate challenge to the government to state its Irish policy in the debate upon the address. The Lord Mayor of Dublin has summoned a meeting of the citizens to protest against the government's tyranny toward the Irish National League. The United States Hospital Service is anxiously watching the northward course of the cholera, which is raging in the Argentine Republic. The President has concluded that life continues in the Florida is the most thorough punishment that can be visited upon Geronimo and his fellow-captives. Another man has leaped from the Brooklyn bridge, and was not immediately killed. A reorganization of the Texas and Pacific railroad is in progress. There is no clew to the identity of the perpetrator of the Belgian mail robbery. There was an extensive fire at Bay St. Louis tonight in which twelve buildings were destroyed.

Opinion of a Leading Editor.

Almost all the diseases that afflict us from infancy to old age have their origin in a disordered liver. A really good liver medicine is the most important in the whole range of pharmacy. We believe Simmons' Liver Regulator to be the best among them all. We pin our faith upon the Regulator, and if we could persuade every reader of this paper to buy it, we would willingly vouch for the benefit each would receive.—ED. CINCINNATI GAZETTE.

West Texas Conference.

APPOINTMENTS.

SAN ANTONIO DISTRICT.—B. Harris, P. E. San Antonio, Travis Park, E. B. Chappel and James Hammond; San Antonio circuit, W. R. Rector; Pleasanton circuit, J. E. Denton; Devine circuit, to be supplied by M. F. Hines; Cotulla and Pearsall, J. R. Seagraves; Uvalde mission, L. D. Shaw; Del Rio and Brackett mission, J. H. Miller; Sabinal circuit, A. F. Cox; Boerne mission, H. T. Harris; Eagle Pass mission, F. J. Berry. S. A. DISTRICT.—M. A. Black, P. E. San Saba station, F. S. Jackson; J. E. Vernon, superannuated; San Saba circuit, H. T. Hill; Llano circuit, James A. King; Bluffton mission, J. H. Waldron; Round Mountain and Rockvale circuit, L. E. Walker; Comanche circuit, Charles J. Oyster; Honey Creek circuit, to be supplied by D. H. Smith; Blanco circuit, W. L. Griffith; Johnson City mission, R. M. Leaton; Valley Springs, J. M. Shubert; Richmond mission, W. O. Shugart; San Saba mission, to be supplied. S. A. DISTRICT.—J. G. Horton, P. E. San Marcos station, W. H. H. Riggs; San Marcos circuit, B. H. Passmore; Seguin and Mill Creek circuit, H. S. Thrall; J. R. Dillrell, superannuated; Lockhart circuit, J. T. Gillett; Luling circuit, John S. Gillett; Gonzales station, A. C. Riggs; A. A. Kilgus, superannuated; Kyle circuit, W. J. Joyce; Harwood circuit, J. H. Kingsbury; Dripping Springs mission, William M. Ballard; Kingsbury circuit, J. W. Vest. VICTORIA DISTRICT.—R. J. Deets, P. E. Victoria station, John W. Stoval; Cuero station, E. G. Shaw; Edna circuit, John E. Graham; Bexelle circuit, C. H. Malloy; Hallettsville mission, W. M. Shockey; Monticello circuit, George H. Hinson; Concrete circuit, George Ward; W. H. Kilgus, superannuated; Middleton circuit, Casper W. Hammon; Leesville mission, T. C. DePew; Yorktown circuit, Robert Hodgson. SAN ANTONIO DISTRICT.—A. J. Potter, P. E. San Angelo, A. E. Rector; Sherman mission, Joseph Congdon; Junction City mission, J. M. Bourland; Mason mission, J. M. Stevenson; Menard mission, to be supplied by W. F. (Gibbons); Ingram mission, to be supplied (W. H. Jones); Kerrville circuit, John R. Barden; Bandera circuit, Samuel A. Dickinson. CHURCH DISTRICT.—A. J. Rogers, P. E. Corpus Christi and I. P. Morris; Laredo and San Diego mission, Sterling Fisher; Goliad station, H. B. Blue; Hobe circuit, N. W. Ketter; Rio Hondo circuit, J. C. Russell; Floresville circuit, F. A. Knox; E. Y. Seal, superannuated; Lavaca circuit, John B. Denton; Lavaca circuit, C. E. Staham; Beeville circuit, James P. Rogers; Stockdale mission, A. G. Nolin. TEXAS DISTRICT.—W. J. McCorkle, to the Mexican Border Mission Conference, and stationed at El Paso; Rush McDonald to the Mexican Border Mission Conference, and stationed at Pecos.

It gives us pleasure to refer to Dr. W. H. Titt, of New York, whose advertisement appears in our columns. For over twenty-five years Tutin's Pills have been before the public, and each succeeding year their valuable properties have been better appreciated. They now stand on the top round of the ladder for the relief of that much abused and overtaxed organ, the liver, and the removal of that cause of so many ills, constipation. They are used in every civilized country in the world, and have been better appreciated. Tutin's Pills should have a place in every household.

Quarterly Conferences.

LOUISIANA CONFERENCE.

SHERBOURNE DIST.—FOURTH ROUND.	—	—
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24
North Bowler, at Collinsburg	Oct. 23	24

ALEXANDRIA DIST.—FOURTH ROUND.	—	—
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24
Trinity, at Wesley Chapel	Oct. 23	24

NEW ORLEANS DIST.—FOURTH ROUND.	—	—
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18
Carondelet, at St. Charles Avenue	Oct. 17	18

PELOUSAS DIST.—FOURTH ROUND.	—	—
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9
Abbeville, at St. Charles Avenue	Oct. 8	9

DELLI DIST.—FOURTH ROUND.	—	—
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18
Lake Providence, at Pecan Grove	Oct. 17	18

HOMER DIST.—FOURTH ROUND.	—	—
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31
Farmerville circuit, at Tennessee	Oct. 30	31

MERIDIAN DIST.—FOURTH ROUND.	—	—
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31
Winchester circuit, at Epon	Oct. 30	31

BROOKHAVEN DIST.—FOURTH ROUND.	—	—
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19
Wesson and Beauregard, at Beauregard	Sept. 18	19

Hazelburg	Oct.	2
McComb City, at McComb City	.....	2
Providence, at Georgetown	.....	16
.....	.....	23
Terry, at Terry	.....	31
.....	.....	31
Adams and Bogue Chitto, at Johnson	..... Nov.	6
Scotland, at New Hope	.....	13
Bayou Pierre, at Pleasant Ridge	.....	20
Summit, at Summit	.....	27
Holmesville, at Holmesville	.....	29
Braselywine, at Burtonton	..... Dec.	4
Spring Ridge, at Forest Hill	11

J. M. WIEMS, P.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Greensburg	Feb.	26
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WHOLE NO. 1584.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

the altar of the church.

ERK, CHAS. E. K. BOSTON, JOHN T. BOYMAN.

DR. MAURICE D. JAMES.

Notes from Japan.

One of the native papers reports that a society has recently been organized in Osaka under the title of Literary Reform Society. Its object is to effect reform in the literature of the day, and it will issue novels that will be pleasant, wholesome reading and containing nothing that is gross or impure. This is a great use of such a change. The popular literature of Japan is utterly vile, and its whole tendency is to minister to the lowest tastes and make still more corrupt the morals of the people. A critic is also being met to reform the theatre, and it is proposed to erect a large edifice in Tokio in foreign style and begin a new series of dramas of Japan. A large meeting for this purpose was recently held on Shibashi. Hitherto the stage has been a place where vice was rendered attractive, and, as in other lands, it was school of wickedness. This movement as well as that of the literary reform

H. LOOMIS,
Agent A. B. S.

Gratitude

God is owning and blessing abundantly at labora of the good people of this church. All during two year have been gathered, into the fold, and congregations have been larger, than last year, and though money has been scarce, we hope to have as good a year for this as we had for the last. Once. We are now just beginning a series of usefulness, and from these aspects we look for a gracious outpouring of the Spirit upon those who have the promise, not only for the new year, but many years of water given for the name of a disciple. In the of the pleasures afforded. In the we always find the spiritual man renewed weekly by the arrival of our dear Advocate, so full of instruction and encouragement. We feel that upon in doing what we can to show an appreciation for it in due as well as word.

H. D. KIMMEL

land. HENRY S. JOHN
HARTFORD, CT. Nov. 20, 1886.

The Woman's Missionary Advocate so ably edited and for the small sum of fifty cents per annum, deserves great circulation. A monthly messenger fraught with so much to encourage and comfort; bearing fresh news from laborers whose sympathies and love ever burn brightly from contact with the soul-starving creatures of yonder

MRS. E. D. JONES,
Miss. Conf. Agent.

er, Mississippi.

We have been assisted in two-
trailed meetings, respectively,
Rev. J. M. Franklin and Rev. J.
Casidy, who preached with
power, and whose labors were crowned
with much success. The net
results of these two meetings: viz.
seven accessions and quite a number
conversions. Have received into

g

WM. HOOVER, P. C.
NOVEMBER 29, 1926.

8 S. DOLLADAY

88

young ladies, and just as the crowd had entered into the road of prosperity and tame as noble president lay down by the roadside and death closed his mortal life. His death was a sacrifice to the church, and the trustees were not prepared to permit a man who was a noble and a pioneer in this level world to be buried in the cemetery of the poor. Therefore, the highly esteemed Professor, who took charge of the Angewandte this year, the past year in August, a noble and courageous character, and in concluding his travels, he was wise, for he had been the trustee of the university, and he had been able to carry on the work which his predecessor had done to satisfaction.

The collegio grounds are beautifully located, ornamented with rows of ex-

J. A. F., JR.

How we grove here below.

Not, of course, that happiness is highest object of this, but it was a device to keep our bodies in health, our minds in use and in peace, and promote the happiness of those around us, our own happiness will generally follow.

—————♦—————

DECK-KNOT.—This class of pines and cherry trees is not very highly, but it is as certain as that trees in time as the year-night is a pear tree. Whenever it appears on a heavily fruited branch should be cut off at once. In this way it can be turned at once. In this way it can be turned at once.

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No. 6 leaves New Orleans at 1 P. M.
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No. 3 arrives New Orleans at 3 A. M.

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Freight and Ticket Office,
31 and 36 St. Charles Street, N. O.
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R. COLLIER, N.
General Freight and Passenger Agent
Agent for the Great Lakes
Chicago, Ill.
J. H. M. K. H. Ticket Agent
A. P. BARNETT, General Agent
MISCELLANEOUS.

[illegible]

All the PATTERNS you wish to have are dig-
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Lays out and tells the story of the life and death of the
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GLYMERE MANUFACTURING
CALICO KNIT-UP-TOE THERMALS
BELLS CHURCH SCHOOL BELLS

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Christian Advocate.

COUNCIL OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. ADAMS, D. D., Rev. J. T. SAWYER,
REV. W. L. C. HENNING.

THURSDAY, DECEMBER 9, 1886.

Briefs.

Oh! science, science, where will thou finally lead us all? Now comes the Medical Record, of New York, and says that long beards catch all kinds of germs of contagion and distribute disease and foster epidemics. Long beards are a characteristic of undeveloped civilization, and the physician who wears a long beard must, at once resign himself to mediocrity. All of which may mean that the sooner we get back to the good old times of the "round heads," the better for us.

The Boston Public Library employs one hundred and fifty regular officials, most of whom are women. The city has free use of it—that is, all who are above fourteen years of age. There are fourteen branches from the main library and six delivery stations. The city annually appropriates \$120,000 to keep it going. The collection of books is increased by the addition of 20,000 a year. It was commenced under the authority of the Legislature in 1848. The advantages of such an institution are not calculable. Reaching out in every direction, its influence must be great.

The powers are figuring away at a case that may happen nearly two years hence. Supposing there should be no election by the people of the next President, the case will go to the National House of Representatives for settlement, and that is the House that has lately been elected. It is said that nineteen States are Republican, and eighteen are Democratic, and one evenly divided. So the case can not be settled there. Then what? That absurd arrangement, which provides for an election by the House in that way, should be eliminated from the Constitution. If the people fail to elect, let the majority of both Houses settle the matter.

The brethren of our patronizing Conferences are hereby called to remember that strong resolutions, unanimously carried, do not necessarily extend the circulation of their church paper. A resolution on paper is one thing, a resolution on the ground or in the station, working like a hammer to have the church periodical go into every family, is another thing. This latter we would be delighted to see. We are truly thankful for what the brethren have done, and some of them have done nobly; but we really think that we are giving them a paper which they can have no hesitancy in recommending in the heartiest terms to every family.

Prof. Dawson, the president of the British Association for the Advancement of Science, at its annual convocation, made a learned and exhaustive address in which were given some of the latest conclusions of scientific men in regard to many questions of interest. The next day came the news of the earthquake in Charleston, and Prof. Dawson said: "The phenomena of the present earthquake convulsions in America are extremely puzzling and completely upset some of the conclusions set forth in the address I read last evening." Which goes to show that science can and does draw false conclusions from its facts. It is not a difficult matter to arrange facts in such a way that such conclusions shall be inevitable. If the scientist will get himself to the study of the arrangement of his facts, maybe he would come out better with his conclusions.

The Protestant Episcopal Church proposed to raise one million dollars in five-dollar subscriptions, and to place the same upon the secretary's table at the opening of the late Convention; but when the amount was counted, it had reached only \$50,000. That five-dollar average did the business, and it will always kill any collection. The proposition that a man worth thousands of dollars shall be averaged down in his benevolence to the limit of five is enough to cause the devil himself to chuckle at the ingenious simplicity of the thing. Satan projected that *pro rata* idea into the realm of benevolence, and he watches its freaks with a genuine glee. Out upon it! "As God hath prospered him, let each one give," is the only rule by which to give, and it is the only rule by which all givers will be judged. May God wake up the man who measures his giving by another man's poverty!

Temporal Blessings.

We are in possession of many temporal blessings. They have come of the free bounty of God, our Father. We have not even had the trouble to ask for them. Whether we pray or refrain from prayer, they are ours. He sends his rain on the evil and the good. He causes his sun to rise on the just and the unjust. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." These passages settle the question of the origin and giver of temporal blessings. But there is another question which we may well raise. We may well believe that a Being of infinite wisdom has some wise purpose to accomplish in the bestowment of his gifts. The question then is, Why has God bestowed these temporal blessings upon us? We can hardly bring ourselves to believe that they have come as reward of merit. We have not by our worthy deeds brought the Lord in debt to us. The language need to describe them forbids such a thought. They are spoken of as "gifts," and the Lord is called "the giver." That they are proofs of God's goodness to us is quite plain. But what is the design of their bestowment upon unworthy and unmeritorious recipients? It may be, after all, that the natural world is the visible type of the supernatural. Temporal blessings, then, are the earnest of spiritual favors, the precursors of grace, the *avant courriers* of blessings for the soul. The object in view in their bestowment is to awaken in us a sense of God's goodness, and thus prepare us in some measure for the reception of those richer spiritual favors which he desires to bestow upon us, that our spiritual life may be vigorous and healthy. The design of God is, doubtless, by means of these temporal blessings, to lead us into that frame of mind which is most favorable to an appreciation of greater and better things. If we do not appreciate temporal blessings, would we appreciate the spiritual? If we do not recognize God in the rain and sunshine, would we recognize him in mercy and grace? The Divine axiom is, "He that is faithful in that which is least, is faithful in much." And the opposite is just as true.

God's design in this matter may be most effectively defeated by the use we make of our temporal blessings. In his great plan of salvation everything is laid under contribution to aid in promoting the interests of his kingdom on earth; but our want of appreciation and lack of faith may render nugatory the whole plan as regards ourselves. So another most important question we may ask ourselves, and that is, How are we using the temporal blessings which have come so freely and in such abundance upon us? That they may become efficient helpers in spiritual life is one of the plainest teachings of the word of God. That they are sometimes an eternal curse is one of the most terrible facts of history. That which Divine Love designs as an assistant, human ingratitude converts into a hindrance. The most fearful of all facts is, that a man can turn the blessing of God into a withering curse. The great point is to use these blessings as God directs, and then they will accomplish for us whatever he has appointed them to do. The Sermon on the Mount teaches plainly that while temporal blessings are important, they occupy a subordinate place, and are secondary rather than primary in determining our relations with God. Christ reproved his hearers because their first questions were in regard to meat and drink and clothing. These things occupied the chief place in their minds and had the stronger hold upon their affections. This was to him an evident misuse of them. They were making those things of primary importance, which were really only of secondary importance. Those things were the all-absorbing topics of their thought—the all-engrossing themes of their conversation—the great centers around which all their labor revolved. And does not the Lord reprove us for the very same thing to-day? Is it not a fact that we give more thought and conversation and labor to secondary things? Have we not lifted the temporal blessings in our estimation far above everything else? This is too true. And this being the case, they can not do for us what they were designed to do. Nothing can be efficient out of its proper sphere. A reversal of God's order of things brings trouble and perplexity. His order is that the temporal blessings are secondary and lead up to the spiritual, which are of first importance. By bringing these temporal blessings to their proper place in our thoughts and affections, we will find their efficient helpers in our weakness and discover in them rich sources of enjoyment. Many of the

perplexities and anxieties which seem to be naturally incident to their possession will flee away and we will find a pure pleasure in their use.

It is also upon proper use of these things that the rewards of the future state are conditioned. Our Lord said, "Thou hast been faithful over a few things, I will now authorize thee over ten cities." Is there not something in these words to cause us to ponder the way in which we are using God's gifts? Surely the Lord keeps an account of the gifts he bestows upon us, and is as surely watching our use of them and is certain to come at the close of the day to see how we have honored him in their use. The Lord will have his own will interest, and if we are faithful, we shall hear the blessed commendation, "Thou hast been faithful in a few things, enter thou into the joy of thy Lord."

Editorial Correspondence.

The trip from New Orleans to West Point, the seat of the North Mississippi Conference, is made with an ease by several different routes, which makes the traveler of twenty years ago stand aghast at the modern facilities of getting around through the land. Choosing the route by way of the Illinois Central railway, the writer left New Orleans at six P. M., Tuesday, and at half-past eight A. M., Wednesday, he was in West Point. No day time is lost on that trip; but we managed to lose a good deal of valuable time from sleep, which is always a very serious loss to the physical man. We always had a special admiration for Don Quixote's squire, Sancho Panza, for the reason that he was a great lover of sleep, and his love for it eliminated and flowered out in the expression—"Blessed is the man who invented sleep."

West Point, the county-seat of Clay county, is a thrifty town of over 3,000 inhabitants, having four different churches and several good schools, and does a good business in the cotton trade. It is situated on the Mobile and Ohio railroad and the branch of the Illinois Central, which extends from Durant to Aberdeen. It is thus, so to speak, in contact with all the world and feels the throbbings of the great pulse of the commercial life of the nation. Its citizens proved the genuineness of their claim to be hospitable after the most approved Mississippi style, by dispensing a hospitality as generous as the most benevolent Methodist preacher could stand up under. The writer, in company with Dr. Soliman and Lieut. Gov. Shands, was entertained at the home of Mr. Hibler, whose good lady, through a Presbyterian, knows exactly how to reach the heart of a traveling preacher. The delicate anticipation of wants and the readiness to gratify desires won our votes to make her an honorary member of the great Methodist communion.

Promptly at the hour of 9 A. M., Wednesday, Bishop Duncan rapped the Conference to order, read a hymn, which the brethren sang with the spirit of men who had just returned from a long campaign with victory perching on their banners, and then prayed, with the fervency of a man who felt the need of the Divine presence for the guidance of the Spirit in all the deliberations of the body. After prayer, he read and commented on the tenth chapter of Matthew. His words of comment were wise and exceedingly practical, just suited for the edification of a company of itinerant preachers resting at one of the halting-places in the march. At the close of the opening service the brethren realized the fact that their presiding officer was a genuine Methodist preacher of the old style, who knew what an itinerant is, and what are his duties and responsibilities and rights, and they breathed freer for that realization.

Under the call of the first question, Who are admitted on trial? the following names were called and the persons admitted on probation: F. P. Spencer, W. W. Woodard, D. M. Geddie, C. R. A. Brantly, B. P. Philmore, J. E. Buck, B. B. Sullivan, G. S. Sage, J. A. Whitehurst and J. A. Randolph. Here are ten men who propose to devote their lives, their energies and talents to the one work of advancing the interests of the kingdom of our Lord. It is in this way that the ranks are kept full. Those who die, go to their reward, and the Spirit of him who said, "Go ye into all the world," moves upon the hearts of others to fall into line and keep the battle raging against the hosts of sin.

Under the call of the fourth question, the following were admitted in full connection: W. T. Barnett, W. W. Hoskins, C. M. Threadgill, A. P. Leach, O. L. Savage, J. M. Massey, J. O. Bennett, J. H. Snunkmaker, W. C. Harris, J. H. Brown. These ten have proved themselves by their work and worth and were admitted to hardships and responsibilities and

glorious privileges of the Methodist itinerancy.

The Bishop's address to the young men received into full connection was eminently appropriate. His remarks on "going on to perfection," commanded the profoundest attention of the whole body. His reflections upon the Methodist six-months-old teaching the man raised in a Methodist home, and fed upon Methodist theology all his life, what is the Methodist doctrine of sanctification, exhibited that upstart in a very unenviable light. The impression made upon the Conference was such that, by a unanimous vote of the body, the Bishop was requested to publish the address for general distribution.

Some very gratifying facts came out as the preachers made their reports. One charge, assessed \$84 for missions, paid \$186. One charge paid the preacher in full at 4 P. M., and at 7 P. M. the same day had made the assessment for the next year. There were evidently some wide-awake people on those circuits. The collections for missions are much in excess of last year. The collections reached up to \$5,866.70 for foreign missions, and \$1,686.55 for domestic missions. Amount collected for Bishops' Fund \$1,010; for widows and orphans and superannuated preachers, \$2,057.27; for Church Extension Fund \$1,222.50. Local preachers, 154; church members, 33,437; net increase in membership, 1,988; infants baptized, 781; adults baptized, 2,317; number of Sunday-schools, 331; officers and teachers, 1,858; scholars, 14,675.

The following remain on trial: A. B. Dearing, E. H. Rook, W. D. Bassy, W. M. Young, G. H. Jacobs, J. W. Malone, J. R. D. King and F. A. Whitehurst. M. E. Tindall was readmitted. J. C. Lowe was received by transfer from the Holston Conference, and H. B. Scruggs from the Texas Conference. These were ordained deacons: W. T. Barnett, W. W. Hoskins, C. M. Threadgill, O. L. Savage, J. O. Bennett, J. H. Snunkmaker, W. C. Harris, traveling preachers; and H. T. Games, R. F. Cole, D. M. Geddie, J. M. Woodm, J. D. Crymes, Samuel Nurse, W. M. Young, local preachers. These were ordained elders: J. A. Leach, traveling preacher; and W. M. Foster, J. A. Eggar, J. H. Speed, R. F. L. Satterfield, G. H. Jacobs, local preachers.

The anniversary of the Church Extension Board was held on Friday night. The extreme bad weather interfered very much with the attendance. The meeting was addressed by Dr. Morton, the secretary of the General Board, and by Rev. W. A. Chandler, of the Nashville Advocate. The exercises and speeches were interesting and edifying, and the collection was small. The missionary meeting on Saturday night was addressed by that influential man from Arkansas, Dr. A. R. Winfield, who stirred the congregation with appeals until the people gave all he asked, which was \$250.

The love-feast on Sunday morning, led by Bro. Ramsey, was an enjoyable time of refreshing, and the souls of many were lightened and encouraged by the recitals of the experiences of the saints of God. The Bishop's sermon, Sunday morning, was on "Progress," and the hearty responses indicated that he was touching the right chord. His exhortations were well calculated to freshen the courage and quicken the pace of the soldiers of the Conference, and will bear fruit all along through the year to come. There was preaching in the various churches in the town mostly by visiting brethren.

The memorial service was held Sunday night. It was a solemn time. Three brethren had died during the year, and the memoirs and tributes of respect to these departed worthies came up out of full hearts. "The Lord harries his workman and carries on his work." This editor had the opportunity of speaking a word for the Advocate, and the brethren resolved to give him and the paper their hearty support. And now he wishes to record the fact that he was warmly welcomed by the Conference, was perfectly delighted with his visit and returned to the office with the thought that he is no longer working for strangers in whom he has little interest, but for "beloved brethren" with whom he has been in happy association for one Conference week.

Bishop Duncan puts questions in such a way as to search a preacher's work through and through, and brings out clearly in a few minutes to the gaze of the whole Conference the general trend of a year's work. Although a visitor, the editor caught himself winning visibly under some of the Bishop's questions. If the preachers would write these questions down and read them over every morning, there would be a wonderful increase in the effectiveness of ministerial work.

Notes from the North Mississippi Conference.

Bishop Duncan opened this Conference, December 1, in the Methodist Church in West Point, Miss. He read and commented on a part of the tenth chapter of Matthew. Some of his reflections were singularly felicitous, and all of them practically wise. When he announced that the Conference was open for business, the brethren all felt that they had a man to guide them, who knew *what* ought to be done and *where* responsibility attached. And when at the close of the first day's session he made little talk, each brother realized the fact that he must bear his own burden in all the work of the Conference, for, said the Bishop, "I will take only the responsibility that belongs to my position, and each of you must do the same."

This Conference is a body of fine-looking men. The physical look of the body indicates the presence of powers requisite for great and long-continued endurance of hardships. There are men here who have been enduring the hardships and enjoying the blessings of the itinerant ministry for more than half a century, and there are men who have just entered that glorious field of work. Perhaps the number of those under middle age preponderates. The laymen of this Conference are the pick of the church. Some of them occupy first positions in the State. So the personnel of this Conference is as fine as any this writer has ever seen.

The editor of the Advocate found a warm welcome from the brethren. A stranger to most of them when he came, he soon found himself in the midst of brethren indeed, whose generous words of encouragement went to his heart and completely won his affections. The editor and his paper has had the support of some of the first men in the Conference, and the cordial greeting he received from all induces the solid hope that in the future he and his paper will have the hearty support of all.

Bishop Duncan evidently believes that the workman is worthy of his meat, and made some pertinent observations on this subject to the delight of the Conference. He said that he feared God held a heavy unsettled balance against some Methodist stewards. "The church has no right to eat plum pudding and make the preacher eat turn bread." "The debt the church owes the preacher is as much a debt as any, and the obligation can only be met by payment in full." "Preachers must preach on this most important subject often, then they do, and insist upon the church paying her debts to the very last farthing."

North Mississippi Conference Personnel.

Rev. J. M. Bowen has been able to do only about five months' efficient work during the past year, owing to family affliction. He expects to spend about two months of the winter with his invalid wife at some point on our sea coast.

Rev. W. Murrah, the patriarch of this body, is constantly in attendance upon the sessions, taking as deep interest in the work as when the fire of youth and manhood burned in his heart.

If the Conference in the selection of its secretaries had been limited to the sphere of the good-looking men, it could hardly have selected better illustrations of the good-looking men of the body. Secretary Bancroft and his assistants constitute a coterie where good looks prevail.

The presiding elders of this Conference are leaders on all the lines of church work, and have led their hosts into many waste places and conquered much territory and many captives for the Lord. Several of them have filled the full term in the eldership. The Bishop had good advisers in these experienced men of God.

Dr. T. A. S. Adams, president of Centenary College, is at his home among these brethren, and is exercising good influence in favor of his college. May it increase year by year!

Prof. W. B. Murrah, of Whitworth College, is one of the most promising young men in this Conference, and some of his brethren regret that his influence will in some measure be lost to the pastorate, but rejoice in the fact that Whitworth has gained largely in her corps of efficient teachers.

Rev. T. J. Newell is the president of a "thriving Conference" female school at Grounch, Miss., where he is doing the very best sort of work for the church in educating the future wives and mothers of North Mississippi. There can be no work of more importance to the cause of God.

Dr. J. J. Wheat, of the University of Mississippi, goes in and out among his brethren as a peerless orator, thrilling his audiences with illustrations of the power of the gospel of the grace of God.

We might mention many members of this Conference, both clerical and lay, did space permit. We venture, without intention of being partial to any, or claiming to fill the list of each man as would make their impression any where.

J. W. P. Rice, T. W. Dye, E. B. Ramsey, W. R. Tucker, T. B. Malone among the younger members. Noticeable among the old connecting links with a past generation, whose like we shall never see again, are W. Murrah, D. D., G. D. Wade, J. F. Tristow and E. J. Williams. These are all upon the superannuated list, have put off the harness, but sitting upon it in the midst of a field from which the enemy has been driven.

Among the laymen we note the splendid open face of Lieut. Gov. C. D. Shands—one who knows how to compel the applause of listening senators, and then to kneel with the humbled among God's elect. Chancellor Edward Mays, of the University of Mississippi, and senator to Secretary Lamar, skilled in the law, and himself as much as ever Saul among the prophets. H. W. Foote, known everywhere in our church as a prince in Israel, given to hospitality and among the wisest in counsel, and for nearly fifty years

honorary church member.

R. W. Jones, A. M., LL. D., president of the Industrial Institute and

College for White Girls of Mississippi, whose record in arms was brief, but brilliant; while as an educator he ranks among the first of all the land.

We close the list by reason of *ambarras de richness*. We feel everywhere the evidence of vigorous thought and purpose. Special warmth of welcome and cordial confidence is displayed everywhere. This sketch would be incomplete without a notice of the wives of the preachers. They are regarded as full members. They sit within the ban, and are particularly noticeable for their dignified and constant attention to business. Many of the men should watch their wives at Conference, and imitate these blessed women in sitting down and paying attention to business. All places that entertain Conferences ought to open their doors to the preachers' wives, and thus secure more of the benefits of the itinerancy which once a year masses itself on some point. These occasions are always an era in the lives in both the ranks of the ministry and in the community and among visitors. Then let it be a full benefit of wives, who need the helpful inspirations which come only from attendance on these annual convocations.

Our brother, Thomas W. Dyer, of this city, received a dispatch, December 6, announcing the death of his mother, Mrs. Annie W. Dyer. She died in Victoria, Texas, of heart disease. One by one God's people are crossing over to the land of rest.

Literary Notes.

The December Forum contains "The Present Outlook for Christianity," by W. S. Lilly, one of the foremost writers of England.—Worthington & Co. announce a superb art juvenile, entitled "Under Blue Skies."—Cassell & Co. will issue as their leading holiday publication a collection of twenty-five etchings under the title of "American Art."—Charles Carleton Coffin is engaged upon a history of the civil war.—Houghton, Mifflin & Co. will publish early in December, Thomas H. Benton, by Theodore Roosevelt.—Estes & Lauriat announce "Young Folks' History of the Netherlands," by Alex. Young; and "What Young People Should Know," by Prof. B. G. Wilder.—Frank & Wagnall will soon publish "Young People's Prayer Meetings," by Rev. P. E. Clark, of Boston.

A small increase in the number of subscribers on each element of the patronizing Conferences would all come together in this office, and the pile would open the eyes of both publisher and editor, and the influence would react upon all our readers in a better paper in every sense of the word. We have studiously avoided making any special promises for our paper for 1887; but after carefully looking about us, we feel confident in saying that if the friends of the New Orleans Christian Advocate will give us 5,000 new subscribers during the coming year, at the close they shall have a paper inferior to none in the church. What say the friends? Two hundred and fifty Methodist itinerants and a host of earnest laymen and persistent women can do it easily! Let every one who reads the paper make vigorous efforts in this direction, and the object will be attained.

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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

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North Bossier, at Collinsburg.....	Oct. 30,	32.
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Greenville, at M. L. Jones.....	Nov. 6,	30.
W. V. Collier, at Hickory Grove.....		
Grant Camp, at Grand One.....	13,	30.
Pleasant Hill, at New Hope.....	20,	30.
Saline, at Bayou de la Poudre.....	Wednesday	27.
Natchitoches, at New Ulm.....		
Anacost, at Holly Grove.....	Thursday	27.
Shreveport, at Bayou Thibodaux.....	Dec. 4,	30.
Many, at Slaters.....		4.
Cambalala, at Cambalala.....		11.
Shreveport, at Bayou Thibodaux.....		18.
Shreveport, at Bayou Thibodaux.....		25.
Grado, at Krashe.....		18.
Mandeville, at Mandeville.....		25.
Shreveport.....	Jan.,	1.

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LEAHADA, P. M.

(Cincinnati Times-Star.

When cocaine was discovered the medical world exclaimed "thank heaven!"

But useful as it is, it is, also dangerous, especially when its use is perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body. Its first effects are soothing and captivating, but the thrilldom is the most horrible slavery known to humanity.

J. L. Steinfeld, M. D., of Lebanon, O., was interviewed by our reporter yesterday at the Grand Hotel, under the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frequently the habit is increasing. "What are its effects?" "It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done, the strongest constitution soon succumbs."

"That leading physician who became a victim of the cocaine habit? Yes, this case was a very sad one, but the habit can be cured. I have seen many a man from a worse condition."

"What, worse than Dr. Uncomb's?"

"Indeed, sir, far so. Justus M. Hull, A. M., M. D., president of the State Board of Health of Iowa, and a famed practitioner, and Alexander Neil, M. D., professor of surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Chacey of Indianapolis, from personal

"Would you mind letting our readers into the secret of your methods?"

"Well, your man, you surely have a good bit of insurance to ask a man to give his business away to the public. I don't want wholly disappoint you. I have treated over 20,000 patients. I am familiar with many eminent physicians, and, for years, made a close study of the effects of the habits on the system and the organs which they most severely attack." Dr. Hull, Dr. Neil and Mr. Wilson, whom I have mentioned

tioned, and individuals of different ages, sex, and occupations. As experts, we found many similar experiences on their own health. We also found that these druggs work most destructively in the kidneys and liver, in fact, finally destroying them. It was in fact apparent that no cure could be effected until those organs could be restored to health. We recently examined the entire range of medical science, experimenting with all known remedies for these organs, and as the result of these close investigations we are substantially agreed, though with different lines of inquiry, that you must have reliable, safe, and appropriate

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tion, in itself, the subject would be a simple one. It is the manner in which the subject is treated that makes the difference. The subject of the book is the life of the late President of the United States, and the book is a biography. The book is a biography of the life of the late President of the United States, and the book is a biography of the life of the late President of the United States.

English Newspapers.—It is every day that a number of the ablest and best writers, generally men, to compete with the "ladies of the pen." These journals are full of articles, and many of the writers are able to earn handsome incomes in order to give the best talent in their work. The writer extends special merit, or if he has the ability to write extensively and with charm of expression, he is termed as being called as a journalist.

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to write an article daily which must do if the question assigned him should occupy the public in with prolonged tenacity. The tainer is not to pay him for what writes, but to put him in a position become master of the subject, to see him the lecture to study it in all bearings, and acquire such facility handling it that at any time he can discuss it with authority and force. For the actual writing he does in columns of the paper to which his views are pledged, additional pay given. The Times pays £10 for its editorial, and £5 for each of the fol-

dressed as the body was with the overcoat, and I found them a great comfort in the severe weather.—Nelson Sizer;

and ammit. The journal usually pays a thousand rubles a year to those they thus engage. The writer, in his haste not to write for a publisher, is obliged to write what is suggested. At the same time he writes on other subjects, and the understanding is that he must keep himself informed on every part and aspect of the subject for which he is engaged, and must not be satisfied in readiness to furnish an editorial leader whenever he may be called upon to do so. He is not to be troubled by visitors, and will be obliged upon his service, or on any day, to write an article daily, which he must do if the question assigned to him should occupy the public mind with prolonged intensity. The publisher is not to pay him for what he writes, but he is to permit to him the master of the subject, to secure him the leisure to study it in all its bearings, and acquire such facility in handling it that at any time he can disburse it with authority and force. For the actual writing he does in the columns of the paper to which his name is attached, he will be paid by the paper. The Times pays £10 for its first editorial, and £5 for each of the follow-

including washing and hair, music, and music, from January 1, 1887, to the commencement, in June next. The college is fully organized and in the highest state of efficiency and is ready to receive students. Please make a note of the above and act accordingly.

F. M. GRAVE, Pres't.

"A. A."

1. MOTHER, HOME AND HEAVEN: Golden Thoughts on; Edited by Rev. Theo. L. Cuyler, D. D., and others. 451 pages. Illustrated. Price, \$2.75. Gift copy in a box, \$3.50. AMERICAN BOOK CO., NEW YORK.

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"Of all the books of the season, none can name more beautiful or more suggestive than the one now before me. It is but fair to say, however, that this volume is not unworthy of the name it bears. It is not an original book, but

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DECEMBER.

BY S. H. WELLES.

A month of drifting snow and falling wind,
We gladly greet thee as thou dost appear,
Thy morning moments ever bring to mind
The smiling scenes of childhood's dear,
And as we gather in our homes more bright,
We think of that good time, and live it o'er.

But other pleasures will this month appear,
For with its Christmas comes to give delight,
Then friends with loving gifts and warm cheer,
And laden trees make happy homes more bright,
While holly and holly-hocks make the rooms more bright,
And sing glad welcomes on the frosty air.

Report of the Committee on Temperance,
North Mississippi Conference.

BY LEET-GUY, D. D. SHANDS.

The Methodist Church occupies no neutral ground on the question of temperance. It to-day reaffirms all those previous utterances which have placed it unflinchingly in opposition to the manufacture and sale of intoxicants, and their use as a beverage. We most heartily approve of that action of the late General Conference, whereby the manufacture and sale of intoxicating liquors to be used as a beverage is made an offense to be punished as an immorality. No church can keep itself abreast with the religious progress of this age which tolerates in its membership those who aid in the manufacture of drunkards.

We have cause for congratulation and thanksgiving because the appeals which come up from wrecked homes and hopeless graves go no longer unheeded by the Christian world. He who is for Christ must be against whisky. There can be no fellowship, in safety, between these two. They constantly strive for the mastery over men. The demand for the suppression of the liquor traffic reaches now the ears and hearts of all philanthropic persons. The verdict has been brought in against this barter in human souls, and judgment has been rendered against it in the high court of public conscience. Speaking for that great body of Christians who stand behind us, we say welcome to all those who are willing in any way to help carry into execution the sentence of this great high court. We every day think God for the powerful ally which the churches have in their humane work, in the strong and compact organization of Christian women all over the land. Their chivalrous courage has given heart to many a doubting Christian.

We would also give thankful expression for the effective aid rendered in this behalf by the associations of Christian young men and young women, who are vying with those older in years in the generous work of elevating and refining mankind; and in an especial manner would we emphasize our hearty gratitude to those pastors and members of the colored churches who have thrown themselves into the thickest of the fight and have dealt manifold blows right and left in their efforts to relieve their people from the galling bonds of a slavery pernicious in itself and hurtful in the highest degree to

all spiritual and temporal prosperity. Many of these colored brethren have demonstrated a manliness, born of genuine Christian courage, which has enabled them to withstand the brutes, blandishments and intimidations of men who seek gain by methods which ruin their souls and bodies and waste their earnings.

We believe the day is at hand when the baneful effects of alcohol on the human system ought to be taught through text books in every school-house and college. Its insidious approach can not be successfully met in any other way.

We have further cause for congratulation and devout thanksgiving that not only our church, but all other churches, Protestant and Papal, have found in this field a common ground on which to fight. Surely the hand of God is in all this. This is a moral, not a political revolution. It moves to the protection of the family, which is the integer of all government. We thank God that men who differ in political affiliation can and do stand shoulder to shoulder in the front of this battle. The common danger begets brotherhood. Let us take care that might be done to create estrangements. The danger to human lives and souls is great and present, and we gladly welcome to the ranks of humane workers all men and women who are inspired by a holy zeal in this cause, and we shall lament the day that shall bring in any issue to divide the friends of temperance.

The church is and must continue to be the headquarters of temperance workers. We earnestly approve of legislation calculated to repress the great evil. It is too late to discuss the rightfulness of such legislation. Its constitutionality has been affirmed by the highest tribunals in the land. We offer whatever there is of encouragement in our thanks to those executive and judicial officers who are brave enough and strong enough to execute the will of the law-makers. Surely "salvation is rolling on." May the God whom we serve quicken the consciences of all men and women in and out of this church, and all the churches, until there shall be no rest for us and them and all the people until the day of full and final deliverance from this scourge shall come!

Mrs. Maggie Beale Cecil.

It is a sad, yet profitable duty to commemorate the worthy dead. We seem to get somewhat beyond ourselves while even in imagination we attempt to follow them to the unseen world. The good and the evil that were in them admonish us, and we feel that we ought to be the better for their lives and their deaths. Their sufferings instruct and their triumphs assure our faltering faith.

Maggie R. Beale was the daughter of an honest tiller of the soil in Madison county, Mississippi. Her widowed mother and her brothers and sisters still live at the old home. Maggie was in childhood shy, thoughtful and more studious than her companions. The early promise of her life was blighted by an insidious spinal disease which prevented her from walking, and made her a suffering invalid through all her days. For eight years she lay upon her bed, save when at intervals she was able to occupy a rolling chair which sympathetic friends had presented to her as a testimonial of esteem and as a means of relief. While thus an imprisoned sufferer her bright and buoyant mind found some relief in literary composition. Few readers of the NEW ORLEANS CHRISTIAN ADVOCATE for the last nine years failed to appreciate the occasional contributions of "Invalid" to its columns. For both prose and poetry she had skill, and had she been favored with the opportunities for association with the world of letters, she might have been far more known to fame than she was. Her bodily sufferings were great and oft recurring, yet she uncomplainingly endured them, never expecting release in this life. From the dark chamber of her woes she poured forth her soul in sentiment or in song and tried to find relief by making others happy.

As a fair flower, whose stem lacks strength to support it, lies blooming on the ground, so she spent the bright

days of her maidenhood a prostrate, yet patient, cheerful and carolling sufferer. Hear her as she sings of her childhood's country home:

A memory of my woodland home, in all its beauty
A rustic cottage in the wood, on which kind nature smiled;
Where forest trees their branches spread, as if to shield from cold
The tender shrubs, my mother's flowers, whose blossoms fair unfold.

How natural that one whose verses seemed to be chiefly the agents of pain should think of trees as first of all designed to protect tender things from the blasts of winter! She had a brother whose kind and affectionate attentions to her were unrelenting through all her days and nights of suffering. Her soul was knit to him in almost worshipping devotion. The thought of his return from any out-door duty gladdened her unexpressed. The sound of his footsteps is music to her.

He is coming! he is coming! for I hear his footstep fall,
As he enters now the gateway, as he passes through the hall.
Till a dear familiar footstep, and I know it from all others,
And his face I see, and I know it from all others.

It is so sweet, his not slow measured, his not steady, his not strong,
Yet I think in my very heart would wake me were I dead.
His step both firm and fearless, and the same by day and night,
And his face I see, and I know it from all others.

It was a cherished desire of her heart to be able to publish a volume of poems, with perhaps some prose interspersed, to be called "Wood Notes," hoping thereby to command money to help to pay debts and to build a church near her home. But these sweet visions were to her like the promised land to Moses, only to be seen.

For days and weeks and months and years she lay a hopeless invalid. In the intervals of pain she sent forth those touching "Wood Notes," which had in them just enough of the tones of sadness and of woe to interest every reader in their author, though the author was to the reader totally unknown. In this way she made many friends, some of whom became her spiritual intimates before she ever saw them. How her sufferings drew other sufferers to her, and how their mingling spirits helped each to bear the other's woes, are things to be recounted perhaps in another world. To tell how she suffered and how she sang would be to tell the story of her life as "Invalid." The chamber of her bodily imprisonment became the Bethel of her soul. In meek and joyous submission she sang:

Humble as the Saviour's birth-place, where he in a manger lay,
Is this humble, lowly Bethel, where I linger, watch and pray.
Where no trace of wealth nor beauty greets my weary, longing eyes,
Here beneath the cross I wrestle, here my Bethel I will raise.

Here by faith I see the angels and the shining way of light,
Leading to the holy city, where there falls no shade of night;
And the brightness of his glory, shining on my night of gloom,
Fills with splendor my lowly Bethel—makes a palace of my room.

During the long years of her affliction she had no expectation of ever walking, believing that a portion of her spine was absorbed, so that walking would be forever impossible. What an inspiring revelation must it have been to her to be assured that there was no reason why she should not walk! She could scarcely credit the physician who told her this. She had long believed the contrary, and suffered the dire consequences of the erroneous faith. Now she believed the truth, and rose up and walked. While taking the sacrament of the Lord's Supper from the hands of a minister of the gospel her pains of body instantly ceased and were soon permanently gone. So strange was this absence of pain—a thing so unknown to her for years—that it threw her into distressing apprehension of approaching paralysis. She could not believe that she could be free from pain and live. From this time she rapidly gained strength, and a few months afterward stood unsupported upon her feet and was married to the Rev. C. D. Cecil, of the Mississippi Conference, by the writer of these lines, to whom she seemed on that occasion almost as one risen from the dead. She was afterwards active and able to walk a mile to church, till her last illness.

From her childhood she had learned to know, fear and love God. Her piety was sincere and fervent, and her consecrated mind conceived much for God's glory and man's good which she was not able to accomplish. Surely the angels write down the good purposes of the helpless to their credit. It may be said of her, if of any in our day: "She hath done what she could." After her marriage her sole desire seemed to be to promote the usefulness of her husband in the Christian ministry. For this she was willing to live or die, as might please the Father on high. Her last rational moments on earth were filled with rapturous anticipations of the heavenly inheritance.

She died at Perry's Creek, Mississippi, on Sunday, July 4, 1886, in the thirty-sixth year of her age, and passed, we trust, to the land where pain and disappointment shall be known no more.

Arkansas Conference.

MR. EDITOR: The Arkansas Conference closed at Ozark, Monday night, Bishop Galloway presiding. The weather was pleasant, and the presence of the Master of Assemblies in comforting his children and in awakening the unconvinced was evident to every soul. The Bishop's sermon on Thanksgiving Day was in power, showing that he has convictions and the courage to speak them out. The Conference will be more pronounced on the five questions of the day—the duty of citizens to vote right as well as to pray right. Christian citizenship is what we need. The community was delighted and edified. He shrank not to declare his position on the temperance question. Surely he has fought a good fight, and may his zeal know no abatement in that awful struggle. His administration gave more than satisfaction. Dr. McFerrin was with us, full of holy zeal and mellowing in the sunshine of heaven. How blessed such a life, and how glorious the reward which awaits it! Dr. Andrew Hunter preached the semi-centennial sermon of Arkansas Methodism. Fifty years has he been going up and down in this State preaching the gospel of the grace of God. He, like Dr. McFerrin, is reminding up a long and useful life gloriously. These venerable men are a benediction to the church and ministry. We can't spare them, and the good Master gives them strength to go out among the people, and God is glorified in them.

Our church in Arkansas is improving. We were what we ought to be and might be, its growth and power would be tenfold—yes, a hundredfold more than it is. The doctrines of Methodism to me are symmetrical and attractive. Accepting with all the orthodox churches the Trinitarian God—Father, Son and Holy Ghost—as the basis of all true reverence, faith and religion, and the Holy Scriptures as God's word of light, comfort and direction, Methodism is thrust out to declare the fall, the redemption of man, in individual responsibility, repentance, the faith of trust, justification, regeneration, adoption and perfect love, each clear and fully emphasized and earnestly preached. This is the destined mission and work of Methodism. True to her calling, the Lord will bless and guide, but as soon as she leaves her true path the glory will depart and "Ichabod" will be written upon her walls.

With your permission, I will send Christian greetings to all the members of the class still living who joined the Alabama Conference at Marion, Bishop Capers presiding. O, the changes! the changes since that Conference! Scattered like the autumn leaves—some of our class have been wafted to glory, gone on before, waiting and watching. The Father knows and the angels know where we all are. Hope it is well, beloved, with you, every one. Cottrell is the farthest north, for aught I know nearest heaven; Grace in Louisiana; Brian in Mississippi; Cox, Andrews and others in Alabama. Shall we meet at the great Conference to receive each his appointment? This is my prayer.

JAS. A. PERLES.

GREENSBORO, A. C., December 2, 1886.

"A Mite with Prayer."

O, these blessed mites! What a grand factor in the example now being worked on the world's big Sunday-school slate will these "mites with prayer" prove to be! The precedent of "the widow's mite" has done more for Christianity than the bountiful giving of the rich. When our all-seeing Savior commended the mite of the widow he touched a chord in the human heart whose vibrations have never ceased from that day to this, and their subtle, holy influence will be felt until "every knee shall bow and every tongue confess."

This particular "mite with prayer" comes from the dear old Sunday-school of my girlhood, of Felicity Street Church, New Orleans, for the little school at Hallow, La., who are trying to get out of debt and bluish the church.

Bro. Foster, the superintendent, writes (inclosing a check on Louisiana National Bank), "May this mite with prayer prove a blessing and may souls be trained for the Master in Hallow!" For the mite, the prayer and the hope we return grateful thanks, and ask God to bless them an hundredfold in their good work for the girls' school in Sanehow, China, and all other interests they have at heart.

This mite can not fail of its object. God will bless every child that "cast their mite into the treasury," and after many days, perhaps, they may find it again, and so shall they be blessed indeed for making our hearts glad by their grateful offering. God bless the pastor, congregation, superintendent and Sunday-school of dear old Felicity Street Church!

In this connection I also return thanks to Messrs. Poitevent and Favre, of Pearl River, Miss., for fifteen dollars they sent in their great liberality, and to Mr. and Mrs. George (cause for five dollars for the church, our hearts and our purses are enlarged by these blessed mites.

MRS. L. PRARY SAILER.

HALLOW, LA., December 2, 1886.

The Sunday Law.

The Southern Industry, the official journal of the Trades and Labor Assembly, published in this city, in its issue of December 11, has this to say concerning the Sunday Law which is to go into effect the first of January, 1887:

We readily understand why a certain calling, the saloon keepers, object to this law. It needs no explanation to show why these gentlemen view this act as a prohibition measure. But the greatest good for the greatest number is paramount to the selfish interest of the few. It is nonsense to talk free right to a man compelled by his employer to toil on Sunday, and Sunday work has been so increased each year that if something is not done to prevent it, in a short while no class of labor will be allowed a day of rest. Some of the opponents of this act say that they are opposed to its discriminating provisions, and would support it if the law was made general. This is not a religious enactment, but a law founded on humane principles, and the organization "pledged to the service of humanity" should be the first to enroll themselves in the ranks of those who are now making great efforts to enforce law.

The Industry is in favor of Sunday Law and will advocate any measure that will tend to lessen the toil of the great army of the wage workers. We are glad to know that the Knights of Labor have declared in favor of enforcing the Sunday Law and have offered their assistance. The beneficiaries of the law are our working people, and it lays with them whether the act is enforced or not. It is not a religious enactment, but a law founded on humane principles, and the organization "pledged to the service of humanity" should be the first to enroll themselves in the ranks of those who are now making great efforts to enforce law.

North Mississippi Conference—Appointments.

ABERDEEN DISTRICT.

Amos Kendall, P. E.
Aberdeen, T. W. Dye.
Okolona, J. T. Richey.
Okolona circuit, J. M. Barnes.
Verona and Tupelo, E. L. Spragins.
Traile, B. S. Rayner.
Buena Vista, H. R. Tucker.
Houston and Wesley, E. Johnson.
Sparta, F. A. Wilson.
Pontotoc, J. R. Robertson.
Shannon, W. W. Hoskins.
Richmond, T. J. Taylor.
Saville, W. T. Shell.
Tremont, supplied (by J. A. McDougall), and Fulton and Smithville (by D. W. Gordon).
Athens, A. B. Dearing.
Ebenezer, W. G. Bass.
Caledonia, supplied (by L. D. Hollingsworth).

COLUMBUS DISTRICT.

R. G. Porter, P. E.
Columbus, J. W. Price.
Columbus circuit, D. F. Phillips.
Walthall, A. C. Harris.
Crawford, T. H. Malone.
Brooksville, E. H. Cassey.
Mason, S. H. Long.
Hebron, Q. A. Gads.
Salem, J. R. D. King.
Louisville, J. A. Leach.
Shingnak, C. R. A. Brantley.
Plattsburg, J. E. Buck.
Starkville, J. H. Spriggs.
Starkville circuit, B. P. Fullilove.
West Point, J. D. Cumber.
Thibodaux, W. W. Hornum.
Tampico, A. R. Rainey.
La Grange, E. H. Book.
Chrysler, W. T. Burnett.
Storges, L. D. Worslaam.

CORINTH DISTRICT.

J. R. Shaw, P. E.
Corinth, A. H. Mitchell, J. Johnson.
Corinth circuit, W. M. Young.
Tuka, H. L. Cogdell.
Tuka circuit, supplied by H. M. Young.
Thurmond circuit, L. A. Wickown.
Kossuth, J. M. Harrison.
Buckhead, J. H. Brown.
Jonesboro, B. B. Sullivan.
Ripley and New Albany, D. W. Babb.
Ripley circuit, G. H. Jacobs.
Booneville and Benton, George S. Luge.

Edgelynn, O. M. Goss.
New Albany circuit, H. A. Ellis.
Marion, James A. Whitehurst.
Pleasant Ridge, W. A. Tuttle.

WINONA DISTRICT.

E. P. Mitchell, P. E.
Winona, J. M. Wyatt.
Winona circuit, D. C. Frost.
Vaiden, W. S. Lagorio.
Carrollton and Greenwood, E. W. Lewis.
West, G. W. Brown.
Black Hawk, J. E. Evans.
Lumberton and Durant, T. Y. Ramsey.
Richland circuit, T. Cameron.
Elkader, W. A. Doherty.
Newport, A. W. Langdon.
Kossuth, J. W. Malone.
Sallis, W. W. Williams.
McCool, W. R. Cogdell.
Ethel, H. P. Parrott.
Zeph, to be supplied.
Newtown, J. M. Massey.
Bebsonia, H. M. Gaddy.
Sidon, N. G. Augustus.
Dr. T. A. S. Adams, president of University College, Jackson, La.
G. W. Bachman, collector and book agent.

GREENADA DISTRICT.

C. A. Tracy, P. E.
Greenada, W. F. J. Sullivan.
Greenada circuit, M. H. Helge.
Water Valley, J. S. Oakley.
Academy, R. M. Davis.
Collegeville, T. G. Freeman.
Charleston, J. W. Kells.
Oxford, E. B. Ramsey.
Tocopolia, A. J. Foster.
Bunker, T. L. Foster.
Patsboro, S. A. Ellis.
Atlanta, W. C. Kester.
Sparta, H. C. Falloway.
Minter City, J. L. Feltner.
Carrollton, R. A. Burroughs.
E. L. James, pastor.
C. L. Newell, president of Grenada College Institute.
J. W. Bowen, traveling agent Grenada College Institute.

GREENVILLE DISTRICT.

J. F. Howell, P. E.
Greenville, R. M. Standifer.
Arcola, H. B. Spriggs.
Falsonia circuit, F. P. Spencer.
Cleveland, J. H. Shumaker.
Mound Bayon, supplied by W. T. Ashford.
Clarksdale, A. P. Sage.
Jonestown, J. W. Gorman.
Austin, M. H. Howell.
Frier's Point, J. D. Newsum.
Concordia, E. G. Ramsey.
Bolivar, J. H. Harris.
Austalia and Osedale, J. A. Randolph.

HOLLY SPRINGS DISTRICT.

J. Barrett, P. E.
Holly Springs, E. H. Moon.
Holly Springs circuit, J. W. Posten.
Pike Mountain, William W. Woolard.
Byhalia and Victoria, J. P. Moody.
Marshall, J. A. Anderson.
Olive Branch, O. L. Savage.
Easley Grove, C. H. Owen.
Ashland, J. K. Morris.
Emory, J. H. Brook.
Snow Creek, J. J. Brooks.
Cornerasville, J. H. Smith.
Hickory Flat and Shelby Creek, supplied (by W. N. Adams).

SARDIS DISTRICT.

S. M. Thomas, P. E.
Sardis, T. C. Wier.
Como and Frelonia, J. C. Lowe.
Senatobia, J. K. Jones.
Senatobia circuit, J. H. Hunter.
Hermundo and Coldwater, J. W. Bell.
Horn Lake, A. P. Leach.
Le-wisburg, H. T. Gaines.
Chickinn, H. L. Vaughan.
Graham, J. M. Huggins.
Mout Vernon, R. E. Goss.
Batesville and Wesley, G. F. Thomas.
Pleasant Grove, W. J. O. Bryant.
Panola, J. H. Brown.
Mastodon, supplied (by W. H. Echols).
Eureka circuit, J. W. Luter, J. W. Bates.

The Church at Work.

BY REV. CHARLES F. THWING.

It would be well, if our conception of the church could be so formulated as to include not simply those who believe in Christ as the world's Savior, but also those who are laboring to bring the world into Christ to be saved. The church is the collective body of those who are endeavoring to serve Christ among men. The idea of a church as a working force needs reiteration and emphasis. The church is the evangelizing, missionary power. The mission of the Holy Ghost we are to have and to co-operate with, but with his purpose of leading into all truth and of sanctifying men, we are in closer union when we obey his command of him who sent the Holy Spirit, the command to "go." The Roman Catholic Church has its order of workers; but in the Protestant Church each member is supposed to be a worker. Wesley's motto, "All at it, at all times, in all places and in all ways." We should not have simply the church of St. Paul, the church holding forth the faith; neither should we have simply the church of St. James, on whose front porch are bloomed the words of the church of Christ, in which neither faith nor works are neglected, but in which both are harmoniously and effectively adjusted. It is, therefore, evident that the church of Christ is the church at work in Christ's service.

To the church thus at work the pastor holds the relation of bishop, overseer, president, director, guide. He is himself to be a laboring worker. He is not to have his church at work unless he is at once an example and inspiration.

In his relation to his church as bishop, he has it necessary to secure workers to do the duties to which God calls his church. The pastor God calls to the work of securing workers. The pastor may work harder in getting workers than in doing all the work which they would do, but it is better for the church and for the world, for the principles of the division of labor be applied.

In securing his church to its work and in seeing workers be well equipped by making the time of his preaching missionary and evangelizing. This conception of the church as a working body of Christians laboring in Christ's service should be almost as constant an element in each sermon as the statement of the terms of salvation. He should seek to do more for his hearers with the gospel of work. But he should not neglect, and principle, each preacher should personally and individually call into service special workers. In the work which the church has to do, he should seek to discover those who may serve in this divinely appointed mission, the most efficient and the most useful, and then to secure them to service in the church.

Having secured his co-workers, the pastor is to train them for efficiency. In this training, the pastor should have in mind the fact that the church is a body of workers, and that the work of the church is to be done by workers. The work of the church is to be done by workers, and the work of the church is to be done by workers.

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Trust and Work. Do your work, but do it in quietness and confidence; do your duty, and do it without the corresponding anxiety; and he who even in the most quietness and confidence, do his duty, shall receive his wages. The church is a body of workers, and the work of the church is to be done by workers. The work of the church is to be done by workers, and the work of the church is to be done by workers.

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A New View of Consumption.

AND ONE WHICH APPEALS TO COMMON SENSE. MANY CUMULATIVE CASES.

[Medical Notes]

"Many persons die of Consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N. Y. "If they would go to it right. I have a new view of the disease. Consumption is not always of lung or gland."

"How so? What is it then?" "Many cases of consumption are secondary. The disease itself prevails everywhere, but the best practitioners refuse to attribute it entirely to inheritance or to the weather. If a person lives in the most favorable climate in the world, it has a tendency to lung weakness, if certain conditions exist in the system, that climate, however, favorable, will not prevent development of the disease. The disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its source."

"Yes, doctor, but what is the method of approach?" "If you dip your finger in acid you burn it; do you not?" "Yes."

"If you wash this burnt finger every second with the acid, what is the result?" "Why, constant inflammation, festering, and eventual destruction of the finger."

"Precisely! Now then for my method, which commends itself to the reason and judgment of every skillful practitioner. You know certain acids are developed in the lungs. Well, if the system is at right to the acids, and the acids are not carried out, if the system is not in a state of excess, anxiety, or unusual exposure, or overwork, these acids accumulate in the blood, and there they find a ready way to the lungs, this acid in the blood, it having a tendency to irritate, and it thus acts as a naturalized poison."

"But how do you remove this acid from the blood?" "By the use of a purifying agent, which finally destroys the lung. Is it so clear?" "Partially! But how do you remove the acid from the blood?" "By the use of a purifying agent, which finally destroys the lung. Is it so clear?"

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and inspiring song—each voice chiming in with its contribution of genuine praise. There comes the act of listening, and the exercise of grasping the truth and holding it will. God's ambassador is uttering the message from the sky. Every inch and stem of the whole assembly is participating in the service, being as busy as the speaker, and the whole assembly moving on with their minister, as a regiment marches with its commander. That would be worship, and there would be just as much of it in the pews as there would be in the pulpit.

"Lord, how delightful it is to see a whole assembly worship!"

In a healthy church the spontaneous heart-homage and loyal devotion of the Sabbath will be followed by their combined activities during the week. As a railway train halts occasionally at a station, so the church should be a station on the road of life for replenishing spiritual power. Each individual soul in the flock should be a station on the road of life for replenishing spiritual power. Each individual soul in the flock should be a station on the road of life for replenishing spiritual power.

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INFORMATION

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Headache, Neuralgia, Rheumatism, Pain in the Limbs, Back, and Sides, Bad Blood, Indigestion, Dyspepsia, Malaria, Constipation, and other troubles.

—VOLINA CORDIAL CURES RHEUMATISM, Bad Blood, and other troubles, by restoring the blood to its natural state, and purifying all parts of the body.

—VOLINA CORDIAL CURES SICK-HEADACHE, Neuralgia, and other troubles, by restoring the blood to its natural state, and purifying all parts of the body.

—VOLINA CORDIAL CURES DYSPEPSIA, Indigestion, and other troubles, by restoring the blood to its natural state, and purifying all parts of the body.

—VOLINA CORDIAL CURES CONSTIPATION, Malaria, and other troubles, by restoring the blood to its natural state, and purifying all parts of the body.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. ADAMS, D. D., BY J. T. SAWYER,
REV. W. L. C. HENNETT.

THURSDAY, DECEMBER 16, 1886.

Briefs.

The capital of a great nation like ours ought to be the most beautiful city in the world. Washington City already is the peer of any, and is still being improved. During the fiscal year past \$431 permits for new buildings have been issued, and the estimated value of the new buildings reaches the sum of \$5,283,272.

A discussion, that will issue in good results is going on at this time in the public prints. The subject is, the teaching of political science in our public schools. This side of education has been much neglected heretofore. The science of government, especially of our government, ought to be widely disseminated. As we are a nation of voters, we ought to know how to vote intelligently.

The stanza that is sung by Christian congregations oftener than any other is what is commonly called "The Long Meter Doxology." It was written by Bishop Ken, who was born in 1617, and made Bishop of Bath and Wells by King Charles II. He wrote three hymns—all of which end with the stanzaing as a doxology. As long as Christians sing that stanza, the church will teach the doctrine of the Trinity.

The man who thinks that high license is a temperance measure had better investigate the subject more closely. When he does so, he will see that it is nothing more, nothing less than a measure to raise a revenue, and he may then inquire why the government does not put high license upon burglary. If it will promote reform in the liquor business, why not in the burglary business?

The Homeopathic Convention, in this city, has revealed some interesting facts in regard to the progress of that school of medicine in this country. It was introduced into this country by Dr. Gram in 1825. It has now 13 medical colleges, 53 hospitals, 3 insane asylums, 48 dispensaries, 143 societies, 22 journals, 33 pharmacies, 1 college of specialties. There are 10,000 practitioners, and 400 graduates annually. The third annual convention of the Southern association has just closed an interesting and profitable session in this city.

The number of Mormon proselytes from Europe to this country has been gradually increasing. "During the first ten years after the founding of their emigration fund, the annual average was 750; for the next decade it was 2,000, and for the last five years it has ranged from 2,500 to 3,000." President Taylor, in a letter filed at the Interior Department, says, "that while the Mormons may find it convenient to found colonies beyond the boundaries of the United States, yet their future is indissolubly connected with this land." That is as much as to say to the government, "We are here, and here to stay."

Methodism ought certainly to be a power in North Carolina. Our church has a membership of 80,000. She has 45,975 Sunday-school scholars. She has 215 pastors. She collected the past year \$15,530 for missions and \$5,225 Conference collection. The other Methodisms in the "Old North State" run the membership up to about 200,000. This is the result of 120 years labor by the Methodist workers. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it and didst cause it to take root and it filled the land. The hills were covered with the shadow of it and the boughs thereof were like the goodly cedars."

Senator Blair, of New Hampshire, addressed the Senate the other day in favor of his Female Suffrage Bill, which was introduced by him last February. The dispatches say that scarcely a dozen Senators were in their places, and, although it had been previously announced that he would deliver his speech on that day, very few ladies were in the galleries. Miss Susan B. Anthony occupied a prominent seat, and the Senator complimented her for her work in the line which he was advocating. He gave notice that, in a few days, he would ask for a vote on the bill. It is not believed that he can control the two-thirds necessary to authorize the submission of the constitutional amendment. We are of the opinion that the fact of a law authorizing general female suffrage throughout this land is a fact which lies very far away in the future.

Missionary Grace.

There is much said and written these days about missions and the missionary spirit. It is said that the church at last is waking up to the importance of missionary work. The Methodist Episcopal Church, the last year, lacked but little of raising a million of dollars for missionary purposes. That church claims to hold nearly, if not quite, two millions of members. Our own church officials are talking of settling the figures at five hundred thousand dollars next year for a membership of nearly one million. The other churches, as far as we are able to get at the facts, are doing quite as well, and some of them are doing better. Now, all this work and giving shows well when compared with the giving and work of years gone by. There has undoubtedly been a great improvement in working. No one can deny that there has been a great enlargement in giving. The work is more painstaking and intelligent. There is more wisdom displayed in organizing the work and more thoroughness manifested in carrying it out. A much larger liberality is exhibited by the church, and the streams of that liberality have been more wisely turned, hither and thither, to freshen and gladden the moral wastes of the world.

These things show that the church is coming to a clearer conception of the character of her Lord. She has a better idea of him. He is growing upon her knowledge and in her affections. She is beginning to understand that his Spirit can only be manifested to the world in displays of benevolence and work such as she is now making. What Paul called "the excellency of the knowledge of Christ" is penetrating, with its attractive beauty, the heart of the church and awaking her sleeping energies and arousing her unused faculties and firing her cold ambition. More than eighteen hundred and fifty years ago the lowly Nazarene said to the people, "Learn of me." But how slowly has the education been acquired! But to-day we are coming to a clearer knowledge. The mists have begun to move away, and the "excellency" Paul counted all things loss to attain, is beginning to beam upon the conscience of the church, and light up her dark chambers with the radiance of his Divine person. The more she obtains of this knowledge, the deeper will its excellency penetrate her soul and the more completely envelop her life. And as this gracious process goes on within her heart, the displays of work and benevolence will keep pace with it. No man can truly know Christ as he seeks to have himself known, and not work and give for him. No man can realize the sweetness and power of saving grace as Christ waits him to realize it, and not fall in adoring gratitude at his feet and consecrate all his powers of mind and body and soul, gladly and enthusiastically, to his worship and service. The more the church knows of him, the more she will do for him; and the more she does for him, the better she will know him; for has he not said, "If any man will do his will, he shall know of the doctrine?"

The eyesight of the church is becoming clearer and getting keener. To-day she discovers Christ where she never before dreamed him to be, and yet he has been there all the time. "The excellency of the knowledge of Christ," which she is beginning to understand and appropriate, is scattering the darkness from before her eyes, and the discoveries she is making by that light are as inspiring to her energies as they are surprising to her faith. And, when, in the increase of this knowledge, she comes to the point where she discovers Christ presenting himself in every human being as the object of her labor and benevolence, she will attain unto the fullness of missionary grace. Then she will hold back no energies, she will withhold no means, but will empty herself out upon the lost world in deeds of benevolence and gifts of love. She will throw aside all human standards and begin to measure her doing and giving by the doing and giving of her Lord. Then she will get her first clear idea of Paul's meaning in that most wonderful sentence: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The grace here spoken of is evidently missionary grace. To know Christ is to know the Great Missionary, and his wonderful grace in his mighty working. Let this knowledge be spread abroad through the church, and she will begin to "show to the principalities and powers in the heavenly places the manifold wisdom of God."

Life is not meant to be hard; if it is, we make it so.

A Word for the Young Men.

BY REV. T. D. HOLLOMAN.

MR. EDITOR: In a recent number of the ADVOCATE appeared a very timely and suggestive article from the pen of "Gilderoy," on the great importance of "guarding the Conference doors." I have never had observation in the recommending of young men by the Quarterly Conference to the Annual. Except my own experience on the point, I know nothing of the manner of conducting or the rigidity of the usual examination for candidates for admission. Bro. "Gilderoy," no doubt, speaks from facts gathered during his term of office as presiding elder. Also his intimation that the Annual Conferences are too hasty to admit men who are not fully prepared for the work of the ministry, is not without foundation. In all that he says I am in perfect agreement. "No man should be allowed to enter who is not unmistakably possessed of gifts and graces." He not only becomes a burden to the Conference, but does himself a positive injury. A young man can not afford to risk himself in the regular work without suitable preparation. A few years in the school-room or college would repay for all the time "lost." It is true some have risen to positions of distinction whose education were limited in the beginning; but those have been exceptions, and are not to be used as arguments against education in any respect or for any calling.

But, Mr. Editor, who is to determine the fitness of a man for the ministry? Our Discipline puts this in the hands of the Quarterly Conference to license after an approved examination on certain branches. Now, it is not going too far when I say that the average member of the Quarterly Conference is totally unacquainted with this course of study prescribed by the Bishops. Being out of the line of their daily business, they have not time nor opportunity to examine the course. Again, it is not a disparagement to any man's education that he is not able to elicit from or impart knowledge to others. One of the best educated men whom it was my fortune to be under at school was an acknowledged failure as a teacher just on those grounds. There is much, then, depending on the Examining Committee, both in the Quarterly and Annual Conferences.

Another suggestion, Mr. Editor, I would like to make to your many readers in the interests of the young men, and old ones, too, as for that, and that is that the people give them the opportunity and means of informing themselves. A young man on a large circuit, with all the duties of a pastor devolving on him, visiting from house to house, can not possibly have any regular hours for study. He is largely at the mercy of his people. Books there are that must be studied, and studied critically, for he must appear to answer before some committee as to his faithfulness in this line during the year. The papers must receive some attention, or he will soon find himself way behind the times, and his more intelligent people complaining of his lack of knowledge of current affairs. Sermons must be prepared, or complaints will arise that he is prosy, uninteresting, unconstructive and in the treadmill line of preaching. And why this? Largely for lack of time and opportunity. I have heard some say that the best place to make a sermon is in the saddle. That may be true; but many good thoughts escape us entirely which, if committed to paper, would serve us well. All men have not memories like a "tar bucket," as I once heard said of Judge Jerry Black. What of the books and papers, admitting that the sermons may be made in the saddle? Nothing is more injurious to the eyes than reading on the highway.

No, Mr. Editor, there is a relief for the preacher if the people will only accept it and give him the opportunity. Instead of putting the brother off in a cold room without fire at eight o'clock at night, or keeping him up till twelve o'clock discussing things of no importance, does the Shunammite: give him a bed, a table, a stool, a candlestick (lamp), and in addition thereto a good fire, pen, ink and paper. Let him take possession of these at a reasonable early hour, and the cry of dry sermons will not be heard and the man of God will find some time for meditation and improvement. Many are the hours worse than wasted which would be employed profitably to the minister if the opportunity were given him. I have some books which were nearly worn out in the saddlebags, and which day after day received very little attention for lack of suitable time and places.

From experience, I say to the brethren of the laity: a man can not study or write in a cold room; neither can he study with the noise

and commotion of a family about him, and neither can he do anything but sleep when kept up till midnight. Let the young men take their books with them, and let the brethren whom they visit see that they have a chance to read some every day.

Sunday Religion.

BY J. B. WALKER, D. D.

I met with a remarkable instance of this sort of religion, the first year of my itinerant ministry. One of the twenty-four appointments, constituting my first circuit, was a small log church situated on a woody hill, full a half mile from any house or field. It had a clapboard door shutter. No glass window, but one small opening with a clapboard shutter. There was no daubing in the cracks; only some thin boards nailed over them. In short, the ventilation of the house was the most thorough thing about it.

One winter day, about 11 A. M., I rode up the hill and hitched my horse with a few others to some bushes. A little sunshine, outside, but shade and coldness inside the house, unwarmed by chimney or stove, for there was neither. The snow was some ten inches, and the wind was keen and cold. I entered the pulpit, cold and shivering. There were not many present; mostly full-grown heavily dressed men. Of course, the sermon was cold, and had but two points of merit: it was short and sincere. Just before me sat a man of forty, rosy and of full habit. Outside of his warm jeans suit, he wore (much in fashion then) a heavy green blanket coat buttoned tight about him, from ears to knees. A warm comforter about his neck, wrapped around his lower extremities; overshoes and thick woolen mittens. At the close of the short service this brother invited me to "go by and take dinner with him." Thanking him for his proffered hospitality, I mounted and rode on with him, remarking on the coldness of the weather. He said, "Some of the brethren had been talking of a chimney, or a stove, and closing the cracks air-tight to keep warm on cold Sundays;" but, said he, "for my part, I have always contended if we had religion enough we should need no fire to keep us warm at church." He seemed to me to be in cool earnest. His remark struck me as exhibiting immense faith in the material possibilities of religion. I felt sensibly enough that I had attained to nothing equal to this in my brief experience; but he spoke with the fullest confidence. We soon reached his snug-built log house. Glass windows, close-fitting doors, rooms warm and air tight, a broad fire-place, and great oak and hickory logs all aglow with the enveloping blaze, sending over the rooms a genial warmth. All this showed me that my host's confidence in the power of religion to keep him warm on cold days was confined to the place and hours of worship. At home and other secular places he came down to the level of ordinary humanity, and had to be warned as other mortals.

In thinking over this incident I have concluded that it is not so exceptional as I once thought it was. I think I have met with a number of religious people whose religion culminated at church, and reached its highest thermal line towards the close of preacher's fervid discourse. It would seem indeed that some people's religion was dependent for all its fervor and glow on somebody's eloquent rendering of song, or some sermon ablaze with zeal. Leaving church service, going home, going out among men, is to them like leaving a warm fire for the frosty out-door air. The Master said to his hearers, "The kingdom of God is within you." But the class we are considering seem to have a religion that is altogether dependent on things without them for its glow and gladness. Our Redeemer says, "Lo! I am with you always;" and of the Divine Comforter he said: "He dwelleth with you, and shall be in you." "Ye shall know that I am in my Father, and ye in me, and I in you."

Sweet slugging is a spiritual luxury devoutly to be desired, and earnest, fervid, spiritual, scriptural preaching is precious, and can not be too highly prized; but we should have such an inward experience of the peace and love of God shed abroad in our hearts by the Holy Ghost given unto us, that we should have bread to eat that the world knows not of, even in our hearts, in our homes, and everywhere, where duty may call us; thus

"While I dwell with a sense of his love,
A pulse a joy would war,
And prisons would palaces prove
If Jesus would dwell with me there."

REV. WM. SPILLMAN.—Just before going to press we have received intelligence of the death of this good brother. He died in Shubuta, Miss., December 9. A notice more extended will appear next week.

"Fun Don't Pay for the Damage."

Such is the message of a young man who loved fun "not wisely, but too well" to another who "me-too's." He is now alone on the hill-top of observation, from which his soberer comrades have descended and gone to work. He is realizing how foolish after hearing everybody exclaim, "How grand!" It is the same bill, the same sky—everything the same. But that is the trouble. There is no fun in it now. Our young friend is not too old to retrieve his loss. With a quick mind, brave heart and steady purpose he may soon be in the foremost ranks. Only let him remember when he gets there that it was not his funny life that put him there, but the timely awakening to the proximity of ruin and his prompt action upon the perception of that fact. How many have gone so far that they say now, "Too late!" But there is more than a negative of good; there is positive damage in fun. Impenetrability is a property of moral essences as well as of physical. No two bodies can occupy the same space at the same time. Life can not be a reality and a joke at the same time. If life is real and earnest, then joking is "not convenient"—i. e., appropriate to its stupendous issues. If it is a joke, then it is a fiction, a caricature, a fraud; and none of these is capable of satisfying the cravings of a sane mind or an immortal spirit—whose royalty is not the mimicry of a clown nor the strutting of a fool.

This is a fun-loving and a fun-making age. But how many children are allowed to play with razors? Books for fun, places for fun, are everywhere, and man, the only creature capable of realizing by pure reflection the tremendous meaning of the words, "life," "responsibility," "glory," "death," is taught to forget these and spend his short earthly existence in the insane folly of laughing to keep from thinking of any serious business or issue of life! We love cheer, even mirthful hilarity. But it is that laugh which comes after one has met and conquered the foe—which has "faced the frowning world and smiled at Satan's rage." But we do believe that the fun of the world, like its sorrows, "worketh death." It is the "crackling of thorns under the pot." It dissociates the humorous man from the sense of the proper, or distorts it into a grotesqueness that shocks the spirit which realizes the nearness of eternal things. The love of fun of this sort blunts conscience to the tender humanities. Selfishness as hideous and, perhaps, more odious grows in the joker as rapidly as it grows in the miser. One who robs me of my money does not so much bring me to beggary as he who cultivates in me the taste for the rapid, the sensational, the salacious, and finally leaves me in the presence of a grinning skeleton with thumb hideously wagging at his nose.

But while I am laughing, how many are weeping, sighing, groaning—vainly fighting anguish, despair. I am losing my opportunity to know men. None see the bottom of the sea so well in its rippling sunshine as in the calm under the clouds. Power that has no hold upon the heart is transient. We may dash the spray up stream; but the current flows on in spite of that. When we descend to the secret springs of human emotion and turn them, we have power commensurate with life itself. But no man ever laughed himself below the surface in any heart that ever beat in human breast. Cork and feathers float forever; only gold and precious stones seek the bottom while bubbles burst on top waves.

But there is more damage. *Oditi qui ridet.* This is a rule to which there is scarcely an exception. The friend who always laughs at us soon finds a torpedo at the end of the latch string, and luds to his utter astonishment that when curses are tolerable, rivalry has become unparadonable. It may be too much to say that more blood has flowed in the world "for fun" than any other one thing. But it will certainly hold by an indirection of demonstration if we go to the final causes of strife that has arisen from enmities, rivalries, intrigues, seductions, seductions and other crimes that began in fun. At the feast of the gods the joker looked in the person of the ogre Discord, who threw her golden apples with derisive inscriptions, thought to be complimentary, among the stately queens of celestial society—heaven filled with a tumult to settle which ill was called to furnish an umpire. He, a joker, passed his hollow compliments for a false beauty, and the fun ended only for the dying wails of Ilium and the wanderings of Ulysses. But tragedy after tragedy befell king and kingdom of Asia Minor and Southern Europe and Northern Africa until no curse was so heavy upon our race as the curse of fun.

T. A. S. A.

Life and Labors of Rev. W. H. Watkins, D. D.

Dr. Watkins, while yet in comparative good health and in the impaired exercise of his reason, selected Thomas L. Melton, Esq., formerly of Natchez now a traveling preacher of the Mississippi Conference, as his literary executor. That the selection was a judicious one is established by the contents of a lovely volume bearing the above title just issued by the Southern Methodist Publishing House, at Nashville.

The book is fittingly inscribed to Mrs. Elizabeth Johnson Watkins, wife of the deceased, and to the members of the Mississippi Conference. To the wife the perpetuation of the name she so successfully helped to make renowned, is a true joy; and his brethren of the Conference, before whom that name was called and pronounced blameless for forty-six years, will feel it to be a privilege and an honor to have it still associated with theirs. The absence of an engraved likeness of the distinguished dead will be a sore disappointment to his friends, and will be felt in giving appreciation to the general reader. A correct representation of the intelligent features and of the commanding port would have been of large assistance to a stranger in forming a correct estimate of the man. It is to be hoped that in the next edition this defect will be remedied.

Dr. Harrison, the Book Editor, furnishes a short, but discriminating introduction, making just that mention of Dr. Watkins' independence of thinking and of his peculiar views upon great scriptural questions as to make one desire to read and see for himself.

The book is divided into three parts: The first is biographical, the second is devoted to sermons and sketches, and the third to miscellaneous articles. The biographical part consists of four chapters. The first is contributed by Dr. LAUREN PARKER, afterward Bishop, and was first published in the NEW ORLEANS CHRISTIAN ADVOCATE. Dr. Watkins was for many years "one of the Publishing Committee of the ADVOCATE." It was this association, as well as others of like intimacy and friendship, which furnished the inspiration for the tender and beautiful eulogy. The second chapter is furnished by Rev. Dr. K. K. Marshall, of Vicksburg. He writes of his life-long associate in the ministry with heart-felt appreciation, and in words touching and appropriate. They had been congenial school-fellows in the Mississippi Conference from their early manhood, and each had for the other high esteem and true brotherly affection. Rev. Dr. Hunter, pastor of the Presbyterian Church in Jackson, is the author of the tribute contained in the third chapter. Dr. Hunter was his co-pastor during ten years of service in Jackson, and so harmonious was their ministerial intercourse that one might suppose they "belonged to the same Conference or to the same Presbytery." They had been with each other in the midst of pestilence and upon occasions of sore bereavement. The tribute by the editor of the book is modestly placed after all the others. It is more extended, deals more with dates and facts, and furnishes an analysis of the character of his departed friend, remarkable for its critical impartiality, the delicacy of its discrimination and its enthusiastic praise. As a conscientious advocate of truth, he writes right on, even though what he pens might detract from the perfect character of his subject. As mindful of a duty to the young men in the ministry, he points out mistakes which prevented the full fruition of a glorious career, in order that others may avoid them: So conscious is he of having a grand character for delineation that he can safely and with propriety dwell upon the few characteristics which diminish his grandeur. But over and above the faithful truth telling, the steadfast truth telling, there is such a favorable narrative of honorable achievement, such a glowing portrait of noble traits as to justify the author in reaching this high estimate of the subject of his memoir, viz: "One of the greatest characters that has ever been developed in Southern Methodism."

The sermons, of which only a few are written in full, the rest in outline more or less extended, are characterized by clearness of statement, by beauty and emphasis in the sometimes into true eloquence, and by appeals to the reason rather than to the feelings. Mississippi Methodists ought to buy this book because Dr. Watkins was born and reared in their State, in their Conference alone he achieved distinction, and because whatever of reputation he won is now reflected upon the organization he loved so well and for which he labored so diligently. The book ought to sell well to others, because

MISCELLANEOUS.

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Never you mind the crowd, lad;
Or fancy your life won't tell;
The work is the work, for a' that;
To him that doeth it well.
Fancy the world's a hill, lad;
Look where the millstone stop;
You'll find the crowd at the base, lad;
There's always room at the top.

Courage and faith and patience,
There's a pair in the old world yet;
The better the chance you stand, lad,
The further along you get.
Keep your eye on the goal, lad,
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

—Pecora.

MR. EDITOR: I write this letter to acknowledge the receipt of the Advocate for answering J. P. Drake's Scripture puzzle. Many thanks, Bro. Drake, for your noble, generous kindness. You are "ceasing your breath upon the waters to be gathered many days hence." It is but a little boy to whom you are sending the Advocate on its mission of love; but you are sending obedience to the command, "Suffer little children to come unto me, and forbid them not;" and you will one day bear the thrilling words from the Savior, "Inasmuch as you did it unto one of the least of these, you did it unto me." It is useless to say that I appreciate it (I use the word "appreciate" in its broadest, deepest meaning; but I must say that I will carefully preserve each number and tuck or paste them together, and then, don't you think, I will have something worthy of a place in the finest library in the land? I prize your letter of congratulation very much, and in turn, I am doing you for the grand work you are doing for the Master and the great success that W. Scott says you are having. Bro. W. has done a good work on the Dr. Kalk circuit this year that eternally alone can tell. With best wishes for the Advocate, and many thanks to Bro. Drake, I am,

Your little friend,

HENRY J. MOORE.

DRUM, Mississippi.

MR. EDITOR: I again thank you, on this pleasant Tuesday, the last day in this pleasant month of November, to write you a letter. I have a week to go to school, but I am better to-day and intend to go to school to-morrow. I have very good teachers—Mrs. F. Callin and her daughter, Sadie. I will now tell you of the death of my much-loved sister, who used very kindly to help me in my studies. She had been attending school at Centenary Female College for the past two years, and was nineteen years old. Sister had a situation as teacher at a little place called Mt. Andrew. There one of her friends was sick with malarial fever. Sister watched with her and assisted in taking care of her till she died. The next day after her death was buried, sister was taken with the same disease, and after suffering nineteen days she died. We are all very much grieved; but still we trust in our heavenly Father. I will answer Clifford Donaldson's question, "Who wrote the Epistle to the Romans?" The Apostle Paul. I will also ask a question: At what place in the Bible are four horses of four different colors mentioned? I remain,

Your little friend,

OSCAR E. DAVIS.

SEMPERFIELD, Alabama.

MR. EDITOR: I am a little boy ten years old. I have never been to school but one session. I learn at home. I live at Brookhaven; it is a very nice little place. My papa is a railroad man. I read the Bible a great deal. My mamma makes all of my children get verses and repeat them at the breakfast table. I like it? It causes me to find things I never heard of. I will answer Annie L. Burton's two questions: The middle verse is the eighth verse of Psalm cxviii. It was Asahel who stole the golden wedge and hid it in his tent, and some silver under it. You will find it in Joshua viii, 21. Now I will ask a question: Who was Noah's father and grandfather? This is my first attempt at letter writing. Hope you will be kind enough to publish it, as I want to surprise my papa and brother and sister. So nothing more at present.

Your little friend,

WHITTIE SMITH.

BROOKHAVEN, Mississippi.

MR. EDITOR: I am a little boy six years old, and as I have not written to the Advocate since Bishop Galloway was a editor, I thought I would write again. I wrote my lessons at home to mother, as the school is too far away for me to attend. I study spelling, arithmetic, third reader and writing. Mother says Santa Claus is going to bring me a geography. I have a little brother four years old and a sister just three months old. She is as cute and sweet. Clifford A. Donaldson, the Apostle Paul wrote the Epistle to the Romans. For fear of the wasp-basket I will not ask any questions this time.

Your little friend,

T. ORANVILLE HUBBARD.

BURINA, Mississippi.

A Guilty Sacrifice

should never be made, but ambition and enterprise deserve reward.

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MR. EDITOR: As I have just returned from Thanksgiving, I will give notice to the Advocate about how I felt about it. We met at our church. We had no preacher. As it was a day set apart by the President of the United States for prayer, we had a prayer meeting and experience meeting. We had a good meeting; it was a new thing to us all; there were not many in the assembly that had ever attended one. I felt more humble to-day than I have in a long time. I felt that Mr. President was on his knees praying for his country and nation, that he might succeed in ruling his country right. I hope he may live to see another Thanksgiving day pass by. It seems that I think more of him than ever before, although I have never seen him. I can't help liking him. But if we all live right while here on earth, we will see one another some day, and then we will know one another as we are.

HAIDEN R. WALKER.

THE-NO, Mississippi.

MR. EDITOR: As I have not written to the Advocate in so long, I thought I would write again. I am going to school to papa; he is on the Cuba Circuit now. We have Sunday-school every Sunday. Papa has been taking your good paper so long, I enjoy reading the little folks' column so much. Mr. Ira W. Powers is our preacher. Mr. and Mrs. Powers have been at Whistler for some time; Mrs. Powers has been very sick there. We heard yesterday they were coming home soon. We were very glad to hear it. I wish I could see some of my little cousins who write in the Advocate. I will close by asking, Who made the sun and moon stand still?

Your little friend,

EMMA S. PATTON.

MR. EDITOR: As I have never seen a letter in this part of the country, I will endeavor to write one. I have three children and one sister. We live in St. Louis, Mo., and I go to school there every day. Mr. H. W. Thompson, our teacher, said I looked very much like you. We have Sunday-school every Sunday, and I am reading your paper. Bro. Howard is our pastor. I will answer Clifford A. Donaldson's question. It was Paul who wrote the Epistle to the Romans. For fear of the wasp-basket, I will close by asking a question. Where was John the Baptist? He was in the River Jordan.

Your friend,

ADDIE STANLEY.

NEWARK, Louisiana.

MR. EDITOR: I am eleven years old. My father and mother are dead. I live with my grandfather and uncle; they are good to me. I go to Sunday-school. We had a protracted meeting a few weeks ago, and I joined the church. The answer to Martha Moore's question is found in Malachi iii, 8. I will close by asking some of the little girls which is the longest verse in the Bible.

Your friend,

LILLY M. PRATSON.

MOORE, Louisiana.

Source of the Mississippi.

Most of our geographers and map-makers now assert and publish the fact that the source of the Mississippi is not the source of the Mississippi, and in proof of their belief have assigned that distinction to another smaller body of water to the south of Lake, and named Lake Glazier, in honor of Captain William Glazier, the discoverer. This surprising assertion and popular writer in his last, organized and set on expedition to the headwaters of the Mississippi, traversing the rough and almost impassable country of the Chippewas to the west of Lake Lake, a wild section of Minnesota, which is believed and never before been reached by the white men. The expedition was not without its perils, and was attended by a number of hardships, but the ultimate object was the source of the great river from its source to the Gulf of Mexico. This feat was finally accomplished, but we have now to go only with the important discovery made by the expedition, and you after their arrival at Lake Lake. This lake, as is well known to every school boy, was discovered by Schoolcraft in 1822, and has always been held to be the source of the Mississippi. But Captain Glazier, from much study of the nature of the lake, and the shape of the hills around it, and the fact that the lake is situated to the south, and his Indian guide, Cye no wa ge ste, whose hunting-ground is in the immediate vicinity, confirmed this conjecture by emphatically asserting that another lake did exist to the south of this, and was connected therewith by a respectable stream, which would empty into the Mississippi, falling into that lake. Hence it followed that Lake Lake could not be the source of the Mississippi. This confirmation determined Glazier in extending his explorations. He ascended to the stream, and with the assistance of his Indian guide, and a few men, he followed the river and reached the head of the Father of Waters, and the name of the discoverer was at once fixed upon by the inhabitants as the appropriate designation. Lake Glazier, now recognized as the true source of the Mississippi, is about two miles in diameter and nearly circular in shape. Its southern shore is rocky, and the water is as clear as crystal. In July the lake is around the lake that for fourteen days not even an Indian was seen, with the exception of the guides. The latitude of Lake Glazier was found by observation to be 47° 13' 25", and the height above the Atlantic Ocean 1582 feet. The reason why the precise locality of the source of the Mississippi has been so long enveloped in obscurity may be found in the fact that it is in a remote, unfrequented and well-nigh inaccessible region of country, and entirely out of the usual route of the fur-trader.

The party, on leaving the newly discovered lake, descended the river, and finally, as before hinted, after a voyage of 3,181 miles—the longest canoe voyage on record—paddled out into the Gulf of Mexico, having occupied 138 days in the journey.—Boston Transcript.

TRIUMPH OF HOME.—The blessings of home are certainly to be highly valued. It is not religion, but decidedly irreligious, not to highly esteem them. A home, and a pleasant home, is quite desirable, and it is a plain duty to make home agreeable and attractive. Its habitation should not be regarded with indifference, in relation to the best things in this world. By no means is it needless or unimportant that a place of abode should be commodious and comfortable, nor is it undesirable that it should be prepossessing and inviting. Homelessness is to be commended. A residence is not to be commended. A dwelling-place is no virtue, to say the least. The eye should be pleased in the means of enjoyment afforded. Good order and good taste should prevail. There should be, as far as reasonably practicable, many attractions in connection with proper domestic ornamentation.

But the bounds of the serviceable and the beautiful may be unwarrantably exceeded by an ambition for the costly and stylish, and a passion for pre-eminence and display. There may be more regard for show than utility, and more desire to be admired and envied than to be really benefited. In building and furnishing a habitation there may be a spirit of rivalry which is unworthy of the place allowed it, and which rather lessens than enhances the true value of the home as a justifiably pride and glory to its occupants.

It is a mistake to suppose that a habitation may be a spirit of rivalry which is unworthy of the place allowed it, and which rather lessens than enhances the true value of the home as a justifiably pride and glory to its occupants.

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Christian Advocate.

Marriages.

Obituaries.

WYATT.—Thomas W. Wyatt was born in Maryland, near the Potomac river, in 1821, and passed away in New Orleans, La., on the 12th inst., after a long and painful illness. He was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. He was a man of high character and noble mind, and his death is a great loss to the Church and to the community. He is survived by a wife and several children. Burial will be in the cemetery at 10 o'clock.

MAGEE.—We performed the funeral services for the late Mrs. M. Magee, on the 14th inst., at the residence of her son, Mr. J. M. Magee, in the city of New Orleans. She was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. She was a woman of high character and noble mind, and her death is a great loss to the Church and to the community. She is survived by a husband and several children. Burial will be in the cemetery at 10 o'clock.

GARNETT.—Died in Tchula, Holmes county, Miss., October 17, 1886. Mrs. S. E. Garnett, wife of W. G. Garnett, and daughter of the late Rev. J. H. Garnett, died at her residence in Tchula, Miss., on the 17th inst., after a long and painful illness. She was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. She was a woman of high character and noble mind, and her death is a great loss to the Church and to the community. She is survived by a husband and several children. Burial will be in the cemetery at 10 o'clock.

SIMRALL.—William Alexander Simrall was born August 11, 1811, at Shelbyville, and died near Woodville, Miss., August 12, 1886. He was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. He was a man of high character and noble mind, and his death is a great loss to the Church and to the community. He is survived by a wife and several children. Burial will be in the cemetery at 10 o'clock.

ATKIN.—Dr. Thomas C. Atkins, of prominent memory to many, was born in New Orleans, La., on the 12th inst., after a long and painful illness. He was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. He was a man of high character and noble mind, and his death is a great loss to the Church and to the community. He is survived by a wife and several children. Burial will be in the cemetery at 10 o'clock.

DAVIS.—We buried from Galatia Church, South, on the 14th inst., the remains of the late Mrs. W. W. Davis. She was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. She was a woman of high character and noble mind, and her death is a great loss to the Church and to the community. She is survived by a husband and several children. Burial will be in the cemetery at 10 o'clock.

JOHNSON.—Buried at the residence of her son, Mr. J. M. Johnson, on the 14th inst., the remains of the late Mrs. J. M. Johnson. She was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. She was a woman of high character and noble mind, and her death is a great loss to the Church and to the community. She is survived by a husband and several children. Burial will be in the cemetery at 10 o'clock.

HIGGINBOTHAM.—The remains of the late Mrs. H. H. Higginbotham were buried at the residence of her son, Mr. J. M. Higginbotham, on the 14th inst. She was a member of the Methodist Episcopal Church, South, and was a devoted and successful minister of the Gospel. She was a woman of high character and noble mind, and her death is a great loss to the Church and to the community. She is survived by a husband and several children. Burial will be in the cemetery at 10 o'clock.

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Christian Advocate.

CHURCH OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. ADAMS, D. D., Rev. J. T. SAWYER,
REV. W. L. C. HENNING.

THURSDAY, DECEMBER 23, 1886.

Bible.

The Kings of Tarshish and of the Isles shall bring presents, and the Kings of Sheba and Seba shall offer gifts. To him shall be given of the gold of Sheba. All they from Sheba shall come. They shall bring gold and incense. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

His name shall endure forever: his name shall be continued as long as the Sun; and men shall be blessed in him. Prayer shall be made for him continually, and daily shall he be praised. Blessed be his glorious name forever; and let the whole earth be filled with his glory.

Men eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. Every valley shall be filled, and every mountain, and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God.

It is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him and he is before all things and by him all things consist; and he is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence.

For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth or things in heaven.

Alabama Conference.

The following is the smallest report of the Methodist Episcopal Church for the year 1886:

Local preachers, 193; white members, 13,132; colored members, 25; infants baptized, 1178; adults baptized, 241; received on profession of faith, 3399; number of churches, 514 2/3; value of churches, \$183,208; number of parsonages, 74; value of parsonages, \$79,840; value of other church property, \$171,347; money expended for churches and parsonages, \$39,091; for the poor, \$229,80; for other objects, \$11,063 05; number of Sunday-schools, 434; number of officers and teachers, 2559; number of scholars, 20,872; expended for Sunday-school literature, \$3621 60; raised in Sunday-schools for missions, \$772 70; raised in juvenile societies for missions, \$576 55.

COLLECTIONS.

Assessed for P. C., \$70,795 25; paid P. C., \$62,476 30; assessed for P. E., \$12,832 75; paid P. E., \$11,272 70; assessed for Bishops, \$1446 80; paid for Bishops, \$1191 65; assessed for Conference claimants, \$6614 10; paid for Conference claimants, \$5012 15; assessed for church extension, \$3072 40; paid for church extension, \$1713 15; assessed for foreign missions, \$11,068 05; paid for foreign missions, \$7805 95; assessed for domestic missions, \$4290 80; paid for domestic missions, \$3576 80; total assessed for missions, \$10,545 15; total raised for missions, \$11,559 75; raised by W. S. Missionary Society, \$1497 95; for Bible cause, \$567 50; for education, \$331 05.

We congratulate our brethren over the border on this fine report. An addition of 4,000 members to the army of the Lord, in one corps, shows an excellent recruiting ability. When the forty corps shall have counted their lists, what an increase there will be! And we will all begin the campaign of 1887 with new hopes and freshened courage.

Louisiana Conference.

We have good news for the brethren. Bro. White, the pastor of our church at Ruston, where our Conference is to convene January 5, writes us that the hospitality here is adequate to take care of all who may favor us with their presence. Wood in abundance, and the voice of the turkey and chicken is heard in the land, foreboding the appearance of hosts of Methodist preachers among us. How good the Lord is to so arrange his providence that at least once a year the preacher may fill up!

The Great Event.

The historic Man is kept busy chronicling the changes which the march of time produces on the earth. Empires and kingdoms come and go. Thrones, from which monarchs sway the scepter over millions, crumble to nothing. Cities, adorned with more than princely splendor, founder to ruins. Men and women and children tread the paths of probation and pass through death's door into the unseen world, and the curtain of forgetfulness shuts them out of memory forever. Endless mutation is the inexorable law which holds in its firm grasp everything earthly. The old Roman was right when he said, "Tempora mutantur et mutamur."

And yet every event of time has had its influence, and that influence has joined itself to the powers that work together to produce the everlasting on-going of history. Every event in a nation's history exercises an influence upon the social, political or moral condition of the world. Even nation exercises an influence that modifies the condition of all the nations. Rome was quietly seated upon the banks of the unpretending Tiber; yet her heart-throbs were felt quivering through the remotest extremities of the ancient civilization. Newton wonders and queries at the fall of an apple to the ground, and the influence of the result of his search has not only traveled to "the furthest verge of the green earth," but explains the riddle of the universe. Paul, on his way to Damascus, with a heart burning with the fierce fires of persecution, saw a vision, the effect of which has been to change the whole course of the historic stream.

While we contemplate with pleasure the influences some have put in motion to mitigate misery and soothe sorrow, and watch work beautifully and harmoniously for the glory of God in the exaltation of man, and while we contemplate with horror the influences which have left the dark stains of sin and crime upon the countenance of humanity, we are specially called at this season of the year to the contemplation of an event in history which has entered into combination with the forces at work in the world, as the most potent factor for the accomplishment of God's high purpose in regard to our race. This event has thrown the soft glow of Heaven's radiance over all earth's desolated bosom and caused the old globe to thrill with joy at the prospect of once more rising hewn in her primeval innocence and beauty. And as the stars, one by one, fade out of sight in the brightness of the advancing sunlight, so every event in human history pales and grows dim in the effulgence of the rising of the Sun of Righteousness.

The drama of human redemption was planned in the deep councils of God "before the foundation of the world." The event which we contemplate to-day is the opening scene in that drama, and the persons and things introduced by the Author all point to the fact that this is the great event in the long history of the human family. The angel Gabriel and the Jewish maiden, the humble shepherds and the herald host from the skies, the wise men and the terrified Herod, the mysterious star and the eastern strangers, the infant in a manger and the gifts of the Magi—all these show a combination of dramatic power which will hold the fascinated wonder of the universe forever. We begin at that point, "in little Bethlehem," to study the results of the advent of the Son of God; and, like Ezekiel's river, they begin to widen and deepen, and we are soon lost in their immeasurable reaches. We look at that event in its conception, and we immediately conclude that it could have originated only in God's great love. We look at this accomplishment in the life of Jesus, and we are forced up to the truth of the statement, "God was manifest in the flesh." We look at its design, the salvation of a ruined race, and we get our first sight of the exhaustless treasures of Divine grace. We look at its results, throwing wide the portals of glory that penitent souls may find abundant entrance, and the precious truth comes with full force upon us, that God's great love years for the salvation of every sinner.

This event—the incarnation of the Son of God—is civilizing and refining the nations. It is bringing heaven down to earth and lifting men up to God. It is restoring society upon the immutable basis of deliver at brotherhood, because it is linked God's only begotten Son to the human race forever. It is ennobling the marriage relation, in that it is purifying the affections of the church and raising her in garments of beauty and adorning her with the ornaments of grace, that she may be presented to her Lord, a

chaste virgin, "a bride adorned for her husband."

In view of these glorious facts, the editor calls upon every reader of the Advocate to unite with him in the Doxology: "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

Jesus, my Shepherd, my Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

The Final Result.

"Glory to God!" This is one of the great ends to be accomplished by the incarnation of God's Son. God's glory is promoted in the largest degree by the extension of Christianity, because the gospel develops more of the wisdom of God and opens to the world a newer and clearer view of the love of God than the world ever had before. Wherever the gospel goes, God is most glorified. God has said the word: "As I live, the whole earth shall be filled with my glory." The gospel, then, is to become "unlimited in its extension and indefinite in its diffusion." And we see these glorious prophecies being fulfilled to-day. The Chinese wall has crumbled. Japan has opened her doors. India is receiving the truth. Ethiopia is stretching out her hands. The black barbarians of Africa are longing for the light. The islands of the sea are calling for the word. Everywhere the world is opening to the gospel. Notwithstanding obstacles and fierce opposition, the soldiers of the Cross are marching on "from conquering to conquer." The churches of to-day are drawing closer together, and their growing faith in God and each other will soon make their ranks more impenetrable than a Grecian phalanx, and their warming zeal will render their charges more disastrous to the foe than the furious onset of a Roman legion. When Israel was in the wilderness beset with difficulties and faced by a multitudinous host of enemies, the decree went forth: "Station there is no enchantment against Jacob, neither is there any divination against Israel." Glory to God is one of the purposes of the gospel and one of the focal points of the incarnation of his Son, and nothing will avail man obstruction to defeat that purpose or to thwart that aim.

Another result is "peace on earth." Jesus is the Prince of Peace, and his kingdom is the Kingdom of peace, and his laws are the laws of peace, and his ministers are the ministers of peace. He has openly proclaimed to the universe that the object of his mission here is "peace." Peace between brethren, peace in the churches, peace in communities, peace in the churches, peace between the nations. What a vision of beauty the word brings up! The earth, our great sanctuary where all the churches and communities and families and individuals shall live and worship in "the peace that Jesus gives." The hills rejoicing and the valleys smiling and the forests waving and the streams murmuring and the flowers blooming and the oceans rolling in "the peace that Jesus gives." And when the watchman on the walls shall pass the old question, "Watchman, what of the night?" the answer will be, "Peace." And it will fly from one watchtower to another throughout the world: "There is peace o'er all the earth." And the outer sentry of the heavenly host will catch up the word, and on the wings of a new-found joy mount up to the celestial spheres and scatter the news to all intelligences in his path—"Peace o'er all the earth." With trembling eagerness he will pass through the opening portals of the city of God and, with humble reverence, prostrate himself before the throne of the universe, and say: "Thy purposes, Oh, King, are accomplished. The long struggle is ended. The great victory is won. There is peace o'er all the earth." And saints and angels, with hearts quivering with gladness, will crowd around the Divine Humanity and

Bring forth the royal diadem
And crown him Lord of all.

and the swing of the scepter of the Prince of Peace will sway the mighty machinery of the universe, and all movements in heaven and in earth will be governed by the rhythmic measures of eternal peace. "Glory to God in the highest, and on earth peace, good-will toward men."

An Apology.

The appointments of the North Mississippi Conference, as published by us, were very imperfect. The reason is this: The secretary of the Conference instructed the editor to copy the appointments from the Picaune, which he did, and, therefore, the mistakes are to be credited or charged—not to this office.

Editorial Correspondence—Mississippi Conference.

Owing to enforced detention, I did not reach the seat of the Mississippi Conference until the morning of the third day. The Conference was well up in the regular business of the body. The following were admitted on trial: Benjamin M. Drake, R. A. Breland, G. H. Galloway, J. N. Ware, W. H. Huiley, C. C. Campbell, Wm. L. Lisle. Two of these—Drake and Galloway—are graduates of Centenary College. On Thursday night was held the anniversary of the Church Extension Board. The audience was good, and Dr. Munton gave the people a fervid and interesting address on the subject of church and parsonage building, and raised a collection of over two hundred dollars for that cause. The following brethren remain on trial: J. G. Sibley, Victor V. Boone, W. W. Morse, A. C. Flowers, J. H. Woodward, R. S. Gals, Robt. Selby, J. A. Newsum, M. D. Burton, N. B. Hamilton, J. M. Morse, G. D. Auders, N. J. Roberts, M. J. Miller, J. W. Thulin. The local preachers elected deacons are: Bennett W. Sewell, Victor V. Boone, W. W. Morse. Elected older's orders: Jules V. Penn and Joseph Lovitt. The following are the supernumerary members of this Conference: W. G. Millsaps, J. Lusk, J. N. Williams, E. R. Strickland, D. W. Ditchay, J. M. Gunn, G. T. Vickers, J. G. Jones, T. G. Armstrong, A. B. Stewart, L. Pearce, D. Merchaut, J. Nicholson, C. F. Gillespie.

By resolution the Conference requested the Bishop to appoint a committee of fourteen to secure an endowment fund for the benefit of the widows, orphans and supernumerary preachers. This is a move in a very important direction. The support of men who have worn themselves out in the service of the church ought to lay heavier upon the heart of Methodism than it does, and the care of the widows and orphans of the men who have died in the illustrious work should command the warmest sympathy and liberal benefactions of all. If our Mississippi brethren solve this perplexing problem, they will deserve the thanks of the whole church.

The missionary anniversary was held Friday night. A very interesting report was read by the secretary of the Conference Board, J. P. Drake, in which strong ground was taken in favor of supplying the needs with the gospel, as far as opportunities presented themselves. It was suggested in the report that some thing ought to be done to give the word to the Israelites in our midst. The collectors for foreign missions during the year from circuits and stations reached the sum of \$1,800. The collections for domestic missions footed up \$112. The missionary address was made by Bishop Duncan. It was a simple, but strong statement of the fact that the religion of Christ is essentially a missionary spirit, and that the man with an anti-missionary spirit is not an intelligent Christian, and can not be an intelligent Methodist. The Bishop made very clear the distinction between benevolence and beneficence, and emphasized the fact that the latter was the only true evidence of the existence of a true benevolence. The charity that "begins at home" was held up before the audience in such a way as to present a most pitiable spectacle. It was first inert, then sick, then dying, then dead beyond hope of resurrection. Such missionary speeches must bear fruit: first in the preachers, and then in the church. The Bishop took the collection, which amounted to over \$250. The congregation was large and the attention good, and the occasion one of profit to all.

The collection for the widows, orphans and supernumerary preachers from the circuits and stations amounted to the sum of \$2751, which is an advance of about \$200 on last year. The collection for the Bishop's Fund reached the sum of \$760.

The address of Bishop Duncan to the candidates to be received into full connection was brief, but full of practical wisdom. His suggestions as to the spending of our time were eminently judicious and may be formulated in this short sentence: Five morning hours for study, the afternoon for pastoral visiting, the evenings at home among the papers and periodicals, and seven hours for sleep.

Levi S. Jones and James M. Tucker were admitted into full connection, being already in elder's orders.

Dr. Adams made a fine impression on the Conference by his earnest and eloquent appeal in behalf of Centenary College—an appeal which the brethren will think of often during the year and which will inspire them to work harder for the upbuilding of the old college than ever before. The Conference Board of Education

made a fine report on the various schools in the Conference, showing that Christian education is on the line of advance throughout the hours of the Conference. The Board also suggested that the name of Whitworth College be changed to Johnson-Whitworth College, in honor of the late President H. F. Johnson.

The following are some of the statistics reported by the secretary: Number of local preachers, 155; number of members of the church, 30,315; adults baptized, 1,023; infants baptized, 1,474; number of Sunday-schools, 339; number of officers and teachers, 1,846; numbers of scholars, 13,000. The salaries of the preachers aggregated \$48,945; the salaries of the presiding elders amounted to \$6,412. The value of church property is \$222,582. There are 66 parsonages valued at \$60,380. The Jackson district has a parsonage for every preacher in the district. There was collected for the cause of education \$475.

The love-feast on Sunday morning was conducted by W. B. Lewis, and was a season of "reshing from the presence of the Lord"—a time of the manifestation of the tender mercy of God, where the saints sat together in heavenly places in Christ Jesus and rejoiced in hope of the communion of saints above.

Bishop Duncan's sermon, Sunday morning, on the "Support of the Ministry" was highly approved by all who heard it. If it could have been heard by all our congregations, there would be a wonderful improvement in this matter during the coming year. The Bishop strongly emphasized the right of the minister to a support. He did not hesitate to characterize as dishonesty the failure of a church to pay its preacher what it had promised to pay. He said that the "unsettled balance" would have to be accounted for at the great tribunal where impartial justice will be administered, and then, we be unto the church officer who failed to do his duty in the matter. The memorial service, Sunday night, was a solemn occasion. Three preachers had died during the year—Dr. H. F. Johnson, Dr. William Spillman and Martin A. Balk. Appropriate papers on the life and labors of these brethren were read, after which the holy communion was administered to a very large number of communicants. The Bishop was so good as to give me an opportunity early Monday morning to say a few words about the Advocate, and at 10 o'clock A. M. I started for home, having finished a pleasant visit, which had, even made the more agreeable by my being the fortunate recipient of the kindly hospitality of Mrs. Blaise and her daughter, Mrs. Allen. c. w. c.

Mississippi Conference Notes.

Quite a number of gray-heads appear among the members of the Conference. They are men who have borne the burden and heat of the day, and are still active in the service, though now going down the hill of life. They hold the esteem of their brethren, and their honors are growing upon them as an illustration of the word of the Lord: "If any man serve me, him will my Father honor."

The young men of the Conference are many, and they give promise of much good work in the Lord's vineyard. They have girded themselves for the battle, and, armed with the gospel armor, they expect to do successful fighting and win many victories for King Emmanuel. The hope of the church is in the "strong young men," for the indications are that in the near future the battle will rage more fiercely than ever before, and strong men will be needed to face and conquer the enemy. It is one of the good omens that the Lord moves upon the hearts of our young men to induce them "to take upon themselves the office of the ministry in the church of Christ."

Dr. John, the secretary of the Board of Missions, did not reach the Conference until Saturday morning. He came direct from the White River Conference, bearing greetings from Bishop Galloway to his old Conference. The secretary's address before the Conference bristled with interesting missionary facts, and was an eloquent appeal to the church to carry forward the mission work in a systematic way, and an earnest exhortation to the Conference to raise its missionary collection early in the year. It was resolved that the preachers in charge take up their collection for foreign missions during the first quarter of the year.

Port Gibson, the seat of the Conference, is one of the old towns of Mississippi, having at the present a population of 1,300 inhabitants. The business of the town is not as prosperous as in former times. It has been disastrously affected by the

trade being drawn off by the construction of the Natchez, Jackson and Columbus railroad, which passes a few miles below. There are several churches in the town and several schools. The Chamberlain-Hunt school (the old Oakland College) is located here under the presidency of Prof. Guthrie, and is doing good work for the boys. The Port Gibson Female Academy—a Conference school—is here, and under the guidance of Rev. T. C. Bradford is doing admirable service in the education of the future mothers of the country. There are evidences of thrift in the town, notwithstanding the loss of business. Several very good-looking residences of recent erection adorn the place. The citizens have shown a generous hospitality in the entertainment of the Conference, which is appreciated fully by the brethren.

Mississippi Conference Personal.

—The venerable John G. Jones still goes out and comes in among his brethren as a patriarch worthy of all honor and revered alike by old and young. He is one of the few links that bind the present generation of Methodists to the past, being himself one of the pioneers of Methodism in the Southwest.

—Dr. R. Abbey has long stood on the walls of Zion as a preacher of the truth of the gospel. His trumpet gives no uncertain sound, and his thoughtful contributions to the various church periodicals exhibit a mind full of energy and activity; and may be long continue to wield his sword and pen for the advancement of the cause of righteousness.

—The secretary of the Conference, Dr. C. G. Andrews, has been chosen to the secretaryship, and so well does he perform his duties that the brethren have no thought of ever putting anybody else in. No one else would look so well at the desk as Dr. Andrews does.

—The presiding elders of this Conference have been again yielding the Lord's hosts to many victories during the year, and wear upon their faces expressions of gladness and gratitude to the great Captain for his gracious help at critical times in its contest. They are taking on new power at this season to enable them to lead their soldiers to greater victories in the future.

—W. B. Hines, whom the editor remembers as a successful pastor when he was a school-boy, is still vigorous and hale and looks as though he is good for another year of efficient work for the Master.

—H. J. Harris is one of the others of this Conference, whose influences in the Advocate have interested its many readers, and he is still about his Master's business with a watchful eye and an eager heart for its success.

—Dr. W. C. Black, the brilliant orator, reported a most successful revival in his charge at Mediana, having received during the year about two hundred new members.

—The semi-centennial sermon of J. L. Forsyth is spoken of in glowing terms by those who heard it. Fifty years of Methodist work and suffering is an honor that does not come to many preachers of the gospel, and it could not be more gracefully won than by Bro. Forsyth.

—E. R. Strickland, L. Pearce, Joseph Nicholson, J. A. Godfrey, George T. Vickers are men whose ministry in this Conference reaches back into the "thirties" and "forties," and their long usefulness have endeared them to the church whose doctrines they have preached and whose polity they have upheld.

—Among the laymen of this Conference are men prominent in their stations in life, who are glad to be able to serve the church and are doing good service for the cause of truth. We notice the names of Nugent, Carter, Babington, Holloman, McGehee, Cope, Millsaps, Stevens, Kemp, Reinbert, among the laity.

—We notice among the members of this Conference the following ministers who have been students at Centenary College, viz: C. G. Andrews, E. H. Munger, W. E. Ballard, B. D. Newsum, P. M. Johnson, W. C. Black, C. D. Croll, B. F. Jones, T. C. Bradford, T. W. Brown, J. W. Chambers, J. M. Pugh, H. L. Scarborough, J. V. Penn, B. F. Lewis, A. F. Watkins and H. Bradford. Among the laymen the following, viz: F. D. Brame, J. P. Carter, W. L. Nugent. These names give a brief, but eloquent record of what Centenary has done for Methodism in Mississippi.

—Rev. B. Jones we notice among the active members of this Conference, and this reminds us of the time when, as a school-boy, we sat under his ministry and were edified by his expositions of the truth.

—One fine result of Bro. Forsyth's semi-centennial sermon was the fact that during its delivery the son of a preacher was converted to God.

5.1.3. *Environ. Biol. Fish.* 1997, 50, 177-187

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Ayer's Cherry Pectoral has been the means of saving my life, and also that of my little son. As he is troubled with croup, I have not been without the remedy constantly in the house. Mrs. Charles B. Landon, Guilford, Conn.

My children are all liable to croup. Having lost my first child to this disease, I was in constant fear until I found, to my great relief, that Ayer's Cherry Pectoral would cure it. Anna Wade, Westworth, Northampton, Mass.

I have always found Ayer's Cherry Pectoral a perfect cure for croup. I have known it to relieve the worst cases, in a very short time, and advise all families to keep it on hand for use in sudden emergencies, for Coughs, Croup, etc. S. H. Lathrop, M. D., Mt. Vernon, Ga.

Colds, Croup,

For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy and effective relief than Ayer's Cherry Pectoral. I have found it also, invaluable in cases of Whooping Cough. Ann Loomis, 1251 Washington Street, Boston, Mass.

My little grandson has been, for the last three years, subject to violent attacks of croup. At times, we have despaired of his life. For the last ten months, whenever symptoms of croup have appeared, we have given Ayer's Cherry Pectoral, and it has acted like a charm, affording almost immediate relief. Elizabeth, Cape Elizabeth, N. J.

I have used Ayer's Cherry Pectoral as a medicine for my child, and it has rendered such excellent service in my family, that I intend to have it always at hand. It is the most effective remedy for colds and coughs I have ever tried, either for myself or my family. Charles V. Christensen, 143 Front St., New York City, N. Y.

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Our Young People.

"LO! THE CHRISTMAS GLORY."
BY ELBERT S. PORTER, D. D.

Lo! the Christmas glory brightens o'er the skies,
While the hymns of children joyfully arise;
Flow the tides of music round the wintry earth,
Beams again the Day Star of our Saviour's birth.
Now the world is lifted from its gloomy mood,
For the angel welcome, falling sweet and low,
Through our hearts re-echoes the contented strains
Heard by waiting shepherds first on Bethlehem's plains.
Hail the hymn triumphant! hail the lofty song,
Horne through glowing ages a consoling throng;
Sweet the voices of glad hearts, till from sea to sea
Rolls the mighty music of earth's jubilee.

THE REFUGEES' CHRISTMAS:
Or, Eben's Revenge.

BY MRS. L. CHARY SADLER.

"O dear! just think of it, mother; it is only ten days until Christmas, and here we are cooped up in this old house that looks more like a jail than anything else. No one knows us or cares for us, and here we will have to stay like a gang of convicts the whole of the holidays. I do wish this horrid old house would end by one side or the other getting whipped; then we could go home and live like we did before old Belzebub started the hateful thing."

"War is a hateful thing, sure enough, and I will be glad to see the day dawn when ironies between different countries and sections may be settled by peaceful means. But is my boy's patriotism all gone? Only the other day you were wishing that your were grown, so you could go with your father to help whip the enemy."

"Oh yes, I know; but I had just got home after being with father awhile. The soldiers said I was 'a chip of the old block'; and looked just like father. He made me feel brave and all that. But how is a fellow to hold up when he can't have any Christmas?"

"We can have a quiet Christmas at home. You can all hang up your stockings. I think old Santa Claus will pay us a visit, and then you and Norman can play with your sisters and have a real jolly time."

"Stockings! Mother, please don't say 'stockings' to me again. I'm too big for that sort of nonsense. If a boy can't go anywhere Christmas, he don't see any fun. We have not had any nice times since the war began. Mother, why do Christians fight each other and make everybody miserable?"

"That is a hard question to answer, my son. When our blessed Saviour made his advent, you know the heavenly host praised God, saying, 'Glory to God, in the highest; peace on earth, good will to men.'"

"No war nor battle sound was heard the earth around,
No hostile chiefs to furious combat ran,
But gentle was the night on which the Prince of Light
Here reign of peace upon the earth began."

"But the prophet said these words would be 'wars and rumors of wars' until the time should come when 'swords should be beaten into ploughshares.' That time has not yet come; hence this cruel war with all its train of evils."

"But what seems odd to me about it is that both sides boast of their Christianity and their righteous cause. Are both sides right, mother?"

"They think they are. In this Civil War one section is fighting for the government and the Union; the other for their homes, institutions and a principle."

"That sounds fine; but it doesn't satisfy me. If they are Christians, why don't they act like Christians, and not fight like savages?"

"My son, you can not at your age comprehend the intricate bearing and collateral sophistry of this war question; so we had better drop the subject and make the best of our situation."

"Drop it, mother! When we hear nothing else but war, how can we drop it? Why can't Christians forgive and forget and live in peace?"

"Suppose we bring the subject down to our own little narrow sphere and suppose some one would injure or insult you; could you forgive and forget, or would you wish to take revenge in some way?"

"If I thought they did it on purpose to injure or insult me, I would get mad and maybe I would fight or take revenge in some way."

"That is just what nations and sections do, and that is the way wars are brought about; but Jesus said, 'Forgive your enemies and do good to those who spitefully use you.'"

"Mother, do you think anybody can do that?"

"Yes, Eben; if we are followers of Jesus, we can do that by the grace he gives us."

"But I don't think I could do good to anyone that spitefully used me. I would have to be revenged some way."

"Vengeance is mine; I will repay, saith the Lord. Just a moment ago you were complaining because this war was depriving you of coveted pleasures; and yet you would deal out vengeance to anyone who offended you? Consistency is a jewel, Eben."

"You always knock me down with a Bible cudgel, mother; so I might as well stay down. As I have to stay at home, (if we can call this old barn home) everybody thinks we are paupers, as well as refugees, I reckon, and of course, we'll have no invitations to any of the parties. Oh! it is too bad."

"Too bad!" said Mrs. Ray to her young daughter, as her noble boy left the room; "Ethel, do you think it is too bad, because we cannot have a grand Christmas?"

"O dear, I don't know what to say, mamma. I would like to go somewhere and have a nice time; but if we can't, well, we can have a little bit of a Christmas at home."

"Yes," said Norman, her younger brother; "it will be a little bit of a Christmas. You can hang up your little bit of a stocking and get a little bit of a nothing in it."

"You don't know everything, and I believe I'll get a nice new doll, for I prayed to get it and I told the Lord to tell old Santa Claus to bring me one," said Ethel.

"Doll!" said her brother; "that's all a girl cares for on one year's end to another. It wouldn't be Christmas without a doll. Stick a doll in her stocking, mother, and she will feel as grand as Solomon in all his glory, and this old house will be a palace."

"Mamma, don't stick a doll in me stockings! I told old Santa Claus I wouldn't want a new one," said little Madge.

"Old Santa Claus can't find this old house, little sis. His reindeer will never stop at our smoke-stack. He don't like refugees any more than our neighbors do."

"Is he left-er-gees, mamma. I fought we was wito folks."

"We are white folks, Madge; but we will be left-er-gees next week, for we will be left out of everybody's thoughts and left right here in this calaboose while everybody else is enjoying Christmas."

"We will not be left out of the Lord's thoughts, because he said, 'I will not leave you—comfortless,' and if Jesus loves us and the Comforter comes, that will make our Christmas pleasant if we do have to stay at home," said Mrs. Ray.

"Oh, I know what I will do," said Ethel. "I will set a plate on the table for the Christ-Child, and then if he comes, we will have company to our Christmas dinner."

"You would be more likely to have some old tramp for guest, for if one happened along he would come right here because this old house looks like a tramp's paradise outside."

"Norman, my son, you should not talk that way. For my part, I am very thankful for even such a home as this, and contently, say, 'The lilies have fallen to me in pleasant places.' The few persons I have met seem very kind; but, as we are strangers, I do not expect any invitations to any of the holiday festivities. But we are not dependent on others for our happiness. We can have a happy Christmas with our books, pictures and games, and then we will have a nice dinner."

"Ethel can nurse her sick doll, Madge can give her some catnip tea, Eben can sit in the corner, with a book to read him upside down, pretending to read, and I can be master of ceremonies and usher in the guests. Won't that be a jolly Christmas?"

"Norman, grandma said she would tell us that long-promised story about a Christmas that she remembered when she was a little girl, and oh, something wonderful happened! They had a chair and plate at the table for the good Christ-Child, and sure enough—"

"And sure enough you had better not tell the story if grandma is going to tell it."

"But I was not going to tell it, and that was what made me think of setting an extra plate on our Christmas dinner-table, for the story said it was a real plate, the Christ-Child would come for good some one in his place."

"I don't see 't' son' papa, tans i dot some-
thin to spise him wiv," said Madge.

"I guess he won't, because papa is at Lookout Mountain, and I don't believe he can come home at all. I wish this horrid old war had ended before it began. I don't see a bit of sense in fighting like tigers forever."

"My dear boy, do not make yourself unhappy and miserable because you can not have the pleasure you anticipated this coming Christmas. We have been truly blessed and preserved thus far from any of the actual horrors of the war. And although it was hard to have to leave our home and come here as refugees, yet we have much to be thankful for, and more than all that, you do not seem to have the right spirit at all about the way to spend Christmas. We celebrate the day our Saviour was born, and to make the observance acceptable to God, we ought to have some solemnity in our festivities. Of course, it is the grandest joy-day of all the year; yet it loses all its beautiful significance when it is turned into a mere frolic, fun, feasting and tolly-day."

"Mother, I think it is a 'tolly-day' with some instead of a holiday, because they can't enjoy Christmas without a crowd and noise, hubbub and nonsense. I like a quiet Christmas."

"Hail! Ethel was that you that said all that? Go and get your doll, and tell it that Solomon had seven hundred wives, and not one of them was as wise as you are. This Christmas will be quiet enough to suit you, and the loudest noise will be the cricket's musical notes. You ought to practice some of those charming cricket sonatas, Ethel, to play to your Christmas guests."

"I wish I could play like as beautifully as they sing. Handel himself could never have composed as beautiful a song as those little chimney-corner music-clanssing."

"Do they sing a song or an air, or notes?"

"Well, air or notes then, call it what you will, Dikene said, 'Blessed is the man that has a cricket on the hearth.'"

"That means blessed is the man that has a hearth to have a cricket on," said Eben, coming in just as Ethel spoke; "and as we have a hearth and a cricket, we are blessed indeed, and can have a real enjoyable time Christmas, if we do have to stay at home."

"I am very glad to hear you speak in that tone, Eben," said Mrs. Ray. "It is not the crowd or the good cheer or the merriment that make the pleasure of Christmas for those who have Christ in the heart; but it is this: to offer the loving tribute of praise for the unparelleled gift of God's love to a sin-cursed world—'For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life.' For this we should try to outrun the shepherds, the wise men and the very star itself; that we might hasten with the sacrifice of a loving heart and lay it down at his blessed feet on the holy Christmas morn."

(To be continued.)

MR. EDITOR: We are two little actors, seven and four years old, and have for some weeks been wanting to write to you, but feared our letter would be thrown in the waste-basket. We would be so proud to see our name in your paper. We have a dear, good, amiable mamma in Madison county. She takes your paper, and if you publish our letter, she will see and read it. We can't write ourselves, so we will get our mamma to write for us. We have the sweetest little baby sister, named Mary Grace. She is eight months old. Papa takes the Advocate. Mamma and granny read the letters from the little folks to us. We have never seen any written from Vassarburg. We have been living here the past two years. We go to Sunday-school every Sunday evening, and we know our lesson, too. Mrs. Turner is our teacher. Christmas will soon be here. We are so glad! With many good wishes, we are,

Your little friends,
NELLIE AND EMMA HANFLEN,
Vassarburg, Mississippi.

SEVEN WAYS OF GIVING.—One way is to give something to every cause that is presented, without inquiring into its merits. This is a careless way, but better than none.

A second way is to give from impulse, as much and as often as we can and can afford. This is adapted to those of the rich who are kind-hearted.

A third way is to save the cost of luxuries, and apply it to the purposes of religion and charity. This is for the self-indulgent. When the indulgent is apt to be accompanied by narrowness, asceticism and pride in good works.

A fourth way is to make a sacrifice of time and money for benevolent objects. This is for busy people.

A fifth way is to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-third, one-half, or one-third. This way is adapted to all, but especially to the penurious, who must, like the hard-working, the extravagant and the poor, whose gifts would be largely increased if it were generally practiced.

A sixth way is to give to God and the needy just as much as we spend on ourselves.

A seventh way is to limit our own expenditures to a certain sum, and give away all the rest of our income.

MISCELLANEOUS.

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It is invaluable for those suffering with Women, and all who tend to debility. It does not irritate the stomach, and is a perfect tonic—restores the blood, strengthens the muscles and nerves.
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Cleaning, Dyeing and Coaling of Feather specialties.

Crepe rewarmed to look like new.

Family orders solicited and filled with the greatest care.

Weekly Market Review.

(For Week Ending December 22, 1886.)

COTTON.

Low ordinary	32 @	—
Ordinary	32	—
Good ordinary	34	—
Middling	36	—
Good middling	38	—
Middling fair	40	—
Fair	42	—
Good middling	44	—
Mobile middling	46	—
St. Louis middling	48	—

SUGAR.

Inferior	2	32
Common	3	34
Good common	4	36
Fair	5	38
Good fair	6	40
Fully fair	7	42
Prime	8	44
Strictly Prime	9	46
Choice	10	48
Choice yellow	11	50
White	12	52
Choice white	13	54
San. Java	14	56

MOLASSES.

Syrup—Open Kettle	30	32
Fair	31	34
Strictly Prime	32	36
Choice	33	38
Fancy	34	40

RICE.

Fancy	44	—
Choice	43	—
Good	42	—
Fair	41	—
Ordinary	40	—
Common	39	—
No. 2	38	—
Rough	37	—

FLOUR.

Minnesota bakers	4 624	—
Minnesota patents	—	5 124
Extra fancy	—	4 50
Winter wheat patents	—	5 50
Choice	3 75	3 85
Fancy	4 00	4 10
Extra fancy	4 25	4 30

CORN PRODUCTS.

Corn meal	—	2 50
Corn meal	2 15	2 30
Grits	2 20	—
Hominy	2 75	—

GRAIN, ETC.

Corn	46	47
Yellow	48	49
Mixed	47	—
Oats	—	40
Western	39	—
Texas rust-proof	50	—
Brass	—	924
W. cow	90	—
Choice	15 00	16 00
Prime	13 00	14 50

PROVISIONS.

Pork	—	12
Meat	11	12
Prime meat	10 25	10 50
Rump	10 25	10 75
Bacon	—	104
Fancy breakfast	10	104
Shoulders	8	61
Sides, long clear	—	74
Sides, short rib	—	74

HAMS.

Sugar-cured	11	12
Dry salt meat	—	4 65
Shoulders	4 50	4 65
Sides, long clear	84	61
Sides, short rib	64	61

MACKEREL.

Extra No. 1, in bbls.	—	11 50
Half bbls.	0 25	11 00
No. 2, in bbls., large	—	11 00
Half bbls.	—	9 50

GROCERIES.

Coffee	—	15
Prime	—	141
Fair	—	124
Common	—	124
Butter	—	34
Western Creamery	33	34
Western Dairy	—	22
Country	—	22
Lard	—	61
Choice	61	61
Teas	—	60
Choice	30	60
Fair	21	85
Oil	—	124
Coal, cases	124	—
Coal, bbls.	10	—
Cotton seed	25	—
Lard	—	80

VEGETABLES.

Cabbages	—	12 00
Western, per crate	—	12 00
Chicago, per 100	10 00	12 00
Louisiana, per crate	—	2 25
Potatoes	—	5 00
Louisiana	—	5 00
Western	2 00	2 25
Onions	—	5 00
Louisiana	—	5 00
Western	—	3 00

BALING STUFFS.

Baggings	—	73
12 lb. per yd.	—	73
Baling twine	—	10
10 lb. bundle	—	1 00

SUNDRIES.

Poultry	—	3 50
Old Hen, Western	3 25	3 50
Young Chickens	4 50	2 00
Chickens, Southern	2 50	3 00
Young	1 25	1 50
Turkeys, Southern	9 00	10 00

Eggs	—	25
Western	21	25
Southern	—	25
Fruit	—	26
Lake, per lb.	—	23
Louisiana	—	23
Berry	9	15

Country limes	—	71
Green salted, 3 lb.	—	101
Dry salted	—	101

Staves	—	—
Oak, long	—	—
Oak, barrel, 34 in.	75 00	—
Oak, clear, 40 in.	100 00	110 00
Oak, hoghead, 45 in.	180 00	185 00

Hoop poles	—	—
Hoghead, per 1000	88 00	—
Barrels	18 00	—
Half barrels	14 00	—

Fertilizers	—	—
Cotton seed, per ton	9 50	—
Meal	18 50	17 00
Pure ground bone	82 00	—
Muriatic acid, 3 lb.	—	—
Sulphuric acid	11	—
Bone black	—	—

Cisterns—A. BIGGS & SONS, 947 De la Salle street, near Dryades. Send for price	—	—
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News Summary.

DECEMBER 14.

The French Chamber of Deputies today passed the revisional budget for two months asked by the government. John Dillon has been ordered by the court to live bond with security for future good behavior. The Bulgarian deputation has abandoned the idea of going to St. Petersburg. They are also waiting for written instructions before visiting Berlin. The Pope has instructed the Irish Bishops to keep their clergy within the limits of duty with regard to the anti-rent movement. England has decided to reduce the Egyptian standing army to 10,000 men, and the army of occupation to 5,000 men. Advice from Buenos Ayres re the cholera on the decline. Steamer J. M. White with cargo was burned near Bayou Sara last night. Thirty lives were lost. The Relief Committee at Charleston have received \$414,253. The amount of loss by the earthquake is estimated at \$1,000,000. Boston has voted in a Democratic majority. The license vote was 0-223 for license, and 19,781 against license. The Hebrews of Pittsburgh are agitating the question of holding religious services on Sunday. Springfield, Mass., has voted to license by 120 majority in a vote of 5,200.

DECEMBER 15.

The loss of life by the burning of the steamer J. M. White, numbers for lives, and a bad negro murderer that have been operating for some time past in York county, S. C. have been captured. A general fall in stocks in Wall street caused by the hard money market has created a panic. This bill for the relief of the Johnston Bayou sufferers will pass. The amount called for is \$25,000. The land granted to the Atlantic and Pacific railroad have been declared forfeited and are subject to entry at \$1.25 and \$2.50 per acre. Cardinal Gibbons and Archbishop Elmer will confer on church matters. Rev. Dr. H. M. Glynn's case is proposed to be the cause of the conference. The English army in Egypt will be reduced to 4,000. The Court of Appeals has quashed the verdict against J. Gordon Bennett. The amount granted was \$50,000. Mr. Fields will pay costs. Prince Ferdinand of Saxe-Coburg is being vigorously supported for the throne of Bulgaria. The overdue steamer Hongkong has not been heard from. She has 700 passengers. Alderman McGuire, of New York, has been convicted. The jurors was out fourteen minutes.

DECEMBER 16.

The commission on the Gorman Military Bill have voted in favor of 450,000 for three years. The vote was 16-12. Queen Victoria continues to favor Bismarck and the royal family feud is becoming more bitter. The Prince of Wales ignores the presence of Prince Alexander at Windsor, and has remonstrated with the Queen for allowing Alexander to the rank of military grand cross of the Order of Bath, the grade to which the Emperor William and Prince Imperial of Germany belong. Twenty-one persons have been sentenced to imprisonment for participating in the Belfast riots last summer. The terms are from three months to seven years. Bulgarian army have invited Prince Ferdinand to accept the throne of Bulgaria. John Dillon and other members of Parliament have been arrested on the charge of defauling. They were the custodians of the refused reduced rents. The overdue steamer Hongkong has reached New York. The motion to lay the Wine Room Bill on the table was carried yesterday in the Georgia Legislature. Vote, 84 to 73.

DECEMBER 17.

The Trade Bill has passed the Senate. They will be received at the Treasury office, or any by any assistant Treasury, dollar for dollar up to July, 1878. It is considered certain that the River and Harbor Committee will cut the appropriations fully 50 per cent. This government receipts so far this month are \$7,000,000 in excess of expenditures. The bill to allow the Kansas City and Memphis railroad to bridge the Mississippi at Memphis has passed. The bill will likely pass the House. The Haddock murder case is developing. Grandau, arrested on suspicion, will make a confession. He is now confined in jail at New City. Mr. Dillon and his associates have been admitted to bail. This will enable them to continue their work as trustees. The London Times calls the movement "organized embezzlement," and that bail should have been denied.

DECEMBER 18.

Mr. Parnell does not express any opinion on the plan of campaign since his return to London. Dr. Lyons, former member of Parliament from Dublin, is dead. The Post warns Turkey against competing with Russia. Cardinal Jacobini has tendered his resignation as Papal Secretary of State, owing to ill health. A workman's ticket is to be nominated in Cincinnati. A woman died in Southern California who was born in 1750; her name being Susanna Warren.

DECEMBER 20.

The papers interpret Mr. Parnell's actions as showing an intention to refuse to sanction the continuance of the anti-rent campaign. A verdict in the Colin Campbell divorce case acquits each party of marital infidelity. Herbert Bismarck, Secretary of Foreign Affairs, commends the Belgians for their understanding with Russia. There are evidences of a better feeling between Germany and Russia. McQuade, the hooded alterman of New York City, has been sentenced to seven years imprisonment and \$5,000 fine.

Missionary Appropriations.

The Board of Missions of the Methodist Episcopal Church, South, have made the following appropriations:	—	—
Central Mexico	34 450	—
Japan	22 943	—
Brazil	18 750	—
Mexican Border Conference	31,000	—
Indian Mission	8,000	—
Germans in Louisiana	1,200	—
German paper in Louisiana	500	—
Germans in Texas	2,000	—
Florida Conference	2,300	—
Western Conference	8,000	—
Denver Conference	2,000	—
Columbia Conference	1,000	—
Montana Conference	3,250	—
Pacific Conference	5,000	—
Los Angeles Conference	5,000	—
Northwest and West Texas Conference	3,500	—
Traveling Bishops	500	—
To the West	500	—
Salaries and office	8,500	—
Total	\$150,643	—

Dangerous Drugs.

HOW TO CONTROL EFFECTUALLY ALL SUCH HORRIBLE HABITS.

Rochester, N. Y., Post Express.

A gentleman who has spent the summer abroad, said to our reporter, that the thing that impressed him most of all was the number of holidays one encounters abroad and the little anxiety the people display in the conduct of business affairs. "Men boast here," he said, "that they work for years without a day off in Europe that would be considered a crime."

Mr. H. H. Warner, who was present at the time, said, "This is the first summer I have not spent on the water. Been too busy."

"Then I suppose you have been all day long at work?"

"No at all. We have always heretofore closed our laboratory during July, August and September, but this summer we have kept it running day and night to supply the demand, which has been three times greater than ever before in our history at this season."

"The income has come from the universal recognition of the excellence of our preparations. We have been no more than ten years before the public and the sales are constantly increasing while our newspapers are constantly diminishing. Why, high scientific and medical authorities, now publicly concede that our Warner's safe cure is the only scientific specific for kidney and liver diseases and for all the many diseases caused by them."

"Have you evidence of this?"

"Undoubtedly. Only a few weeks ago Dr. J. L. Stephens, of London, Ohio, a specialist for the cure of narcotics, etc., told me that a number of eminent scientific medical men had been experimenting for years, to find a remedy for kidney and liver diseases, when in reality it is the demand in the system for these terrible drugs, a demand that is caused largely by physicians' prescriptions which contain so many dangerous drugs and strong spices, and that next must be answered or alleviated in the kidneys and liver by what Dr. Stephens says is the only kidney and liver specific. He also says that moderns' opinion and other drug doctors, if they sustain the kidney and liver vigor with that great remedy can keep up these habits in moderation."

"We do not see this discovery give you a new revelation of the power of safe cure?"

"No, sir; for years I have tried to convince the public that nearly all the diseases of the human system originate in some disorder of the kidneys or liver, and hence I have logically declared that if our specific were used, over ninety per cent. of these ailments would disappear. The liver and kidneys seem to absorb these poisons from the blood and become depraved and diseased."

"When these eminent authorities who publicly admit that there is no remedy like ours to enable the kidneys and liver to throw off the frightful effects of all deadly drugs and excessive use of stimulants it is an admission of its power as great as any could desire; for through its influence, no the organs of the system, the kidneys, and the liver, which are the great excretory organs, are able to overcome what higher testimonial of its specific power could be asked for?"

"You really believe then, Mr. Warner, that the majority of diseases come from kidney and liver complaints?"

"Yes. When you take a person moribund and ready to give up, and half-dead, year after year, you may surely put him down as having some kidney or liver trouble."

"The other day I was talking with Dr. Fowler, the eminent oculist of this city, who said that half the patients who apply to him for eye treatment are affected by advanced kidney disease. Now in my private practice, I find in middle life their eyesight becomes so poor. A thorough course of treatment with Warner's safe cure is what they need more than a pair of eye glasses. The kidney poison is the bane of all eyes, and the eyes are the windows of the soul; with others the stomach, the lungs, or rheumatic disorder follows a diseased kidney, and then to pieces, or they lose the powers of taste, smell or become impotent in other functions of the body. Why, then, man would not give his all to have the vigor of youth at command?"

"The intelligent physician knows that these complaints are but symptoms, they are not the disease, and they are symptoms not of disease of the head, the eyes or stomach, or of vitality, but of the diseased parts of the body in the blood and they may prevail and so ruin or ruin the kidneys."

It is not strange that the enthusiasm which Mr. Warner displays in his preparation of his own remedy, which restored him to health when the doctors had given him up, and which should become infectious and that the world would pay tribute to his power. For Mr. Warner says, the sales are constantly increasing, while the new paper advertising is constantly diminishing. This speaks a volume in praise of the extraordinary merits of his preparation.

Meridian, Miss.

Mr. Editor: Our revival meeting closed Monday night, December 6. The total number of conversions is 620. The Methodist Church received 100 accessions, which makes an aggregate of 200 for the year.

W. C. BLACK.

DECEMBER 18, 1886.

To struggle for virtue is to be virtuous.

Mrs. M. E. Clark's Select School for Young Ladies, Nashville, Tennessee, is located in a beautiful 15-acre lawn just outside the city limits, with the following rare combination of advantages: A home and a school; accessibility; healthful climate; building; new and handsome; ample for outdoor exercise and healthful sports; thorough instructions and individual attention to a limited number of boarding pupils; no day pupils solicited; security against contagious diseases and epidemics, also against the excitement and diversions incident to the city; the educational influence of Nashville; its numerous schools, colleges and universities; its musical and literary access to Vanderbilt lectures; superior accommodations, good table, an elegant school coach, made to order for the use of the pupils; reasonable rates.

Our liberal patronage and a few extracts from a number of statements by patrons and personal friends may serve to attest the value placed upon this institution.

From Bishop H. N. McTear, Nashville:

"My Dear Mrs. Clark: If I had a daughter at your school, I should feel perfectly safe for her physical, moral and intellectual welfare. Your tact and manager, your skill as teacher must be. May you prosper even more abundantly!"

From R. A. Young, D. D., Nashville:

"You will search long and faithfully before you find the peer of Mrs. M. E. Clark. Success is the final test which every school must pass."

Additional references from personal friends and patrons: Dr. Charles Porter Smith, Vanderbilt University, Nashville; Maj. J. S. Bransford (owner Macon, Ga., street railway system), Nashville; Mr. Edgar Jones, Vice-President American National Bank, Nashville; Mr. John P. White, Nashville; Mr. W. R. Webb, of Webb's School Bellhuckle, Tenn.; Dr. J. B. McFerrin, Nashville; Hon. Jas. D. Porter, Ass. Sec. of State, Washington, D. C.; Hon. J. D. Atkins, Commissioner of Indian Affairs, Washington, D. C.

For catalogue address Mrs. M. E. Clark.

Important.

The great Queen and Crescent Route will have on sale, beginning December 21, tickets at one fare for the round trip between all stations. Sale to continue to January 1. Good returning to include January 3, 1887.

MISCELLANEOUS.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and it can be sold to competition with the most refined of low test, short weight alum or phosphate powder. Sold only in cans.

ROYAL BAKING POWDER CO., NEW YORK.

WINCHESTER'S
HYPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Cough, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of Debility. It is an invigorating, refreshing, and strengthening tonic. It is sold in bottles of 50 and 100 cents.

WINCHESTER & CO., CHEMISTS,
101 William St., New York.

A MAN OF A THOUSAND.
A CONSUMPTIVE CURED.

When death was hourly expected, all remedying failed, and Dr. H. J. James was expected to die. He was cured by the use of the above medicine. He is now a healthy man, and his family are all well.

Premiums Awarded
—TO THE—
SINGER
MANUFACTURING COMPANY
—BY THE—
N. Y. and S. A. EXPOSITION.

FIRST MEDAL
For the Best Sewing Machine for Family and Office Use.

SEE IT! TRY IT! BUY IT!
Singer Sewing Machine, the best in the world. It is the only machine that will sew on all kinds of fabric, and it is the only machine that will sew on all kinds of fabric, and it is the only machine that will sew on all kinds of fabric.

The Singer Manufacturing Co.
185 CANAL STREET, NEW ORLEANS.
S. E. RUNDLE, Agent.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Cures Coughs, Colds, Asthma, Bronchitis, and all heretofore Humors. The great popularity of this safe and efficacious preparation is also attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrophulous Humors, and all other diseases of the Lungs and Throat, it is unrivaled. Let no one neglect the early symptoms of disease when an agent is at hand which will cure all ailments of the Lungs and Throat. Manufactured only by A. B. WILSON, Chemist, Boston. Sold by all druggists.

Farmer and Others
Having spring or running water can have the water run by the power of a Hydro-Pneumatic Pump. Send for circular and price.

RUMBLE & CO., General Pail, N.Y., U.S.A.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 25, 26
Thibodaux station	Jan. 1, 2
West Point station	Jan. 5, 6
Brookville station	Jan. 9, 10
Columbus station	Jan. 13, 14
Starkville station	Jan. 17, 18
Thibodaux station	Jan. 21, 22
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Christian Advocate.

VOL. 33.—NO. 52.

NEW ORLEANS, THURSDAY, DECEMBER 30, 1886.

WHOLE NO. 1587.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

O. W. CARTER, D. D., Editor.
CARVER & JAMIESON, Publishers.
OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.
Ministers and wives of deceased preachers half price.

All preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

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REV. T. C. WIER, M. D.

NEW JARVIS LITE.

BY ALFRED TENNYSON.

Ring out, wild bells, to the wild sky,

The dying clasp, the frosty flake;

The year is dying in the night;

Ring out, wild bells, to the wild sky,

Ring out, wild bells, to the wild sky,

Ring out, wild bells, to the wild sky,

Ring out, wild bells, to the wild sky,

Ring out, wild bells, to the wild sky,

Ring out, wild bells, to the wild sky,

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Catholics Advocate.

THURSDAY, DECEMBER 23, 1886.

UPON THE THRESHOLD.

On more we stand with half-restrained feet
Upon the threshold of another year.
That time when Past and Present seem to meet
In strange confusion than they do elsewhere.

Look back a moment. Do not the proper tresses
Air down the weary heart but high exult?
Can't you feel the smile of all at ease
With what is past wish only to forget?

Yes, I feel that smile when Memory's tracing gaze
Once more recalls the living year to sight?
Wouldst thou live over again those changing days,
Or bid them fade forever into night?

A solemn question—and the faltering heart
Answers in reply, "Yes, yet will not quite say."
For Joy and Sadness both have played their part
In making up the tale of "long ago."

Here memory sees the golden sunlit gleam
Across the path of life and shore awhile,
And now the picture changes like a dream,
And sorrow dims the eye and kills the smile.

So, it has gone, where all has gone before;
The morning wind has sung the dead year's dirge;
Time's waves roll on against the crumbling shore,
And sink the worn-out bark beneath the surge.

Here ends the checked page of prose and verse
Of happy words and those who will away;
There, they must stand for better or for worse,
So shut the book, and bid the year good bye!

—Chambers' Journal.

Church Concerts, Festivals, etc.

Mr. Editor: Under the above heading I desire to reiterate a note which has been sounded before by older heads than myself, but which seems to have failed in eliciting unison accord in the heart of the church in many places. For this cause I wish to raise the question afresh. In the dim of life we forget some of the most important lessons we learn. Occasionally our pure minds need to be stirred by being put in remembrance.

I need not occupy much space to state the above named institutions are of recent origin, and that they are an innovation and intrusion on the sanctity, and a subversion of the scriptural plan for the maintenance of Christ's kingdom, and its extension. It was not so in the days of Moses and the prophets, nor in the days of the incarnate Son of God in the earth. There are some practical influences to be drawn from the practice of these innovations.

1. It is a frank confession on the part of the church that she is a mendicant, beggar, helpless and dependent, and is incapable of self-support. And if this be true, another more important deduction may be drawn. The church is a failure. There is but one scriptural method for obtaining funds for the maintenance and extension of the church. That is by cheerful, voluntary donation. This system of church revenue installed under the Moslem economy by Divine command is still ruling upon the church. Have we any account of Israel's instituting a system of bartering amusements for the purpose of collecting funds for the building of the tabernacle?

2. In giving concerts for the purpose of collecting funds for the church, we are letting down the dignity of the church. Suppose the United States were to adopt such means for collecting the expenses of this federal government, what would be her social and political standing among the enlightened nations of the world? But she has penal laws for the collection of her revenues. But because God has no coercive law by which the revenues of the church are to be collected, therefore, God's own children (a much closer relation than that of citizen) will not pay that which is due to the church. We need not talk of moonshiners any more, who evade the clutches of the law. Condemn them for doing in the darkness that which we, with the boldest effrontery, are guilty of at noon-day. What would be thought of a family of children who would go out into the world begging for a support for their parents when they are able to make and give them their support? Here we are prostrating to the world that we can not support our own mother! We can't get her chairs and cover her roof! I do not object to outside help; but let it come in a kind and respectable manner. Already we can hear the taunt from men of the baser sort, "When are you church folks going to have another cake-walk?"—meaning a cake-sell.

There is no harm in getting money in this way because they pay it to the church any way. In part this is true, and in part it is not true. If it were universally true, why have the concert? Why not give to the church and have all the trouble and confusion of the concert? There are men in general and Christians in particular who would not give a cent to the churches, yet who would pay fifty cents to see a negro minstrel. We must get up an institution in the name of the church that will attract and entertain the freebooters and all classes of the ungodly, and which we would not allow in our parlors for our own personal amusement, in order to obtain money due to the shrine of the Head of the church. Collecting funds through these mercenary media is not like doing chores for money to give to the church. In that case it would be one's own property to dispose of as a gift.

3. The custom which prevails has been gotten a sentiment in the church that we can not undertake any financial church enterprise without the aid of a concert or festival. The church has lost her independence. She is being emasculated of power. In many cases a financial enterprise will not be pro-

posed on an independent basis. This is an unfortunate state of affairs indeed. It is a fatal cancer growing on our financial system. There is as much propriety in taking the collectors ordered by the Conference on this so-called-for-so-unch-basis as there is in building churches by it. Likewise in discharging the preacher's salary. They are all institutions of the church. Suppose Dr. Kelley or Dr. John were to organize a theatrical troupe and begin to traverse the country at large in the interest of missions, what would be the verdict? That the Methodist Episcopal Church is a godless failure. It would be considered a Christless church.

4. It degrades the church into a mere mercenary institution, and destroys the sanctity of, and reverence for God's house. It requires only observation to prove this. Men engage in things, in word and in deed, on these occasions which are patrolled in the name of the church, which profane the bride of the Lamb; Her character is lowered by the foulest of associations.

5. It becomes the entering wedge of contention and strife in the church. More than once has the writer known of churches sundered by one of these modern Pentecosts. Ill-gotten gains will corrode the pockets of their possessors. God will not bless our sanction any institution which professes or dishonors his name. The remedy for this is prayerful effort and self-inspection. God help the church to throw away her theatrical mask and go to work with consecrated hands for the advancement of Christ's kingdom.

C. H. OWEN.

Miss Dora Rankin.

At a called meeting of the Woman's Board of Missions, December 11, the following cablegram was read: "Shanghai, China, December 10, 1886. Dora died to-day—Lochle Rankin."

The brief words contain a whole volume of sorrow, in that the full interpretation means, Miss Dora Rankin, missionary of the Woman's Board of Missions, Methodist Episcopal Church, South, died suddenly and unexpectedly at her post in China. This is all that can be learned for many long weeks. The startling tidings come like the wail of a broken heart from the lone sailor across the seas to the widowed mother, kindred and friends in the home-land.

The Woman's Board met through respect to the memory of the dear departed to take action on what seems to human vision, her untimely death. A memorial service was held in which Mrs. John Cunningham, Fitzgerald and Lyons were invited to take part. Each spoke in touching words of the dear life. A motion was made to appoint a committee of two to draft resolutions, etc. The committee offered the following:

Whereas, In the wisdom of God, our Father, Miss Dora Rankin, the second missionary sent to a foreign field by the Woman's Board of Missions, Methodist Episcopal Church, South, who went to China, 1878, and who was so recently in our midst in all the vigor and prime of her young womanhood, has been called from labor to reward;

Whereas, This afflictive dispensation falls with crushing weight on the devoted sister left alone in an interior town in China, on the family, and on the Woman's Missionary Society;

Whereas, This, to our limited view, means an irreparable blow to the work; therefore, be it

Resolved, That while we can not fathom the depths of this mysterious providence, we bow in faith and submission to the Divine will, and wait before him, who gave and who hath taken away, for grace and guidance in this extremity.

Resolved, That we lay our hearts in love and sympathy close beside the dear bereft one in that far-off land, who is doubly bereaved in the loss of sister, associate and co-worker.

Resolved, That we tender affectionate condolence to the aged widowed mother, who withheld not her best from the Lord, willingly giving her two precious daughters to foreign mission work at the earliest call of the society; and to the brothers and sisters our sympathy in this sore affliction, praying that our pitying Savior will encompass all the stricken ones in his arms of love, and that our all-gracious God will hold them in his strong right hand, and send the promised grace that will enable them to say, "Not as I will, but as thou wilt."

Resolved, That in this dark hour to the work in China, when the brave, but insufficient hand is weakened by the exhaustion of two of its best workers, and the death of one of the truest and strongest, that we humble ourselves before God, and call mightily upon him to send forth laborers to fill up the broken ranks.

Resolved, That especial prayer be made that hindering causes be removed from the way of those willing and fitted to go.

Resolved, That a copy of these resolutions be sent to the bereaved family of our beloved missionary, and that they be published in the Woman's Missionary Advocate and other church papers. (Unanimously adopted.)

MRS. D. H. McAVOY.

MRS. W. A. E. CUNNINGHAM.

Committee.

AN APPEAL FOR CHINA FROM THE WOMAN'S MISSIONARY SOCIETY.

Dora Rankin is dead! The shadow of her death lies heavily upon our hearts. We can only put forth our hand in the darkness and lay bold on Him whose wisdom we dare not question—whose love is stronger than ours. We mourn our beloved dead, gone from us in her beautiful young womanhood. We grieve for her life's sudden close, while we thank God for the noble years of consecrated service so freely expended for Christ and China. We weep for those who weep. May the Almighty God be their comforter!

Miss Laura Haygood is exhausted

from overwork. When she found that nothing else would do, she followed the advice of physicians and went to Chefoo for rest and recuperation. Encouraged by the improvement from change and relaxation, and urged by the necessities of the situation, (Miss Anna Huss having been left in charge of the boarding-school and eleven day-schools in Shanghai) in two weeks she returned and resumed her duties only to find that nature rebelled; the exhaustion and suffering came back, and once more she was obliged to let go all work and go into patient waiting. Miss Jennie Atkinson's health having failed some months ago, she is now under physicians in China, hoping to be restored without coming home. May the great Physician heal these suffering ones, should be the prayer of every heart. Miss Dora Hamilton is aiding Dr. Allen in the Anglo-Chinese University. This is the condition of affairs in Shanghai.

At Nantziang the work had grown and developed beyond the strength of the two sisters in charge. Months ago Dr. Allen wrote "they must have assistance," and now "one has been taken and the other left." Sisters of the Woman's Missionary Society, women of the Methodist Episcopal Church, South, are you willing to see this noble woman left to struggle alone, and, perhaps, fall another grave in China?

At Suchoo the Misses Phillips are standing bravely at their post, working and waiting anxiously for reinforcements to develop well-laid plans, and attempting too much to bear the strain, if prolonged. The day-schools are left without supervision. Miss Lott devoting her whole time to the enlarging interests of the boarding-school. Dr. Phillips is doing what she can, without an assistant, in the medical department. God willing, in another year Miss Kerr, now in training, will go to her relief.

Bravely, heroically may, like martyrs—has this little band of workers in China struggled on under their heavy burdens, each trying to do the work of ten. The spirit was willing, but the flesh was weak, and we see the result, which will become still more manifest in the depleted ranks that seek at the sacrifice of self to hold the ground so heroically won for Christ. Shall the women at home sit in life-silence and see them fall one by one beneath their ever-increasing burdens? Shall we bid them abandon the work so beautifully organized, close our schools, turn away those who are seeking truth and light? Yet who can scan the field with an intelligent eye and not see this issue unless the house church rouses from its lethargy. The remedy is in our hands. The struggling few must be reinforced, and that right speedily. "How can this be done?" do you ask? Let us go to our closets and, with fasting and prayer, lift our supplications to the Lord of the harvest "that he send forth laborers into his harvest." Let our women come together in the churches and claim the promise: "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." And while offering the "prayer of faith" that the sick may be healed, let that faith encompass all the ground, and ask for more women to go to relieve the present distress and share the future toil. Let there be heart scarings among us, direct and personal—"Lord, let it!" "What wilt thou have me to do?" Let us inquire one of another, "Who will go up in the name of the Lord of hosts against the enemy of Israel?" Nay, if need be, let us go out and seek those who are fitted for the work and "compel them" by reasoning, exhortation and entreaty to heed the Master's "Go ye."

Many have been hindered from accepting the Divine call by the entreaties or commands of "parents in the Lord," who by example and precept should have encouraged their children to leave father and mother and obey him who said, "If any would come after me, let him deny himself, and take up his cross and follow me." Let especial prayer be made for the fathers and mothers in our church that they rob not their daughters of the blessing that comes to those who, giving up all for Christ, find in him more than all; that they themselves may not be found among those of whom it was said, "He that loveth son or daughter more than me is not worthy of me."

There are others who would go, but fence themselves around with imaginary barriers. A consecrated, educated woman shuts her ears to the meretricious orders of the Captain of our salvation, and tries to stifle conscience by saying, "I am not good enough to be a missionary." A woman who is "good enough" to work for Christ in America is "good enough" to work for him in China. God's grace is needed for us to work for him here as well as there, and according to the need of the trusting heart, that grace will be given there as well as here.

Sisters, turn not away from the woeful cry coming to you from over the sea—China's millions perishing without Christ. Close not your hearts against the call of conscience, go forth at the Master's bidding, carry help to your overworked sisters, carry the bread of life to the perishing. Oh! Holy Spirit, speak thou to the women of our church in tones they needs must hear, and hearing, must obey. Touch their lips with a "live coal from off the altar," that they may have faith to say, "Here am I; send me."

MRS. D. H. McAVOY.

Cor. Sec. W. B. M.

MISS MARY HELM, Assistant.

To the Members of the North Mississippi Conference.

DEAR BRETHREN: I take this method of saying to you that Col. Moore's hymn book—the one bought to lie on his fine Bible, on his center-table—which he loaned to the church, and which he reported to the Conference as having been lost or taken away—has been found. It was found in the bookcase in the church, where it was not lost—where Col. Moore could and did see it every Sunday of last Conference year.

In regard to his speech at Conference, I will say that I was out of the Conference-room on business for the Board of Missions, and came in time just to hear his concluding remarks, and did not know all he had said, or I would have answered it there. For putting the Prayer and Praise in the Methodist Church at Winona I have no apologies to make. Four stewards advised me to do so. Col. Moore simply said, "I would rather have the old Standard." I did not see fit to ignore the advice of four as good men as himself at a mere suggestion of his. I bought the Prayer and Praise because it was needed there, and I think God that good resulted. For no one will deny that there was more good congregational singing—and more of Wesley's hymns were used—in that church last year than for a number of years past.

So far as the Prayer and Praise is concerned, it is a good book. Of the 401 hymns contained in it, 161 of them are taken from the Standard Hymn Book. And I have been thinking, puzzling myself over since Conference, to find out why one of Wesley's hymns in the Prayer and Praise is not fully as good as the same hymn in a Turkey Morocco, gilt-edged, \$1 Standard Hymn Book, bought to lie on the top of a fine Bible on a center-table. Let no one accuse me of discounting our old Standard. It is a grand collection; none better, or even as good. But I do not claim, nor do you, that it was inspired of God, nor do we claim that all that is good of hymnology is between its lids. And as far as I am concerned, I propose to use everything in the shape of song that God blesses to the salvation of souls; and while he has blessed the world by Wesley's songs, implanting the great doctrinal truths of our Christianity in the hearts of his followers, he has also blessed the songs of Francis Ridley Havergal and Philip Phillips and McIntosh, and scores of others of our modern song writers.

True, there is a great deal of trash in modern hymnology; yet there is a good amount of solid gain, and I am glad that Haygood and McIntosh threw out the trash and gave us the good grain, along with the 161 hymns from the Standard Hymn Book—as it is found in the Prayer and Praise.

One point of fact to which I call attention in Col. Moore's statement: He said he did not see the Standard Hymn Book on the pulpit but once last year, and that was when Dr. Fitzgerald was there. The Prayer and Praise was not put in the church until 18 March. During December, January and February, the Standard Hymn Book was used, and on one occasion, when the choir failed to get to church in time, I not only used our hymn book, but "I had out the hymn," and sang it as in the days of "good, old Methodism."

I conclude by repeating that, "there was more singing, and more of Wesley's hymns sung in the Methodist Church at Winona last year than for many years." Some of the best people of the church said to me just before I came to Conference: "Bro. Malone, if you don't come back, try to get me a man who will try to have congregational singing as you have done."

T. R. MALONE.

Reminiscences of New Orleans.

DIARIES OF THE CARONDELLE METHODIST EPISCOPAL CHURCH.

It was, if I mistake not in the date, in the summer of 1851 that a destructive fire occurred near what was then called the Methodist Episcopal Poydras Street Church, which was a stately building on the southwest corner of Poydras and Carondelet streets. I was present at the fire. The fire was west of the church, and it was apparent that the church was in danger from the strong west wind. Every precaution practicable was taken to save the church; but a singular fate seemed to await the magnificent structure. Its spire was mostly of wood, and was tipped with a vane and lightning rod. No one thought of danger from that quarter, when a blazing firebrand seemed to raise like a hidden evil spirit from the glowing heated centre of the devouring flames, and when at the height of the church's spire, it wildly darted, with the swiftness of an eagle, toward it, and though it was at least three hundred yards away, in five seconds the firebrand defiantly perched in the spire between the lightning rod and pinnacle. Hundreds of people were looking on with intense interest. Some said the firebrand would "die out," while others declared it to be a providential visitation. All efforts to save the building were useless, and the devouring flames slowly settled to the roof, which soon became a crackling sheet of fire, sending up a vast pillar of cloud, which seemed like a burnt offering on the sacred altar of the church.

In 1852 the church was rebuilt on its present site. I was the contractor for the brick work. I took especial care in getting a good foundation and in

doing a substantial job of work, and the fact that the walls stood unharmed when the roof fell down, and that they have never settled; is a proof of the success of my efforts. The falling in of the roof was the second fatal visitation of the church, and it added a chapter to the fallacy of appointing incompetent men on Building Committees, which are positions more likely to be taken by some pretensions, showy rhapsodists in building and architecture than to employment of modest and thorough qualification. I protested against the plan of the roof, and pointed out the glaring defects, and predicted its certain fall if it should be put up. I did this, not only because I felt a sincere interest in the church, but because the fall of the roof would involve the stability of my brick work, for which I had a pride and interest. But the Building Committee trusted the architect and contractor for the whole of the work. The downfall of the roof was a God-send. The finishing touches had been done on Saturday (I forget the date), and a large congregation would have been in the pews on Sunday following. About midnight Saturday a tremendous crash awakened the neighborhood. People and police hurried to the place, and church members looked dismayed and confounded. The debris, covering the auditorium, and the bereft, slouch-standing walls presented a strange, melancholy sight. Everybody expected to see the walls tumble, and kept out of the way. But the morning developed the strange fact that only one of the walls was slightly sprung, which was easily put to its place. The church was repaired at a cost of about \$10,000, and when it was dedicated a collection was taken amounting to the magnificent sum of \$15,000. The public has always been very liberal to "Carondelet" Church.

After the occupation of New Orleans by the Federal troops the church, as I have been informed, was dealt with in a harsh, contemptuous style. Until a considerable time after peace the Carondelet Street Church was kept under the ban by federal authority.

Thomas K. Price was one of the Building Committee to which I have referred, and was a conscientious, consistent Christian. He never had much confidence in the man who made the plans and undertook the building of the church, and when I showed to him the defect in the plan of the roof, he said he expected trouble, and when it came, was the most calm and resigned of any of the church's members. He resided just opposite the church, on the same street, and told me that he "had a fearful premonition of the disaster, and felt relieved and devoutly thankful to God, when he heard the crash, that he and an innocent congregation was saved from a terrible death." This good man was always in his place, a "burning and shining light." He was in favor of paying every dollar due to anyone who had faithfully done work on the church, without reference to any technical advantage of the church as to its legal obligation.

Yours truly, OLD MEMBER.

Mississippi Conference.

Mr. Editor: By order of the Mississippi Conference I send you for publication the following appropriations. I request all the ministers of the Conference to send me at once their post-office. It is earnestly desired to have their address published in the minutes. If they do not send at once, it will be too late. The manuscript of the minutes will be put in the hands of the printer immediately.

C. W. ANDREWS, Sec.

District. Foreign. Domestic.

Vicksburg	\$1,200	\$300
Jackson	1,200	300
Brookhaven	1,000	235
Woodville	1,000	235
Meridian	900	235
Brandon	900	235
Seashore	800	200

Conf. Collections. Bishops.

Vicksburg	\$800	\$195
Jackson	600	115
Brookhaven	550	168
Woodville	410	121
Seashore	415	113
Meridian	550	158
Brandon	375	105

C. S. T.—Chautauque School of Theology.

(INCLINING HEARTS AND NEW TESTAMENT GREEK).

Mr. Editor: I promised the brethren at Conference to give a more explicit notice of this correspondence school through the Advocate. This school consists of eight regular departments, viz:

1. Hebrew.
2. New Testament Greek.
3. Doctrinal theology.
4. Historical theology.
5. Practical theology.
6. Christian science and philosophy.
7. Human nature.
8. Literature and art.

Books are furnished students at lowest wholesale rates. A fee of \$10 per annum is charged to cover cost of correspondence, special work, etc. Except in the languages, a special fee is charged for the course. Money for books in advance, but fees may be delayed awhile. The course in New Testament Greek requires about three-fifths of the labor of a classical course, and is much simpler, especially if one begins with the Kindergarten Cards. These cards and the Greek games will enable a more child to begin and successfully prosecute the study.

The order of study is optional with the student. The examinations are written without access to the books.

Diplomas are given and degrees are conferred after successful examinations. There are very few, if any, but would be greatly benefited by taking these courses. Hundreds who are now pursuing them are regular graduates, and many from theological seminaries. The dean writes me, "Let no one fail to enter because he is short of funds." Let him know; and some arrangements will be made.

THE SPECIAL OFFER.

The third annual session of the Florida Institute, of this school, meets at DeFuniak, Fla., February 20 to March 29. Railroad fare is offered at the unusually low rate of one-half cent per mile, and the dean now writes me that if any of us will send our name and circumstances, he can get special terms. Arrangements are so perfected, board can be gotten for \$2 per week. Tuition free. Then to all who attend one-half the regular tuition for one year will be given. Of course, these specialties are for ministers only.

Any further information will be gladly furnished by Dean A. A. Wright, Boston, Mass. As it is a benevolent enterprise, send stamps for circulars and a reply. I hope many of the brethren will enter. I feel sure they will not have cause to regret it. The undergraduates could take the Greek; others could take more.

J. L. FURRELL.

MINISTERS CITY, Mississippi.

Resolutions of the Fourth Quarterly Conference of the Lake Providence and Pecan Grove Circuits.

Whereas, Rev. Robert Bandle has been a faithful and efficient presiding elder on both circuits for the term of four consecutive years; and whereas, his ministrations both in the pulpit and as presiding elder have been perfectly satisfactory and of high order; and whereas, according to the law of the church, he can serve no longer in the capacity of presiding elder; therefore, be it

Resolved, That while we heartily endorse the law by which he is removed from us, it is with great reluctance and heartfelt sorrow that we surrender him to any other field of labor.

Resolved, That we heartily recommend him to any minister whom his lot may be cast as an excellent Christian gentleman, a sound, strong and orthodox preacher, and a faithful and impartial presiding elder.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

From the Work.

SALLIS CIRCUIT.

Mr. Editor: I remember that you told us, when you came to our Conference at West Point, to send you any items of good news we might get. And, as I have some good news, I feel specially invited to write. One year ago I was appointed to serve the Sallis circuit, and I found about \$700 subscribed to build a church at Sallis, and some of the material was on the grounds; so we commenced to build, and during the year completed a beautiful church edifice costing about \$1,200. We then proceeded to organize a society. But the work was not yet done; there was a debt to be paid. So we secured the services of the Rev. J. D. Cameron for the second Sabbath in December, and he came and preached one of his soul-stirring and persuasive sermons, and, in spite of the bad weather and small congregation, the good people responded to the tune of over \$100. And then Bro. Cameron proceeded to dedicate the house to Almighty God. The services were enjoyed by all, and Bro. Cameron won the admiration of all the people of our town. We are now happy, and are rejoicing that we can worship God under our own vine and fig tree, and are not afraid of our debts.

Now, Mr. Editor, as the Winona District Conference will be held at Sallis this year, I invite you to attend, and we will show you a neat house to preach in and an attentive audience to preach to.

W. W. WILLIAMS.

DECEMBER 17, 1886.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

Mr. Editor: The breaking of the jug at Cato, on the tenth instant, was an interesting occasion. There were speeches and other interesting exercises; also a cake and quilt were each sold for a good price, and then sent to the preacher's wife. The money in all amounted to over \$100, which will be nearly enough to complete and seat the church with chairs. The Cato Wesleyan Society deserves great credit for their efforts to collect the money needed.

O. McDONALD.

DECEMBER 15, 1886.

Sorrow is not an accident, occurring now and then. It is the very wool which is woven into the warp of life. God has created the nerves to agonize, and the heart to bleed; and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The recollection of our life which represents it as probation is inadequate; as is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence consists in the fact that it is intended for the development of the soul's life, for which sorrow is indispensable.

Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as it is of Christ, that we must be purified through suffering. And he who has not discerned the Divine as a redress of sorrow, and the profound meaning which is concealed in pain, has yet to learn a hard lesson. The great manifested as the necessity of the highest life, also interprets it. — F. W. Robertson.

